00020388

THE
ASIATIC SOCIETY OF BOMBAY
TOWN HALL, BOMBAY-400 001.

Digitized with financial assistance from the
Government of Maharashtra
on 25 June, 2016

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1784.

VOL. XII.

20388

00020388

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS and SUFFERINGS,

Their VIRTUES, PARTS, and LEARNING,

ARE ACCURATELY DISPLAYED.

With a CATALOGUE of their LITERARY PRODUCTIONS.

A NEW EDITION, IN TWELVE VOLUMES,

GREATLY ENLARGED AND IMPROVED.

XXH1

VOL. XII.

20388

LONDON,

PRINTED FOR W. STRAHAN, T. PAYNE AND SON, J. RIVINGTON AND SONS, W. OWEN, B. WHITE, T. AND W. LOWNDES, B. LAW, J. ROBSON, J. JOHNSON, G. ROBINSON, J. NICHOLS, J. MURRAY, W. GOLDSMITH, G. NICOL, P. MACQUEEN, T. BOWLES, W. CHAPMAN, AND E. NEWBERY.

MDCCLXXXIV.

2
920.01
New/New
20388

A

UNIVERSAL, HISTORICAL, and LITERARY

DICTIONARY.

S.

STOW (John), an eminent Engliſh antiquary, was born in London about 1525; and very probably in Cornhill, ſince it is certain, that both his father and grandfather dwelt there, and were perſons of good ſubſtance and credit. There is no account of any circumſtances relating to his youth, except that he was bred to his father's buſineſs, which, there is reaſon to ſuppoſe, was that of a taylor. When he quitted Cornhill, is uncertain; but, in 1549, we find him dwelling within Aldgate, from whence he afterwards removed to Lime-ſtreet ward, where he continued till his death. He began early to apply himſelf to the ſtudy of the hiſtory and antiquities of England, even ſo as to neglect his calling, and hurt his circumſtances. It was about 1560, that he conceived thoughts of compiling an Engliſh chronicle; and he ſpent the remaining part of a long life in collecting ſuch things relating to this kingdom as he eſteemed worthy to be tranſmitted to poſterity. He had purſued theſe ſtudies ſome time, and had acquired a name by his ſkill in them, when, perceiving how little profit he was likely to gain from his induſtry, he was upon the point of deſerting them, in order to apply himſelf more diligently to the buſineſs of his profeſſion; and the expenſiveneſs of purchaſing manuſcripts was an additional motive to this reſolution. But Dr. Matthew Parker, archbiſhop of Canterbury, who was an excellent antiquary, and a generous encourager of thoſe

Strype's *Life of Stow*, prefixed to Stow's Survey of London, printed in 1720.

ſtudies, perſuaded him to continue his purſuits, and aſſiſted him during his life by ſeveral benefactions.

The firſt work which he publiſhed was, "A ſummary "of the chronicles of England, from the coming in of "Brute unto his own time." He began this work at the deſire of the lord Robert Dudley, afterwards earl of Leiceſter; and the occaſion of it was this. In 1562, Mr. Stow, in his ſearch after curious and uncommon tracts, met with an ingenious one written by Edmund Dudley, his lordſhip's grandfather, during his impriſonment in the Tower, intituled, "The Tree of the Commonwealth," which he dedicated to king Henry VIII. though it never came to his majeſty's hand. Mr. Stow kept the original himſelf, and tranſcribed a fair copy of it, which he preſented to lord Dudley, who upon this requeſted him to draw up ſome work of the ſame nature. Our antiquary therefore collected this ſummary, and dedicated it to his lordſhip: it was reprinted in 1573, 8vo, with additions. This ſame year came out the laborious and voluminous collections of Reiner Wolfe, printer to the queen; being "A "Chronicle of Britain, and the Kings and Queens of the "Kingdom," printed and reprinted by Raphael Hollinſhead, and going commonly under his name. The laſt and largeſt edition of that work, in 1587, contains many conſiderable additions by Mr. Stow; indeed the main part of the continuation of that hiſtory from 1573 to 1587. In 1598, he publiſhed his "Survey of London, containing "the original, antiquity, increaſe, modern eſtate, and de-"ſcription of that city," in 4to. This uſeful and valuable work has been reprinted ſeveral times, with additions and improvements by the author, and after his death by others; and, in 1720, a fifth edition of it was publiſhed, in 2 vols. folio, by Mr. Strype, with the author's life and additions by himſelf. In 1600, Mr. Stow ſet forth his "Flores hiſtoriarum;" that is, his "Annals of this king-"dom from the time of the ancient Britons to his own." This work was nothing elſe but his "Summary" greatly enlarged, which he dedicated to archbiſhop Whitgift. It was reprinted five years after with additions; but even in this improved ſtate it was no more than an abridgement of a much larger hiſtory of this nation, which he had been above forty years collecting out of a multitude of ancient authors, regiſters, chronicles, lives, and records of cities and towns; and which he intended now to have publiſhed, if the printer, probably fearing the ſucceſs of it,

See art. EDMUND DUDLEY.

after

after the late appearance of ſo large a chronicle as that of Hollinſhead, had not choſen rather to undertake this abſtract of Mr. Stow's work.

Towards the latter end of his life, finding himſelf reduced to narrow circumſtances, for his purſuits had been rather expenſive than profitable to him, he addreſſed the lord mayor and aldermen, that, in conſideration of his ſervices to the city, and in order to aſſiſt him in farther deſigns, they would grant him two freedoms of the city: and, ſome years after, he preſented another petition to them, ſetting forth, that he was of the age of threeſcore and four; that he had, for the ſpace of almoſt thirty years laſt paſt, ſet forth divers works to them, and that he therefore prayed them to beſtow on him a yearly penſion, whereby he might reap ſomewhat towards his great charges. Whether theſe applications had any ſucceſs, is not known; nor do we find that he received any reward from the city, equal to the extraordinary pains he had taken for its glory, unleſs we reckon for ſuch his being appointed the ſeed-chronicler of it: yet no great ſalary could be annexed to this place, ſince he was obliged to requeſt a brief from king James I. to collect the charitable benevolence of well-diſpoſed people for his relief. What the city contributed upon this occaſion, may be eſtimated from what was collected from the pariſhioners of St. Mary Woolnoth, which was no more than ſeven ſhillings and ſixpence. He died of a ſtone-colic April 5, 1605, and was interred in the church of St. Andrew Undershaft, where a decent monument was erected to him by his widow; from which it appears, that he was then in his 80th year. His perſon and temper are thus deſcribed by Mr Edmund Howes, who knew him very well: "He was "tall of ſtature, lean of body and face; his eyes ſmall and "chryſtalline; of a pleaſant and chearful countenance; "his ſight and memory very good; and he retained the "true uſe of all his ſenſes to the day of his death. He had "an excellent memory; was very ſober, mild, and "courteous to any that required his inſtructions. He "always proteſted never to have written any thing either "for envy, fear, or favour, nor to ſeek his own private "gain or vain-glory; and that his own pains and care "was to write truth."

As to his literary character, he was an unwearied reader of all Engliſh hiſtory, whether printed or in manuſcript, and a ſearcher into records, regiſters, journals, original

charters, inſtruments, &c. Nor was he contented with a mere peruſal of theſe things, but was ambitious of poſſeſſing them as a great treaſure; and by the time he was forty years of age, he had raiſed a conſiderable library of ſuch. His ſtudy was ſtored, not only with ancient authors, but likewiſe with original charters, regiſters, and chronicles of particular places. He had the greater opportunity of enriching himſelf with theſe things, as he lived ſhortly after the diſſolution of the monaſteries, when they were diſperſed and ſcattered abroad into divers hands out of thoſe repoſitories. It was his cuſtom to tranſcribe all ſuch old and uſeful books as he could not obtain or purchaſe; thus he copied ſix volumes of collections for his own uſe, which he afterwards ſold to Mr. Camden, who gave him for them an annuity of eight pounds for life. He was a true antiquary, ſince he was not ſatisfied with reports, nor with the credit of what he had ſeen in print, but had recourſe to the originals: and he made uſe of his own legs, for he could never ride, travelling on foot to many cathedrals and churches, in order to conſult and tranſcribe from ancient records and charters. With regard to his religion, he was at firſt in all probability a favourer of Popery: for, in 1568, the ſtate had a jealouſy of him, which occaſioned an order of council to Dr. Grindal, biſhop of London, to cauſe his library to be ſearched for ſuperſtitious books, of which ſort ſeveral were found there. And it is very likely, that his known inclination that way might be the ground of other troubles, which he underwent, either in the eccleſiaſtical commiſſion, or in the ſtar-chamber: for it is certain, that, about 1570, he was accuſed, though falſely, as appeared upon trial, before the eccleſiaſtical commiſſioners, upon no leſs than a hundred and forty articles, Papiſt or Proteſtant, he was an honeſt and generous man, unſpotted in his life, and uſeful in his generation.

To conclude: is it not a little extraordinary, that Stow, our moſt famous antiquary, and Speed, our moſt famous hiſtorian, ſhould both have been taylors?

Fabric. Bibl Græc. tom. i. & Strabonis vita ab J. Caſaubono prefix. edit. Strabon. Amſt. 1707.

STRABO, an excellent writer of antiquity, who died at the beginning of the emperor Tiberius's reign, has left us a very valuable work, in ſeventeen books, "De "rebus geographicis." His family was ancient and noble, and originally of Cnoſſus, a city of Crete; but he was born at Amaſia, a town of Pontus. The greateſt care was taken of his education; for, as we learn from himſelf,

there

there was not a ſchool in Aſia, whoſe maſter had any reputation, to which he was not ſent. He was ſent to Nyſa, when he was very young, to learn rhetoric and grammar; and afterwards applied himſelf to philoſophy, and heard the maſters of the ſeveral ſects. Xylander, his Latin tranſlator, ſuppoſes him to have embraced the Peripatetic doctrines and diſcipline; but this, as the learned Caſaubon and others have obſerved, is expreſsly againſt ſeveral declarations of his own, which ſhew him plainly enough to have been a Stoic. Ancient authors have ſaid ſo little about him, that we know ſcarcely any circumſtances of his life, but what we learn from himſelf. He mentions his own travels into ſeveral parts of the world, into Egypt, Aſia, Greece, Italy, Sardinia, and other Iſlands: he ſays, that he went from Armenia weſtward, till he came to that part of Pontus, which is over againſt Sardinia; and ſouthward, from the Euxine ſea to the extremities of Æthiopia. He did not go ſo far as to Germany; on which account it is leſs to be wondered, if he had not deſcribed the countries this way with his uſual clearneſs and accuracy. Cluver ſays, Ant. that he has not; yet others have commended even this part Germ. of his geography. He mentions ſeveral of his contempo- l. 1. raries, and ſeveral facts, which ſhew him to have lived in the reigns of Auguſtus and Tiberius; but the year of his death is not known.

His books of geography are indeed a very precious remain of antiquity. The two firſt are employed in ſhewing, that the ſtudy of geography is not only worthy of, but even neceſſary to a philoſopher; the third deſcribes Spain; the fourth, Gaul and the Britannic iſles; the fifth and ſixth, Italy and the adjacent iſles; the ſeventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica, Cherſoneſus, and Epirus; the eighth, ninth, and tenth, Greece, with the neighbouring iſles; the four following, Aſia within Mount Taurus; the fifteenth and ſixteenth, Aſia without Taurus, India, Perſia, Syria, Arabia; and the ſeventeenth, Egypt, Æthiopia, Carthage, and other places of Africa. It has been uſual to conſult this work, juſt as we ſhould conſult a geographical dictionary; but it richly deſerves a continued and attentive reading, not on account of its geographical knowledge only, but for many philoſophic remarks and hiſtorical relations, that are to be found in it; for Strabo was a man of great thought and judgement, as well as reading and travelling; and therefore did not content himſelf with

barely noting the names and ſituations of places, but very frequently explains the cuſtoms, manners, policy, and religion of particular nations, and alſo takes occaſion to ſpeak of their famous men.

Strabo's work was publiſhed with a Latin verſion by Xylander, and notes by Iſaac Caſaubon, at Paris 1620, in folio; but the beſt edition is that of Amſterdam in 1707, in two volumes, folio, by the learned Theodore Janſonius ab Almeloovaen, with the intire notes of Xylander, Caſaubon, Meurſius, Cluver, Holſtenius, Salmaſius, Bochart, Ez. Spanheim, Cellarius, and others. To this edition is ſubjoined the Chreſtomathiæ, or epitome of Strabo; which, according to Mr. Dodwell, who has written a very elaborate and learned diſſertation about it, was made by ſome at preſent unknown perſon between the years of Chriſt 679 and 996. It has been found of ſome uſe, not only in helping to correct the original, but in ſupplying in ſome meaſure the defect in the ſeventh book. Mr. Dodwell's diſſertation is prefixed to this edition. Strabo compoſed other works, of which we can only deplore the loſs, as we may with the juſteſt reaſon.

STRADA (FAMIANUS), a very ingenious and learned Jeſuit, was born at Rome the latter end of the 16th century; and taught rhetoric there, in a public manner, for fifteen years. He wrote ſeveral pieces upon the art of oratory, and publiſhed ſome orations, probably with a view of illuſtrating by example what he had inculcated by precept. But his "Proluſiones academicæ," and his "Hiſtoria de bello Belgico," are the works which raiſed his reputation, and have preſerved his memory. His "Hiſtory of the war of Flanders" was publiſhed at Rome, the firſt decad in 1650, the ſecond in 1647, the whole extending from the death of Charles V. which happened in 1558, to the year 1590. It is written in good Latin, as all allow; but its merit in other reſpects has been variouſly determined. Scioppius attacked it in his manner, in a book intituled, "Infamia Famiani:" but Scioppius was a man of great malice and paſſion, as well as great parts and learning, which makes his cenſures of any thing little regarded, even where they may happen to be well grounded and true. Bentivoglio, in his "Memoirs," affirms, that Strada's hiſtory is fitter for a college, than a court, becauſe he has meddled ſo much with war and politics, neither of which he underſtood any thing of. The Jeſuit Rapin, ſpeaking

Reflex. ſur la hiſt.

ſpeaking of the viciouſneſs of a compounded and multiform ſtyle in hiſtory, ſays, "this was the fault of Strada, who, "by the beauty of his imagination, and the great variety "of his reading, has mixed ſuch different characters and "manners: but ſuch a mixture, as he ſhews in his way of "writing, how agreeable ſoever it may be thought, loſes "much of perfection." The late lord Bolingbroke, in his "Letters upon hiſtory," has been very ſevere upon Strada: he calls him "a Rhetor," and ſays, "that one "page of Tacitus outweighs whole volumes of him. I ſingle "him out," adds his lordſhip, "among the moderns, "becauſe he had the fooliſh preſumption to cenſure Taci- "tus, and to write hiſtory himſelf." Letter V.

His "Proluſiones academicæ" ſhew great ingenuity, [illegible] maſterly ſkill in claſſical literature; that proluſion [illegible] which he introduces Lucan, Lucretius, Clau- [illegible], Statius, and Virgil, each of them verſifying [illegible] to his own ſtrain. They have been often [illegible] and, as they are full of things relating to polite [illegible], are agreeable enough to read, ſave that they [illegible]n, like his hiſtory, a little too rhetorically. [illegible] not the year of Strada's birth, or his death.

STRAIGHT (JOHN), rector of Findon, in Suſſex, to which he was preſented by Magdalen college, Oxford, being Fellow of that ſociety, was author of the following poems in Dodſley's Collection, vol. V. p. 244, &c. "To Mr. J[ohn] H[oadly], at the Temple, occaſi- "oned by a Tranſlation of an Epiſtle of Horace, 1730." "Anſwer to ſome Verſes from Mr. J. H. 1731." "Cupid "and Chloe." "The Poet to his falſe Miſtreſs, &c." Theſe pieces are excellent, and much in the manner of Prior. Mr. Straight was ever in a ſtate of perſecution, as it were, for his extraordinary parts and eccentric good ſenſe; by which entirely he got rid of his good enthuſiaſtic father's prejudices (in which he was educated) in favour of thoſe viſionaries the French prophets, by whom he was eaten up and betrayed. Mr. Straight married the daughter of Mr. Davenport, vicar of Broad Hinton, Wilts, whom he left a widow with ſix children. After his death, two vols. 8vo, of "Select Diſcourſes" were publiſhed for their benefit, which, though never deſigned for the preſs, were extremely worthy of it. His circumſtances and health were particularly hurt by his turning farmer, merely for the ſake of his numerous family, and dying ſoon after, before Gent. Mag. 1776, p. 214.

he had time to retrieve the extraordinary firſt expences. The following letter, occaſioned by Bp. Hoadly's giving him the prebend of Weſtminſter in Saliſbury cathedral, is worth peruſing.

Letters by ſeveral eminent perſons deceaſed, vol. III.

"My Lord, 1732.

"I juſt now received your Lordſhips moſt ſurpriſing, "generous, opportune, beatific letter. I was dead till I "received it, but it has given new life: I feel myſelf gay, "elated. . . I have been tithe-gathering theſe three weeks, "and never thought to enquire after any thing for the "future but the price of corn; but now I ſhall ſee London again, I ſhall ſee Sarum again, I ſhall ſee the biſhop "again . . .

"Shall eat his oyſters, drink his ale,
"Loos'ning the tongue as well as tail;

"I ſhall be poetical, oratorical, ambitious; I ſhall write "again to the young divine [A]; nay I don't know but "to the public. But I muſt ſuppreſs the extravagance of "my joy, and think of proper terms to expreſs my gra-"titude. I can only wiſh your Lordſhip and myſelf a "long life to ſhew it. I am, &c. J. STRAIGHT."

[A] Mr. John Hoadly.

STREATER (ROBERT), an Engliſh painter, was born in 1624, and, being a perſon of great induſtry as well as capacity, arrived to an eminent degree of perfection in his art. He excelled particularly in hiſtory, architecture, and perſpective; and ſhewed himſelf a great maſter, by the truth of his outlines, and ſkill in foreſhortening his figures. He was alſo excellent in landſcape and ſtill-life; and there is ſome fruit of his painting yet to be ſeen, which is of the higheſt Italian guſto, both for pencilling, judgement, and compoſition. It is ſaid, that he was the greateſt and moſt univerſal painter England ever bred, which is ſuppoſed to have been owing in ſome meaſure to his reading; for he was reputed a very good hiſtorian. He had a very good collection of Italian books, drawings, and prints, after the beſt maſters. Upon the reſtoration of Charles II. he was made his majeſty's ſerjeant-painter; for that king was a lover of painting and painters, as well as his father. He became violently afflicted with the ſtone, and reſolved to be cut; which the king hearing of, and having a great

kindneſs for him, ſent on purpoſe to France for a ſurgeon, who came and performed the operation, which, however, Streater did not long ſurvive. He died in 1680, having ſpent his life in great eſteem and reputation. His principal works were at the Theatre at Oxford; ſome cielings at Whitehall, now burnt; the battle of the giants with the gods, at Sir Robert Clayton's; the pictures of Moſes and Aaron, at St. Michael's church in Cornhill, &c. &c.

STRYPE (JOHN), the induſtrious editor of many valuable publications, was born in London, of German parents. He was educated at Catherine-Hall, Cambridge, where he took the degree of M. A. and was admitted *ad eundem* at Oxford, July 11, 1671. He was collated to the rectory of Theydon-boys, in Eſſex, in July 1669, which he reſigned, in February following, for the vicarage of Low-Leyton in that county. He had alſo a conderable ſinecure given him by Archbiſhop Tenilon, and was lecturer of Hackney, where he died (at the hou[se] of Mr. Harris, an apothecary, who had married his grand-daughter) Dec. 13, 1737, at an uncommonly great age, having enjoyed his vicarage near 68 years. He kept an exact diary of his own life, which contained many curious circumſtances relating to the literary hiſtory of [his] times, as is eaſy to conceive, he being engaged in a frequent correſpondence, by letters with Archbiſhop W[ake], Biſhops Atterbury, Burnet, Nicolſon, and other eminent perſons. Six volumes of theſe letters are now (178[2] in the poſſeſſion of the Rev. Mr. Knight, of Milton, Cambridgeſhire. Strype's publications were, 1. "The ſecond "volume of Dr. John Lightfoot's works, 1684," fol. 2. "Life of Archbiſhop Cranmer, 1694," fol. 3. "The "Life of Sir Thomas Smith, 1698," 8vo. 4. "Leſſons "for Youth and Old Age, 1699," 12°. 5. "The Life "of Dr. John Elmer, Biſhop of London, 1701," 8vo. 6. "The Life of Sir John Cheke, 1705," 8vo. 7. "An-"nals of the Reformation," 4 vols; vol. I. 1709 (reprinted 1725); vol. II. 1725; vol. III. 1728; vol. IV. 1731. 8. "Life of Archbiſhop Grindal, 1710," fol. 9. "Life "and Letters of Archbiſhop Parker, 1711," fol. 10. "Life of Archbiſhop Whitgift, 1718," fol. 11. "An "accurate edition of Stow's Survey of London, 1720," 2 vols. folio, for which he was 18 years in collecting materials. Dr. Birch obſerves, that "his fidelity and in-"duſtry will always give a value to his numerous writings, "however

Atterbury's Epiſtolary Correſpondence, vol. III. P. 392.

" however deſtitute of the graces, and even uniformity of " ſtyle, and the art of connecting facts." 12. " Eccle- " ſiaſtical Memorials, 1721," 3 vols. fol. He alſo publiſhed a ſermon preached at the aſſizes at Hertford, July 8, 1689; and ſome other ſingle ſermons, 1695, 1699, 1707, 1711, 1724.

Athen. Oxon.

STUBBE (HENRY), an Engliſh writer of uncommon parts and learning, and eſpecially noted in his own times, was born at Partney, near Spilſbye in Lincolnſhire, Feb. 28, 1631. His father was a miniſter, and lived at Spilſbye; but being anabaptiſtically inclined, and forced to leave it, he went with his wife and children into Ireland. Upon the breaking out of the rebellion there in 1641, the mother fled with her ſon Henry into England; and, landing at Liverpool, trudged it on foot from thence to London. There ſhe got a comfortable ſubſiſtence by her needle, and ſent her ſon Henry, being then ten years of age, to Weſtminſter-ſchool. There Dr. Buſby, the maſter, was ſo ſtruck with the ſurpriſing parts of the boy, that he ſhewed him more than ordinary favour; and recommended him to the notice of Sir Henry Vane, junior, who one day came accidentally into the ſchool. Sir Henry took a fancy to him, and frequently relieved him with money, and gave him the liberty of reſorting to his houſe, " to fill that belly," ſays Stubbe, " which otherwiſe had " no ſuſtenance but what one penny could purchaſe for " his dinner, and which had no breakfaſt except he got " it by making ſome body's exerciſe." He ſays this in the preface to his " Epiſtolary Diſcourſe concerning Phle- " botomy;" where many other particulars of his life, mentioned by Mr. Wood, and here recorded, are alſo to be found. Soon after, Sir Henry got him to be a king's ſcholar; and his maſter at the ſame time gave him money to buy books, cloaths, and his teaching for nothing, on account of the wonderful progreſs he made.

In 1649, he was elected ſtudent of Chriſt-Church in Oxford; where, ſhewing himſelf too forward, pragmatical, and conceited, he was, as Mr. Wood relates, often kicked and beaten. However, through the intereſt of his patron, he was certainly of no ſmall conſequence; for the oath, called The Engagement, being framed by the parliament that ſame year, was ſome time after ſent down to the univerſity by him; and he procured ſome to be turned out, and others to be ſpared, according as affec-

tion

tion or diſaffection influenced him. While he continued an under-graduate, it was uſual with him to diſcourſe in the public ſchools very fluently in the Greek tongue, which conveys no ſmall idea of his learning. After he had taken a bachelor of arts degree, he went into Scotland, and ſerved in the parliament army there from 1653 to 1655: then he returned to Oxford, and took a maſter's degree in 1656; and, at the motion of Dr. Owen, was in 1657 made ſecond-keeper under Dr. Barlow of the Bodleian library. He made great uſe and advantage of this poſt for the furtherance of his ſtudies, and held it till 1659; when he was removed from it, as well as from his place of ſtudent of Chriſt-church; for he had publiſhed the ſame year, "A Vindication" of his patron Sir Henry Vane; "An Eſſay on the good Old Cauſe;" and a piece, intituled, "Light ſhining out of Darkneſs, with an Apo-"logy for the Quakers," in which he reflected upon the clergy and the univerſities.

After his ejection, he retired to Stratford upon Avon in Warwickſhire, in order to practiſe phyſic, which he had ſtudied ſome years; and upon the Reſtoration applied to Dr. Morley, ſoon after biſhop of Wincheſter, for protection in his retirement. He aſſured him of an inviolable paſſive obedience, which was all he could or would pay, till the covenant was renounced: and, upon the re-eſtabliſhment of epiſcopacy, received confirmation from the hands of his dioceſan. In 1661, he went to Jamaica, being honoured with the title of his majeſty's phyſician for that iſland; but the climate not agreeing with him, he returned and ſettled at Stratford. Afterwards he removed to Warwick, where he gained very conſiderable practice, as likewiſe at Bath, which he frequented in the ſummer ſeaſon. He did not, however, apply ſo cloſely to the buſineſs of his profeſſion, as to neglect every thing elſe: on the contrary, he was ever attentive to the tranſactions of the literary world, and often himſelf a principal party concerned. Before the Reſtoration, he had joined Mr. Hobbes, with whom he was intimately acquainted, againſt Dr. Wallis, and other mathematicians; and had publiſhed a very ſmart piece or two in that controverſy, in which he was looked upon as Mr. Hobbes's ſecond. After the Reſtoration, he was engaged in a controverſy with ſome members of the Royal Society, or rather with the Royal Society itſelf; in which, far from being a ſecond, he was now a principal, and indeed alone.

The

The Royal Society had from its firſt inſtitution alarmed the zealous admirers of the old philoſophy, who affected to repreſent the views of many of its members to be the deſtruction, not only of true learning, but even of religion itſelf. This gave occaſion to Dr. Sprat's "Hiſtory of "the Royal Society" in 1667, and to a diſcourſe by Mr. Glanvill in 1668, under the title of "Plus ultra, or, the "progreſs and advancement of knowledge ſince the days of "Ariſtotle, in an account of ſome of the moſt remarkable "late improvements of practical uſeful learning, to encou-"rage philoſophical endeavours." Mr. Stubbe attacked both theſe works with great warmth and ſeverity, yet with prodigious ſmartneſs and learning, in a 4to volume, thus intituled, "Legends no hiſtory, or a ſpecimen of ſome ani-"madverſions upon the hiſtory of the Royal Society; to-"gether with the Plus ultra of Mr. Glanvill, reduced to a "Non plus, 1670." In this book he charges the members of the Royal Society with intentions to bring contempt upon ancient and ſolid learning, eſpecially the Ariſtotelian philoſophy, to undermine the univerſities, to deſtroy the eſtabliſhed religion, and even to introduce Popery. This laid the foundation of a controverſy, which was carried on with great heat, and much ill language, for ſome time; and Mr. Stubbe wrote ſeveral pieces to ſupport his alle-gations. He was encouraged in this affair by Dr. Fell, who, it ſeems, was no admirer of the Royal Society; and he made himſelf ſo obnoxious to that body, that, as he himſelf informs us, "they threatened to write his life."

Reply to a letter written to Henry Stubbe in defence of the Hiſtory of the Royal Society, p. 31.

The writings of Mr. Stubbe, though his life (as will be ſeen) was no long one, were extremely numerous, and upon various ſubjects. Thoſe which he publiſhed before the Reſtoration were againſt monarchy, miniſters, univerſities, churches, and every thing which was dear to the Royaliſts; yet he did this more to pleaſe and ſerve his friend and patron Sir Henry Vane, than out of principle or attachment to a party: and when his antagoniſts inſulted him for changing his tone afterwards, he made no ſcruple at all to confeſs it: "My youth," ſays he, "and "other circumſtances, incapacitated me from rendering "him any great ſervices; but all that I did, and all that "I wrote, had no other aim: nor do I care how much "any man can inodiate my former writings, ſo long as "they were ſubſervient to him." "The truth is, and "all," ſays Mr. Wood, "who knew him in Oxford, knew "this of him for certain, that he was no frequenter of con-"venticles,

Preface to Epiſtolary diſcourſe concerning phlebotomy.

"venticles, no taker of the covenant or engagement, no "contractor of acquaintance with notorious ſectaries; that "he neither enriched nor otherwiſe advanced himſelf during "the late troubles, nor ſhared the common odium, and dan- "gers, or proſperity of his benefactor." On this account he eaſily made his peace with the Royaliſts, after the Reſtoration: yet not, as it ſhould ſeem, without ſome overt-acts on his part. Thus, for inſtance, beſides conforming entirely to the church of England, he wrote a ſmall piece againſt Harrington's "Oceana," in the year 1660; which, in the preface to "The good old cauſe," printed in 1560, he had extolled, as if, ſays Mr. Wood, "it were the "pattern in the mount." By theſe means he made amends for all the offence he had given: "I have at length," ſays he, "removed all the umbrages I ever lay under; "I have joined myſelf to the church of England, not "only on account of its being publicly impoſed (which "in things indifferent is no ſmall conſideration, as I "learned from the Scottiſh tranſactions at Perth); but "becauſe it is the leaſt defining, and conſequently the "moſt comprehenſive and fitting to be national." Preface to Epiſtolary diſcourſe, &c.

After a life of almoſt perpetual war and conflict in various ways, this extraordinary man came to an untimely end: yet not from any contrivance or deſigns of his enemies, although his impetuous and furious zeal hurried him to ſay that they often put him in fear of his life. Being at Bath in the ſummer ſeaſon, he had a call from thence to a patient at Briſtol; and whether becauſe it was deſired, or from the exceſſive heat of the weather, he ſet out in the evening, and went a by-way. Mr. Wood ſays, that "his head was then intoxicated with bibbing, "but more with talking, and ſnuffing of powder:" be that as it may, he was drowned in paſſing a river about two miles from Bath, on the 12th of July, 1676. His body was taken up next morning, and the day after buried in the great church at Bath; when his old antagoniſt Glanvill, who was the rector, preached his funeral ſermon; but, as it is natural to imagine, without ſaying any great matters of him. Soon after, a phyſician of that place made the following epitaph, which, though never put over him, deſerves to be recorded. "Memoriæ ſacrum. Poſt varios "caſus magna rerum diſcrimina, tandem hic quieſcunt "mortalitatis exuviæ Henrici Stubbe, medici Warwicenſis, "quondam ex æde Chriſti Oxonienſis, rei medicæ, hiſ- "toricæ, ac mathematicæ peritiſſimi, judicii vivi, & li-

"brorum

"brorum helluonis: qui, quum multa ſcripſerat, & plures "ſanaverat, aliorum ſaluti ſedulo proſpiciens, propriam "neglexit. Obiit aquis frigidis ſuffocatus, 12 die Julii, "A. D. 1679."

Mr. Wood was contemporary with Mr. Stubbe at Oxford, and has given him this character: that, "he was "a perſon of moſt admirable parts, and had a moſt "prodigious memory; was the moſt noted Latiniſt and "Grecian of his age; was a ſingular mathematician, and "thoroughly read in all political matters, councils, eccleſi-"aſtical and profane hiſtories; had a voluble tongue, "and ſeldom heſitated either in public diſputes or common "diſcourſe; had a voice big and magiſterial, and a mind "equal to it; was of an high generous nature, ſcorned "money and riches, and the adorers of them; was "accounted a very good phyſician, and excellent in the "things belonging to that profeſſion, as botany, anatomy, "and chemiſtry. Yet, with all thoſe noble accompliſh-"ments, he was extremely raſh and imprudent, and even "wanted common diſcretion. He was a very bold man, "uttered any thing that came into his mind, not only "among his companions, but in public coffee-houſes, of "which he was a great frequenter: and would often ſpeak "freely of perſons then preſent, for which he uſed to be "threatened with kicking and beating. He had a hot and "reſtleſs head, his hair being carrot-coloured, and was "ever ready to undergo any enterpriſe, which was the "chief reaſon that macerated his body almoſt to a "ſkeleton. He was alſo a perſon of no fixed principles; "and whether he believed thoſe things which every good "Chriſtian doth, is not for me to reſolve. Had he been "endowed with common ſobriety and diſcretion, and "not have made himſelf and his learning mercenary and "cheap to every ordinary and ignorant fellow, he would "have been admired by all, and might have picked and "choſen his preferment: but all theſe things being want-"ing, he became a ridicule, and undervalued by ſober and "knowing ſcholars, and others too."—Mr. Wood has not expreſſed himſelf clearly enough to let us know, whether the "carrot-coloured hair" of Mr. Stubbe was the cauſe, or the conſequence, of his "hot and reſtleſs "head;" but if he meant the latter, then it is probable, that he conſidered theſe red locks as ſo many rays of heat iſſuing through the pores of the ſkull from a central fire, as it were, within.

Some other particulars, relating to Stubbe, may be read in the article GREATRAKES.

STUBBS (GEORGE), Rector of Gunville, in Dorſetſhire, a worthy, honeſt, intelligent writer, though little known as ſuch, wrote many of the beſt papers in the "Free-thinker, 1718," (in conjunction with Ambroſe Philips and others,) a "New Adventure of Telemachus," printed in the "London Journal" of 1723 or 4, ſince printed ſeparately in 8vo. a beautiful piece, founded upon principles of liberty and true government, and the reverſe of the Archbiſhop of Cambray's on that ſubject, which, however palliated, are upon a wrong foundation. Three or four letters in the "London Journal," by Biſhop Hoadly, at that time ſigned "Britannicus," arguing againſt popery, (which obliged even that great and good man to make an entire ſubmiſſion without exception, to the Pope, againſt the tenor of all his works) evidently laid the foundation on which G. Stubbs built this "New Adventure." He alſo wrote "A Dialogue on Beauty," in the manner of Socrates, between Socrates and Aſpaſia. This he made the elegant foundation of a copy of verſes on the late Dr. John Hoadly's marriage, 1735-6, incloſing to him, with a letter, "Aſpaſia to Florimel," referring all along to that dialogue. There are ſome other copies of verſes by him ſtill in manuſcript, though well worthy preſerving, viz. "The Athenian Statue," an allegorical poem, doing juſtice both to Biſhop Rundle (whoſe virtues he knew how to commend, as well as to laugh at his foibles), and to the eccleſiaſtical prudery and ſlander of Biſhop Gibſon and Venn: "Fickle Friendſhip," on Dr. Rundle; and "Verſes on Miſs Wenman's Singing," the author having dreamed of her. Though the critics, perhaps, may think all theſe too florid, yet they are very beautiful, and would better pleaſe the many. He printed alſo two ſmall volumes (if not more) of "Mad. Sevigné's Letters," the firſt ever known in Engliſh, and thought to preſerve the good-humour of the originals better than any of his ſucceſſors. He was intimately connected with Mr. Deputy Wilkins [A], the Whig printer in Little-Britain, by marrying his ſiſter for his firſt wife, who, by the way, was

[A] A worthy, ſenſible, honeſt man, a warm friend to the Hanover ſucceſſion, and poſſeſſed of a liberality of ſentiment ſuperior to his ſtation, the age of the Stephens's being paſt, though we have had a Richardſon, a Foulis, and a Bowyer.

taken

taken in by the French prophets. G. Stubbs married a ſecond wife at Saliſbury, daughter of Mr. Alderman King, who after his death married Mr. Hinxman, Rector of Houghton near Stockbridge. Mr. Stubbs was a ſilent, reſerved man, as ſeeming conſcious of a want of addreſs, though at the ſame time ſuperior abilities and genius.

Anecdotes of Bowyer, by Nichols, p. 621.

STUKELEY (WILLIAM), an antiquary of much celebrity, deſcended from an ancient family [A] in Lincolnſhire, was born at Holbech in that county, November 7, 1687. After having had the firſt part of his education at the free-ſchool of that place, under the care of Mr. Edward Kelſal, he was admitted into Bene't College in Cambridge, Nov. 7, 1703, under the tuition of Mr. Thomas Fawcett, and choſen a ſcholar there in April following. Whilſt an undergraduate, he often indulged a ſtrong propenſity to drawing and deſigning; and began to form a collection of antiquarian books. He made phyſic however, his principal ſtudy, and with that view took frequent perambulations through the neighbouring country, with the famous Dr. Hales, Dr. John Gray of Canterbury, and others, in ſearch of plants; and made great additions to Mr. Ray's "Catalogus "Plantarum circa Cantabrigiam;" which, with a map of the county, he was ſolicited to print; but his father's death and various domeſtic avocations prevented it. He ſtudied anatomy under Mr. Rolfe the ſurgeon; attended the chemical lectures of Signor Vigani; and, taking the degree of M. B. in 1709, made himſelf acquainted with the practical part of medicine under the great Dr. Mead at St. Thomas's hoſpital. He firſt began to practiſe at Boſton in his native county, where he ſtrongly recommended the chalybeate waters of Stanfield near Folkingham. In 1717 he removed to London, where, on the recommendation his friend Dr. Mead, he was ſoon after elected F. R. S. and was one of the firſt who revived that of the Antiquaries [B],

[A] His father, John, was of the family of the Stukeleys, lords of Great Stukeley near Huntingdon. His mother, Frances, daughter of Robert Bullen, of Weſton, Lincolnſhire, deſcended from the ſame anceſtors with Anne Bullen.

[B] He was alſo one of the earlieſt members of the Gentlemen's Society at Spalding; and held a regular correſpondence with Maurice Johnſon, Eſq; and the learned Gale. Several of his letters to thoſe gentlemen adorn the "Reliquiæ Galeanæ;" and others (which ſtill remain among his MSS. in the poſſeſſion of his daughter Mrs. Fleming, 1784) will, it is hoped, be communicated in ſome future number of the "Bibliotheca Topographica."

in

in 1717-18, to which laſt he was ſecretary for many years during his reſidence in town. He took the degree of M. D. at Cambridge in 1719, and was admitted a fellow of the college of phyſicians in the year following, about which time (1720) he publiſhed an account of "Arthur's Oon" in Scotland, and of "Graham's dyke," with plates, 4to. In the year 1722, he was appointed to read the Gulſtonian Lecture, in which he gave a deſcription and hiſtory of the Spleen, and printed it in folio, 1723; together with ſome anatomical obſervations on the diſſection of an elephant, and many plates coloured in imitation of nature. Conceiving there were ſome remains of the Eleuſinian myſteries in free-maſonry, he gratified his curioſity, and was conſtituted maſter of a lodge (1723), to which he preſented an account of a Roman amphitheatre at Dorcheſter, 4to. After having been one of the cenſors of the College of Phyſicians, of the council of the Royal Society, and of the committee to examine into the condition of the aſtronomical inſtruments of the Royal Obſervatory of Greenwich, he left London in 1726, and retired to Grantham [c], in Lincolnſhire, where he ſoon came into great requeſt. The Dukes of Ancaſter and Rutland, the families of Tyrconnel, Cuſt, &c. &c. and moſt of the principal families in the country, were glad to take his advice. During his reſidence here, he declined an invitation from Algernon Earl of Hertford to ſettle as a phyſician at Marlborough, and another to ſucceed Dr. Hunter at Newark. In 1728 he married Frances daughter of Robert Williamſon, of Allington, near Grantham, gent. a lady of good family and fortune. He was greatly afflicted with the gout, which uſed generally to confine him during the winter months, on account of which, for the recovery of his health, it was cuſtomary with him to take ſeveral journies in the ſpring, in which he indulged his innate love of antiquities, by tracing out the footſteps of Cæſar's expedition in this iſland, his camps, ſtations, &c. The fruit of his more diſtant travels was his "Itinerarium "Curioſum; or, an Account of the Antiquities and

[c] In this town Sir Iſaac Newton (one of the early friends of Dr. Stukeley) received the firſt part of his education, and intended to have ended his days, if he could have met with a ſuitable houſe: Dr. Stukeley, by his reſidence there, had an opportunity of collecting ſome memoirs of the earlier part of Sir Iſaac's life and family, which he communicated to Mr. Conduit, who then propoſed publiſhing his life. Theſe papers, through the marriage of a daughter, fell afterwards into the hands of the late Lord Lymington.

" Curioſities in his Travels through Great Britian, Cen-
" turia I." adorned with one hundred copper plates, and publiſhed in folio, London, 1724. This was reprinted after his death, 1776, with two additional plates; as was alſo publiſhed the ſecond volume (conſiſting of his deſcription of *The Brill*, or Cæſar's camp at Pancras, " Iter Boreale, " 1725," and his edition of Richard of Cirenceſter [D], with his own and Mr. Bertram's [E] notes) illuſtrated with 103 copper-plates engraved in the Doctor's life-time. Overpowered with the fatigue of his profeſſion and repeated attacks of the gout, he turned his thoughts to the church; and, being encouraged in that purſuit by archbiſhop Wake, was ordained at Croydon, July 20, 1720; and in October following was preſented by Lord Chancellor King to the living of All Saints, in Stamford [F]. At the time of his entering on his parochial cure (1730), Doctor Rogers of that place had juſt invented his Oleum Arthriticum; which Dr. Stukeley ſeeing others uſe with admirable ſucceſs, he was induced to do the like, and with equal advantage: for it not only ſaved his joints, but, with the addition of a proper regimen, and leaving off the uſe of fermented liquors, he recovered his health and limbs to a ſurpriſing degree, and ever after enjoyed a firm and active ſtate of body, beyond any example in the like circumſtances, to a good old age. This occaſioned him to publiſh an account of the ſucceſs of the external application of this oils in innumerable inſtances, in a letter to Sir Hans Sloane, 1733; and the year after he publiſhed alſo " A Treatiſe on " the Cauſe and Cure of the Gout, from a new Rationale;" which, with an abſtract thereof, has paſſed through ſeveral editions. He collected ſome remarkable particulars at Stamford in relation to his predeceſſor Bp. Cumberland; and in 1736 printed an explanation, with an engraving, of a curious ſilver plate of Roman workmanſhip in baſſo

[D] Publiſhed in 1757, under this title: " An Account of Richard of Cirenceſter, monk of Weſtminſter, " and of his Works: with his an-" cient Map of Roman Britain; and " the Itinerary thereof."

[E] See " Britannicarum Gentium " Hiſtoriæ Antiquæ Scriptores tres: " Ricardus Corinenſis, Gildas Badoni-" cus, Nennius Banchorenſis. Recen-" ſuit Notiſque & Indice auxit Carolus " Bertramus Societatis Antiquariorum " Londinenſis Socius, &c. Havniæ, " 1757," 8vo. See alſo Dr. Stukeley's publication, p. 12, 13. The Doctor's letters to Mr. Bertram (which were in being Dec. 24, 1773, at Copenhagen) would be a curioſity. Thoſe of Mr. Bertram to the Doctor are ſafely preſerved.

[F] He had the offer of that of Holbech, the place of his nativity, from Dr. Reynolds, biſhop of Lincoln; and of another from the Earl of Winchelſea; but he declined them both.

relievo,

relievo, found under ground at Riſley Park in Derbyſhire; wherein he traces its journey thither, from the church of Bourges, to which it had been given by Exſuperius, called St. Swithin, biſhop of Thouloufe, about the year 205. He publiſhed alſo the ſame year his "Palæographia "Sacra, N° I. or, Diſcourſes on the Monuments of Anti- "quity that relate to Sacred Hiſtory," in 4to, which he dedicated to Sir Richard Ellys, bart. "from whom he "had received many favours." In this work (which was to have been continued in ſucceeding numbers [G]) he undertakes to ſhew, how Heathen Mythology is derived from Sacred Hiſtory; and that the Bacchus in the Poets is no other than the Jehovah in the Scripture, the conductor of the Iſraelites through the wilderneſs. In his country retirement he diſpoſed his collection of Greek and Roman coins according to the order of the Scripture Hiſtory; and cut out a machine in wood [H] (on the plan of an Orrery) which ſhews the motion of the heavenly bodies, the courſe of the tide, &c. In 1737 he loſt his wife; and in 1738 married Elizabeth the only daughter of Dr. Gale dean of York, and ſiſter to his intimate friends Roger [I] and Samuel Gale, Eſquires; and from this time he often ſpent his winters in London. In 1740, he publiſhed an account of Stonehenge, dedicated to the Duke of Ancaſter, who had made him one of his chaplains, and given him the living of Somerby near Grantham the year before. In 1741 he preached a Thirtieth of January Sermon before the Houſe of Commons; and in that year became one of the founders of the Egyptian Society [K]. In 1743 he printed an account

[G] "In the progreſs of this work, "one of my views is an attempt to re- "cover the faces or reſemblances of "many great perſonages in antiquity, "mentioned in the Scriptures. If "novelty will pleaſe, I need not fear "of ſucceſs: but it will not appear ſo "ſtrange a matter as it ſeems at firſt "ſight, when we have once aſcer- "tained the real perſons characteriſed "by the Heathen Gods and Demi- "gods." Dr. Stukeley to Mr. Gale, May 9. 1737.—"I have wrote this "ſummer a Diſcourſe on the Myſte- "ries of the Ancients, and would wil- "lingly communicate it to you, as a "ſecond number to my "Palæogra- "phia Sacra.—Poor Maittaire is now "at Belvoir with the Duke. I think "the Critic is in a declining ſtate of "health. — I viſited Meadus; and "found the man, as uſual, beſet with "a parcel of ſycophants, puffs, and "what not?" Ibid. July 30, 1738. Bibliotheca Topographica, N° II.

[H] He alſo cut out a Stonehenge in wood, arranged on a common round trencher; which at his ſale was purchaſed by Edward Haiſtwell, Eſq; F. S. A. for 1l. 12s.

[I] Whom he frequently accompanied in antiquarian excurſions.

[K] Of which ſee the "Anecdotes "of Bowyer," p. 107 and 623. The great and learned Earl of Pembroke, the firſt patron of this ſociety, accompanied Dr. Stukeley in opening the barrows on the Wiltſhire Downs; and drawings of his Lordſhip's antique marbles at Wilton were taken by the Doctor.

of Lady Roiſia's ſepulchral cell lately diſcovered at Royſton, in a tract, intituled, "Palæographia Britannica, N° I." to which an anſwer was publiſhed by Mr. Parkin [L] in 1744. The Doctor replied in "Palæographia Britannica, "N° II." 1746, giving an account therein of the origin of the univerſities of Cambridge and Stamford, both from Croyland Abbey; of the Roman city Granta, on the North-ſide of the river, of the beginning of Cardike near Waterbeach, &c. To this Mr. Parkin again replied in 1748; but it does not appear that the Doctor took any further notice of him. In 1747 the benevolent Duke of Montagu (with whom he had become acquainted at the Egyptian Society) prevailed on him to vacate his preferments in the country, by giving him the rectory of St. George, Queen Square; whence he frequently retired to Kentiſh Town, where the following inſcription was placed over his door:

"Me dulcis ſaturet quies;
"Obſcuro poſitus loco
"Leni perfruar otio
"Chyndonax Druida [M].

"O may this rural ſolitude receive,
"And contemplation all its pleaſures give,
"The Druid prieſt!"

He had the misfortune to loſe his patron in 1749; on whoſe death he publiſhed ſome verſes, with others on his entertainment at Boughton, and a "Philoſophic Hymn "on Chriſtmas-Day." Two papers by the Doctor, upon the Earthquakes in 1750, read at the Royal Society, and a Sermon preached at his own pariſh church on that alarming occaſion, were publiſhed in 8vo, 1750, under the title of "The Philoſophy of Earthquakes, Natural and Reli-"gious;" of which a ſecond part was printed with a ſecond edition of his ſermon on "the Healing of Diſeaſes "as a Character of the Meſſiah, preached before the College "of Phyſicians Sept. 20, 1750." In 1751 (in "Palæogra-"phia Britannica, N° III.") he gave an account of Oriuna

[L] Charles Parkin, M. A. rector of Oxburgh, who continued Mr. Blomfield's Hiſtory of Norfolk.

[M] Alluding to an urn of glaſs ſo inſcribed, found in France, which he was firmly perſuaded contained the aſhes of an arch-druid of that name (whoſe portrait forms the frontiſpiece to Stonehenge), though the French Antiquaries in general conſidered it as a forgery; but Mr. Tutet has a MS. vindication of it, by ſome learned French antiquary, 43 pages in ſmall 4to.

the wife of Carauſius; in Phil. Tranſ. vol. XLVIII. art. 33, an account of the Eclipſe predicted by Thales; and in the "Gentleman's Magazine," 1754, p. 407, is the ſubſtance of a paper read at the Royal Society in 1752, to prove that the coral-tree is a real ſea-vegetable. On Wedneſday the 27th of February, 1765, Dr. Stukeley was ſeized with a ſtroke of the palſy, which was brought on by attending a full veſtry, at which he was accompanied by Serjeant Eyre[N], on a conteſted election for a lecturer. The room being hot, on their return through Dr. Stukeley's garden, they both caught their deaths; for the Serjeant never was abroad again, and the Doctor's illneſs came on that night. Soon after this accident his faculties failed him; but he continued quiet and compoſed until Sunday following, the 3d of March, 1765, when he departed, in his ſeventy-eighth year, which he attained by remarkable temperance and regularity. By his own particular directions, his corpſe was conveyed in a private manner to Eaſt-Ham in Eſſex, and was buried in the church-yard, juſt beyond the Eaſt end of the church, the turf being laid ſmoothly over it, without any monument. This ſpot he particularly fixed on, in a viſit he paid ſome time before to the vicar of that pariſh [O], when walking with him one day in the church-yard. Thus ended a valuable life, daily ſpent in throwing light on the dark remains of antiquity. His great learning and profound ſkill in thoſe reſearches enabled him to publiſh many elaborate and curious works, and to leave many ready for the preſs. In his medical capacity, his "Diſſertation on the Spleen" was well received. His "Itinerarium Curioſum," the firſt fruits of his juvenile excurſions, preſaged what might be expected from his riper age, when he had acquired more experience. The curious in theſe ſtudies were not diſappointed, for, with a ſagacity peculiar to his great genius, with unwearied pains and induſtry, and ſome years ſpent in actual ſurveys, he inveſtigated and publiſhed an account of thoſe ſtupendous works of the remoteſt antiquity, Stonehenge and Abury, in 1743, and hath given the moſt probable and rational account of their origin and uſe, aſcertaining alſo their dimenſions with the greateſt accuracy. So great was his proficiency in Druidical hiſtory, that his familiar friends uſed to call him, "The Arch-Druid "of this age." His works abound with particulars that

[N] Of whom ſee further in Anecdotes of Bowyer, p. 695.

[O] Of whom ſee the Anecdotes as before, p. 625.

ſhew his knowledge of this celebrated Britiſh prieſthood; and in his Itinerary he announced a "Hiſtory of the "ancient Celts, particularly the firſt inhabitants of Great "Britain," for the moſt part finiſhed, to have conſiſted of four volumes folio, with above 300 copper-plates, many of which were engraved. Great part of this work was incorporated into his Stonehenge and Abury. In his "Hiſtory of Carauſius," in two vols. 4to, 1757, 1759, he has ſhewn much learning and ingenuity in ſettling the principal events of that emperor's government in Britain. To his intereſt and application we are indebted for recovering from obſcurity Richard of Cirenceſter's Itinerary of Roman Britain, which has been mentioned in p. 622. His diſcourſes, or ſermons, under the title of "Palæogra-"phia Sacra, 1763," on "the vegetable creation," &c. beſpeak him a botaniſt, philoſopher, and divine, replete with ancient learning, and excellent obſervations; but a little too much tranſported by a lively fancy and invention. He cloſed the laſt ſcenes of his life with completing a long and laborious work on ancient Britiſh coins, in particular of Cunobelin; and felicitated himſelf on having from them diſcovered many remarkable, curious, and new anecdotes, relating to the reign of that and other Britiſh kings. The 23 plates of this work were publiſhed after his deceaſe; but the MS. (left ready for publiſhing) remains in the hands of his daughter Mrs. Fleming, relict of Richard Fleming, Eſq; an eminent ſolicitor, who was the Doctor's executor. By his firſt wife Dr. Stukeley had three daughters; of whom one died young; the other two ſurvived him; the one, Mrs. Fleming already mentioned; the other, wife to the Rev. Thomas Fairchild, rector of Pitſey, in Eſſex. By his ſecond wife, Dr. Stukeley had no child. To the great names already mentioned among his friends and patrons, may be added thoſe of Mr. Folkes, Dr. Berkeley Biſhop of Cloyne (with whom he correſponded on the ſubject of Tarwater), Dr. Pocock Biſhop of Meath, and many others of the firſt rank in literature at home: and among the eminent foreigners with whom he correſponded were Dr. Heigertahl, Mr. Keyſler, and the learned Father Montfaucon, who inſerted ſome of his deſigns (ſent him by archbiſhop Wake) in his "Antiquity explained." A good account of Dr. Stukeley was, with his own permiſſion, printed in 1755, by Mr. Maſters, in the ſecond part of his "Hiſtory of Corpus Chriſti College;" and very

ſoon

ſoon after his death a ſhort but juſt character of him was given in the "Gentleman's Magazine" for 1765, by his friend Peter Collinſon. Of both theſe, the author of the "Anecdotes of Bowyer" availed himſelf; and was favoured with ſeveral additional particulars from reſpectable authority. After his deceaſe, a medal of him was caſt and repaired by Gaub; on one ſide the head adorned with oak leaves, inſcribed REV. GVL. STVKELEY, M. D. S. R. & A. S. Exergue, æt. 54. Reverſe, a view of Stonehenge, OB. MAR. 4, 1765, ÆT. 84; [but this is a miſtake, for the Doctor was but 78.]. There is a portrait of him after Kneller in mezzotinto by J. Smith in 1721, before he took orders, with his arms, viz. Argent, a Spread Eagle double-headed Sable. Mrs. Fleming has another portrait of him in his robes, by Wills; and Mrs. Parſons (relict of Dr. James Parſons) has a fine miniature, which is eſteemed a good likeneſs.

STURMIUS (JAMES), a German of great learning and excellent qualities, was of a noble family of Straſburg, and born there in 1489. He made himſelf illuſtrious by the ſervices he did his country; and diſcharged the moſt conſiderable poſts with the greateſt capacity and probity. He acquitted himſelf with the higheſt reputation of ſeveral deputations to the diets of the empire, the imperial court, and that of England. He contributed very much to the reformation of religion at Straſburg, to the erecting of a college which was opened there ten years after, and to the Hiſtory of the reformation in Germany by Sleidan. This Sleidan thus teſtifies, in his preface to that excellent work: "Nothing becomes an hiſtory more, than truth "and candour; and I am ſure I have taken great pains, "that nothing might be wanting to me in that reſpect: "for I have not advanced any thing upon ſlight grounds "and mere report, but have taken my materials from the "records, which I have carefully collected, and which are "of undoubted authority. I received likewiſe the aſſiſtance "of that noble and excellent perſon, James Sturmius, who. "having been above thirty years engaged in public and "important affairs with the higheſt reputation, and having "generouſly honoured me with his friendſhip, frequently "cleared up my doubts, and put me into the right way; "and, at my requeſt before his laſt illneſs, read over the "greateſt part of the work, and made the neceſſary remarks "upon it." He died at Straſburg Oct. 30, 1553, after languiſhing of a fever for two months. Sleidan, who mentions

Hiſt. lib. xxv. ad ann. 1553.

this, adds, that "he was a man of great prudence and integrity, and the glory of the German nobility, on account of the excellent qualities of his mind, and his diſtinguiſhed learning."

Though he had a zeal for religion, yet he had been ſome years without receiving the communion; being ſcandalized, as well he might, at the diſputes which prevailed among the divines concerning theſe words, "This is my body."

In vitis philoſoph.—Bayle, Dict.

STURMIUS (JOHN), the Cicero of Germany, if we may uſe the terms of Melchior Adam, was born at Sleida in Eifel, near Cologne, in 1507. He was initiated in letters in his native country, with the ſons of count de Manderſcheid, whoſe receiver his father was, and afterwards ſtudied at Liege in the college of St. Jerome. In 1524, he went to Louvain, where he ſpent five years, three in learning, and two in teaching; and had for his fellow-ſtudents John Sleidan, Andrew Veſalius, and ſome others, who afterwards became very eminent men, and had a great eſteem for him. He ſet up a printing-preſs with Rudger Reſcius, profeſſor of the Greek tongue, and printed ſeveral Greek authors. He began with Homer, and ſoon after carried thoſe editions to Paris in 1529, where he made himſelf highly eſteemed, and read public lectures upon the Greek and Latin writers, and upon logic. He married alſo there, and kept a great number of boarders; but as he liked what was called the new opinions in religion, he was more than once in danger; which, undoubtedly, was the reaſon why he removed to Straſburg in 1537, in order to take poſſeſſion of the place offered him by the magiſtrates. The year following he opened a ſchool, which became famous, and by his means obtained of the emperor Maximilian II. the title of an univerſity in 1566. He was very well ſkilled in polite literature, wrote Latin with great purity, and underſtood the method of teaching; and it was owing to him, that the college of Straſburg, of which he was rector, became the moſt flouriſhing in all Germany. His talents were not confined to the ſchool; he was frequently intruſted with ſeveral deputations in Germany and foreign countries, and diſcharged theſe employments with great honour and diligence. He ſhewed extreme charity to the refugees on account of religion: he was not ſatisfied with labouring to aſſiſt them by his advice and recommendations, but he alſo ran

ran in debt, and impoveriſhed himſelf by his great hoſpitality towards them. His life was expoſed to many troubles, and eſpecially to the perſecutions of the Lutheran miniſters. He found at Straſburg a moderate Lutheraniſm, which he ſubmitted to without reluctance, though he was of Zuinglius's opinion. The Lutheran miniſters by degrees grew angry with thoſe who denied the real preſence: their violent ſermons diſpleaſed him; and it is ſaid, that he ſpent many years without being preſent at the public exerciſes of religion. He found himſelf preſſed very hard, and at length declared himſelf for Calviniſm, of which he was ſuſpected ſo early as 1561. He was deprived of his rectorſhip of the univerſity; and the Calviniſts were all turned out of their places. He died March 3, 1589, aged above eighty. He had been thrice married, but left no children. Though he loſt his ſight ſome time before his death, yet he did not diſcontinue his labours for the public good. He publiſhed a great number of books.

SUCKLING (ſir JOHN), an Engliſh poet and dramatic writer, was ſon of Sir John Suckling, comptroller of the houſhold to Charles I. and was born at Witham in Eſſex, in 1613. It is recorded as a remarkable thing, that his mother went till the eleventh month of him; however, the ſlowneſs of his birth was ſufficiently made up in the quickneſs, ſtrength, and pregnancy of his parts. He firſt diſcovered a ſtrange propenſity to languages, inſomuch that he is ſaid to have ſpoken Latin at five years of age, and to have written it at nine. From his early foundation in language, he proceeded in the courſe of his ſtudies, and became accompliſhed in polite literature. He cultivated muſic and poetry, and excelled in both: for though he had a vivacity and ſprightlineſs in his nature, which would not ſuffer his attention to be long confined to any thing, yet he had made ample amends for this by ſtrength of genius and quickneſs of apprehenſion. When he was grown up, he travelled into foreign countries, where he made a collection of their virtues and accompliſhments, without any tincture of their vices and follies; only ſome thought he had a little too much of the French air, which, however, was perhaps rather natural, than acquired in him; the eaſineſs of his carriage and addreſs being ſuitable to the openneſs of his heart, and to that gaiety, wit, and gallantry, which were the characteriſtics of his nature. In the mean time he ſeems to have affected nothing more than the character

Life prefixed to his works. Langbaine's account of dramatic poets.

character of a courtier and a fine gentleman; which he ſo far attained, that he was allowed to have the peculiar happineſs of making every thing he did become him.

Winſtanley's Lives of the Engliſh poets.

Yet he was not ſo devoted to the Muſes, or to the ſoftneſs and luxury of courts, not ſo much "the delight of the "court, and the darling of the Muſes," as one ſays of him as to be wholly a ſtranger to the camp. In his travels he made a campaign under the great Guſtavus Adolphus, where he was preſent at three battles, five ſieges, and ſeveral ſkirmiſhes; and if his valour was not ſo remarkable, ſays Mr. Langbaine, in the beginning of our civil wars, yet his loyalty was exceedingly ſo: for after his return to his country, he raiſed a troop of horſe for the king's ſervice entirely at his own charge, and ſo richly and completely mounted, that it is ſaid to have ſtood him in 12000l. But theſe troops and their leader diſtinguiſhed themſelves only by their finery: they did nothing for the king's ſervice, which Sir John laid very much to heart; and ſoon after this miſcarriage was ſeized with a fever, of which he died at twenty-eight years of age. The advantages of birth, perſon, education, parts, and fortune, with which this gentleman ſet out in the world, had raiſed the expectations of mankind to a prodigious height; and perhaps his dying ſo young was better for his fame, than if he had lived longer. He was a ſprightly wit, and a courtly writer, as Dryden ſomewhere calls him; but certainly not a great genius, as ſome have affected to repreſent him; a polite and eaſy verſifier, but not a poet. Mr. Lloyd, in his Memoirs of him, ſays, that "his poems are clean, ſprightly, "and natural, his diſcourſes full and convincing, his "plays well humoured and taking, his letters fragrant "and ſparkling." He obſerves furth r, that "his thoughts "were not ſo looſe as his expreſſions, nor his life ſo vain "as his thoughts; and at the ſame time allows for his "youth and ſanguine complexion, which he thinks a "little more time and experience would have rectified."

His works conſiſt of a few poems, and ſome letters, "An "account of religion by reaſon," "A diſcourſe upon occa"ſion, preſented to the earl of Dorſet," and four plays. There have been ſeveral editions of them; the laſt by T. Davies, 2 vol. 8vo.

SUETONIUS (CAIUS SUETONIUS TRANQUILLUS), an ancient hiſtorian, very excellent in the biographical

phical way, was born a Roman about the beginning of the reign of Veſpaſian, as may be collected from his own words in the life of Nero. His father was a man of no great extraction, yet was preferred to the tribuneſhip of a legion, by the emperor Otho, whoſe ſide he took againſt Vitellius. Our hiſtorian ſpent his firſt years probably at Rome; for he tells us, that "he remembered, when he was a "boy, to have ſeen an old man inſpected in open court, and "examined whether he was circumciſed or not." When he was grown up, he betook himſelf to the bar; and the teſtimony of Pliny, which informs us that he did ſo, informs us, at the ſame time, that he had not as yet freed himſelf from the ſuperſtitions of his times. "You write "me word," ſays Pliny to him, "that a dream has made "you afraid of miſcarrying in your cauſe, and you want "me to procure you a delay of a few days. There will be "ſome difficulty in this; however, I will certainly try; "for dreams, as Homer ſays, proceed from Jove. In "the mean time," continues he, "you would do well to "conſider, whether your dreams are literally fulfilled, or "whether they come true only by contraries." There was a long and ſtrict friendſhip between theſe two writers; and it proved advantageous to Suetonius, for Pliny did him great ſervices. He procured him a tribune's office; and afterwards, upon his reſignation, tranſferred it to his kinſman, at Suetonius's requeſt. He obtained alſo for him the "Jus trium liberorum;" a favour ſeldom granted, and which Pliny had not obtained, if to his great intereſt at court he had not joined an earneſt ſolicitation for it. He was then governor of Bythynia, under the empire of Trajan; and from thence wrote the following letter to that emperor. "I had long ſince, Sir, taken into an "intimacy with me Suetonius Tranquillus, a man of "great integrity, honour, and learning, whoſe manners "and ſtudies are the ſame with my own; and the better I "have known him, the more I have loved him. He has "been but unhappy in his marriage; and the privileges of "thoſe who have three children are upon ſeveral ac- "counts neceſſary. He begs through me therefore, that "your bounty will ſupply what his ill fortune has denied "him. I know, Sir, the high value of the favour I aſk; "but I am aſking of you, whoſe indulgence to all my wiſhes "I have long experienced. How deſirous I am to obtain "it, you will eaſily conclude, from my applying to you at "this diſtance; which I ſhould not have done, if it had "been

Sueton. in Neron. c. 57.

In Domit. c. 12.

Epiſt. xvii. lib. i.

Epiſt. xcvii. lib. x.

" been a matter of more indifference to me." Suetonius advanced himſelf conſiderably afterwards, for he was ſecretary to the emperor Adrian; but he loſt that place, for not paying a due reſpect to the empreſs. Spartian, who relates this affair, expreſſes himſelf thus: " Septicio claro " præfecto prætorii, & Suetonio Tranquillo epiſtolarum " magiſtro, multiſque aliis, quod apud Sabinam uxorem, " injuſſu ejus, familiarius ſe tunc egerant, quam reverentia " domus aulicæ poſtulabat, ſucceſſores dedit." We quote this teſtimony from the original, to note the error of thoſe, who have concluded from it, that Suetonius's offence againſt the emperor was a love-intrigue with his wife Sabina: whereas the words do not ſuggeſt the leaſt idea of gallantry, but only imply, " that Suetonius and " ſome others were turned out of their places by the " emperor, for behaving, without his leave, with leſs cere- " mony to the empreſs than was conſiſtent with his " own dignity and that of his court." For, it ſeems, the emperor treated her with great contempt himſelf, on account of ſome very ill qualities ſhe had, and permitted others alſo to do ſo under certain limitations; which limitations, it is probable, theſe gentlemen exceeded.

In vita Adrian.

We know nothing more of Suetonius, than as he is a writer. He wrote many books, none of which are come down to us, except his Hiſtory of the firſt twelve emperors, and part of his concerning the illuſtrious grammarians and rhetoricians; for he applied himſelf much to the ſtudy of grammar and rhetoric, and many are of opinion that he taught them. Suidas aſcribes to him ſeveral works, which concern that profeſſion; and obſerves farther, that he wrote a book about the Grecian games, two upon the ſhews of the Romans, two upon the laws and cuſtoms of Rome, one upon the life of Cicero, or upon his books " De republica," " A catalogue of the illuſtrious men of Rome," and the eight books ſtill extant of the " Hiſtory of the " Emperors." Many other pieces of his are cited by various authors; and the lives of Terence, Horace, Juvenal, Perſius, and Lucan, have uſually gone under his name, and been printed at the end of his works, though it is not abſolutely certain that they are his. His " Hiſtory of the " Emperors" is an excellent work, and has always been admired by the beſt judges in polite literature. It is a continued ſeries of choice and curious facts, related ſuccinctly, without digreſſions, reflections, and reaſonings. There is in it a character of ſincerity, which ſhews very plainly, that

that the author feared and hoped for nothing, and that his pen was not directed by hatred or flattery. Suetonius, says Politian, "has given us evident proofs of his diligence, "veracity, and freedom. There is no room for any "ſuſpicion of partiality or ill-will in his books; nothing "is advanced out of favour, or ſuppreſſed out of fear: "the facts themſelves have engroſſed his whole at- "tention, and he has conſulted truth in the firſt place." —He was ſo far from being influenced by any motives to detract from the truth, that, as Politian thinks, he forbore writing the lives of Nerva, Trajan, and Adrian, the emperors of his time, becauſe he would not be tempted to ſpeak well or ill of any one, out of any other principle than the love of truth. Some have blamed him for being ſo particular in deſcribing the lewd actions and horrid debaucheries of Tiberius, Caligula, Nero, and Domitian, as if he meant to teach the greateſt crimes, by this manner of relating them. But this, as Eraſmus obſerves, was owing to his care and fidelity as an hiſtorian; which, as ſomebody ſaid well enough, "made him write the lives of the "Cæſars with the ſame freedom that they lived." And he is ſo far from blaming him, that he thinks his hiſtory more particularly uſeful on that very account: "to be a "curb," ſays he, "to wicked princes, who will not eaſily "be at reſt, when they ſee the treatment they will have "from impartial poſterity, and conſider that their memory "will hereafter be as execrable as that of Caligula and "Nero is at this day." We muſt not cloſe our account of this hiſtorian without obſerving, that he ſpeaks very diſreſpectfully of the Chriſtians, calling them "genus homi- "num ſuperſtitionis novæ & maleficæ, a ſort of people of "a new and michievous ſuperſtition:" but this muſt candidly be imputed to his ignorance, and want of better information concerning them and their doctrines.

In præf. ad Suet.

Eraſm. Epiſt. xvi. lib. 28.

Eraſm. præf. ad Sueton, &c.

In Neron. c. 16.

This author has been thought worthy of the attention and pains of critics of the firſt claſs, and been very well publiſhed more than once. The beſt editions are, "Cum "notis & numiſmatibus a Carolo Patin, Baſil, 1675," 4to. "Cum notis integris Iſaaci Caſauboni, Lævini "Torrentii, Joannis Georgii Grævii, & ſelectis aliorum, "Hagæ Comit. 1691," 4to. "Cum notis variorum & "Pitiſci, L. Bat. 1692," 2 tom. 8vo. And "Cum notis "auctoribus Pitiſci, Leovard. 1714," "In uſum Delphi- "ni, Paris, 1684." 2 tom. 4to. And "Cum notis "Burmanni," in two volumes 4to.

SUEUR

SUEUR (EUSTACHE LE), one of the beſt painters in his time, which the French nation had produced, was born at Paris in 1617, and ſtudied the principles of his art under Simon Vouet, whom he infinitely ſurpaſſed. It is remarkable, that Le Sueur was never out of France, and yet he carried his art to the higheſt degree of perfection. His works ſhew a grand guſto of deſign, which was formed upon antiquity, and after the beſt Italian maſters. He invented with eaſe, and his execution was always worthy of his deſigns. He was ingenuous, diſcreet, and delicate, in the choice of his objects. His attitudes are ſimple and noble; his expreſſions fine, ſingular, and very well adapted to the ſubject. His draperies are ſet after the goût of Raphael's laſt works. Whatever was the reaſon of it, he knew little of the local colours, or the claro obſcuro: but he was ſo much maſter of the other parts of painting, that there was a great likelihood of his throwing off Vouet's manner entirely, had he lived longer, and once reliſhed that of the Venetian ſchool; which he would certainly have imitated in his colouring, as he imitated the manner of the Roman ſchool in his deſigning. For, immediately after Vouet's death, he perceived that his maſter had led him out of the way; and by conſidering the antiques that were in France, and alſo the deſigns and prints of the beſt Italian maſters, particularly Raphael, he contracted a more refined ſtyle and happier manner. Le Brun could not forbear being jealous of Le Sueur, who did not mean however to give any man pain; for he had great ſimplicity of manners, much candour, and exact probity. His principal works are at Paris, where he died the 30th of April 1655, at no more than thirty-eight years of age. The life of St. Bruno, in the cloiſter of the Carthuſians at Paris, is reckoned his maſter-piece; but it his defaced by ſomebody who envied him.

SUICER (JOHN GASPARD), a moſt learned German divine, was born at Zurich in 1620; became profeſſor there of the Greek and Hebrew languages; and died at Heidelberg in 1705. He is the compiler of a very uſeful work, called "Lexicon, ſive Theſaurus Eccleſiaſticus "Patrum Græcorum:" the beſt edition of which is that of Amſterdam, 1728, in 2 vols. folio. He had a ſon, Henry Suicer, diſtinguiſhed by ſome literary productions, who was a profeſſor, firſt at Zuric, then at Heidelberg; and who died alſo in 1705, the ſame year with his father.

SUIDAS,

SUIDAS, author of a Greek Lexicon, the beſt edition of which was publiſhed, with a Latin verſion and notes, by Ludovicus Kuſterus, at Cambridge 1705, in three volumes folio. Who Suidas was, or when he lived, are points of great uncertainty; no circumſtances of his life having been recorded either by himſelf or any other writer. Politian and ſome others have been of opinion that no ſuch perſon ever exiſted; but that Suidas was a real perſon, appears, not only from his name being found in all the manuſcripts of his Lexicon, but from his being often mentioned by Euſtathius in his Commentary upon Homer. The learned have differed in the ſame manner concerning the age of Suidas; ſome, as Grotius, ſuppoſing him to have lived under Conſtantinus, the ſon of Leo, emperor of the Eaſt, who began to reign in 912; while others have brought him even lower than Euſtathius, who is known to have lived in 1180. Our learned Bentley has written thus concerning it: "As for "Suidas, he has brought down a point of chronology to "the death of the emperor Zimiſces, that is, to the year of "Chriſt 975: ſo that he ſeems to have written his Lexicon "between that time, and the death of the ſucceeding em-"peror, which was in 1025." As to the Lexicon, it is nothing more than a compilation of matters from various authors, ſometimes made with judgement and diligence, and ſometimes without. Suidas often uſed bad copies; whence it has happened, that he ſometimes gives his reader corrupt and ſpurious words, inſtead of thoſe that are pure and genuine. Sometimes he has mixed things of a different kind, and belonging to different authors, promiſcuouſly; and ſometimes he has brought examples to illuſtrate the ſignification of words which are nothing to the purpoſe. Theſe imperfections however being allowed, his Lexicon is upon the whole a very uſeful book, and a ſtorehouſe as it were of all ſorts of erudition. The grammarians by profeſſion have all prized it highly; and thoſe who are not ſo may find their advantage in it, ſince it not only gives an account of poets, orators, and hiſtorians, &c. but exhibits many excellent paſſages of ancient authors that are loſt.

Præfat. Kuſter. ad Suidæ Lexicon.

Diſſertation upon Phalaris, p. 22.

This Lexicon of Suidas was firſt publiſhed at Milan 1499, in Greek only: it has ſince been printed with a Latin verſion; but the beſt edition, indeed the only good one, is that of Kuſter, mentioned above, on which Toup, the preſent patriarch of Greek literature in this kingdom, has beſtowed no little pains, and in ſo doing has demonſtrated an uncommon

Bibl. Græc. vol. ix. common critical acumen. Fabricius has given us a large alphabetical index of the authors mentioned and quoted by Suidas in this Lexicon.

Memoires de Sully. SULLY (MAXIMILIAN DE BETHUNE, duke of), one of the ableſt and honeſteſt miniſters that France ever had, was deſcended from an ancient and illuſtrious houſe, and born in 1560. He was, from his earlieſt youth, the ſervant and friend of Henry IV. who was juſt ſeven years older than he, being born at Pau in Bearn in 1553. He was bred in the opinions and doctrine of the Reformed religion, and continued to the end of his life conſtant in the profeſſion of it, which fitted him more eſpecially for the important ſervices to which Providence had deſigned him. Jane d'Albert, queen of Navarre, after the death of her huſband Anthony de Bourbon, which was occaſioned by a wound he received at the ſiege of Rouen in 1592, returned to Bearn, where ſhe openly profeſſed Calviniſm. She ſent for her ſon Henry from the court of France to Pau in 1566, and put him under a Huguenot preceptor, who trained him up in the Proteſtant religion. She declared herſelf the protectreſs of the Proteſtants in 1566; and came to Rochelle, where ſhe devoted her ſon to the defence of the new religion. In that quality Henry, then prince of Bearn, was declared chief of the party; and followed the army from that time to the peace, which was ſigned at St Germains the 11th of Auguſt 1570. He then returned to Bearn, and made uſe of the quiet that was given him, to viſit his eſtates and his government of Guyenne; after which he came and ſettled in Rochelle, with the queen of Navarre his mother.

The advantages granted to the Proteſtants by the peace of St. Germains, raiſed a ſuſpicion in the breaſts of their leaders, that the court of France did not mean them well; and in reality nothing elſe was intended by the peace, than to prepare for the moſt diſmal tragedy that ever was acted. The queen dowager Catharine de Medicis, and her ſon Charles IX. were now convinced, that the Proteſtants were too powerful to be ſubdued by force: a reſolution was taken therefore to extirpate them by ſtratagem and treachery. For this purpoſe queen Catharine and Charles diſſembled to the laſt degree; and, during the whole year 1571, talked of nothing but faithfully obſerving the treaties of entering into a cloſer correſpondence with the Proteſtants, and carefully preventing all occaſions of rekindling the war. To remove

move all poſſible ſuſpicions, the court of France propoſed a marriage between Charles the IXth's ſiſter, and Henry prince of Bearn; and feigned, at the ſame time, as if they would prepare a war againſt Spain, than which nothing could be more agreeable to Henry. Theſe things, enforced with great ſeeming frankneſs and ſincerity, entirely gained the queen of Navarre; who, though ſhe at firſt doubted, and continued irreſolute for ſome months, yet yielded about the end of the year 1571, and prepared for the journey to Paris, as was propoſed, in May 1572.

Still there were a thouſand circumſtances, which were ſufficient to render the ſincerity of theſe great promiſes ſuſpected; and it is certain, that many among the Proteſtants did ſuſpect them to the very laſt. Sully's father was one of theſe, and conceived ſuch ſtrong apprehenſions, that when the report of the court of Navarre's journey to Paris firſt reached him, he could not give credit to it. Firmly perſuaded that the preſent calm would be of ſhort continuance, he made haſte to take advantage of it, and prepared to ſhut himſelf up with his effects in Rochelle, when every one elſe talked of nothing but leaving it. The queen of Navarre informed him ſoon after more particularly of this deſign, and requeſted him to join her in her way to Vendome. He went, and took Sully, now in his twelfth year, along with him. He found a general ſecurity at Vendome, and an air of ſatisfaction on every face; which though he durſt not object to in public, yet he made remonſtrances to ſome of the chiefs in private. Theſe were looked upon as the effect of weakneſs and timidity; and ſo, not caring to ſeem wiſer than perſons of greater underſtandings, he ſuffered himſelf to be carried with the torrent. He went to Roſny, to put himſelf into a condition to appear at the magnificent court of France; but, before he went, preſented his ſon to the prince of Bearn, in the preſence of the queen his mother, with great ſolemnity, and aſſurances of the moſt inviolable attachment. Sully did not return with his father to Roſny, but went to Paris in the queen of Navarre's train. He applied himſelf cloſely to his ſtudies, without neglecting to pay a proper court to the prince his maſter; and lived with a governor and a valet de chambre in a part of Paris where almoſt all the colleges ſtood, and continued there till the bloody cataſtrophe which happened ſoon after.

Nothing could be more kind than the reception which the queen of Navarre, her children, and principal ſervants,

met with from the king and queen; nor more obliging, than their treament of them. The queen of Navarre died, and ſome hiſtorians make no doubt but ſhe was poiſoned; yet the whole court appeared ſenſibly affected, and went into deep mourning. In a word, it is not ſpeaking too ſeverely upon this conduct of Catherine de Medicis and Charles IX. to call it an almoſt incredible prodigy of diſſimulation. Still many of the Proteſtants, among whom was Sully's father, ſuſpected the deſigns of the court; and had ſuch convincing proofs, that they quitted the court, and Paris itſelf, or at leaſt lodged in the ſuburbs. They warned prince Henry to be cautious; but he liſtened to nothing; and ſome of his chiefs, the admiral de Coligny in particular, though one of the wiſeſt and moſt ſagacious men in the world, were as incredulous. The fact to be perpetrated was fixed for the 24th of Auguſt, 1572, and is well known by the name of the maſſacre of St. Bartholomew. The feaſt of St. Bartholomew fell this year upon a Sunday; and the maſſacre was perpetrated in the evening.

All the neceſſary meaſures having been taken, the ringing of the bells of St. Germain l'Auxerrois for matins was the ſignal for begining the ſlaughter. The admiral de Coligny was firſt murdered by a domeſtic of the duke of Guiſe, the duke himſelf ſtaying below in the court, and his body was thrown out of the window. They cut off his head, and carried it to the queen-mother; and, when they had offered all manner of indignities to the bleeding carcaſe, hung it on the gibbet of Montfaucon. The king, as father Daniel relates, went to feaſt himſelf with the ſight of it; and, when ſome that were with him took notice that it was ſomewhat offenſive, is ſaid to have uſed the reply of the Roman emperor Vitellius: "The body of a "dead enemy always ſmells ſweet." All the domeſtics of the admiral were afterwards ſlain, and the ſlaughter was at the ſame time begun by the king's emiſſaries in all parts of the city. Tavannes, a marſhal of France, who had been page to Francis I. and was at that time one of the counſellors and confidents of Catharine de Medicis, ran through the ſtreets of Paris, crying, "Let blood, let blood! bleed-"ing is as good in the month of Auguſt, as in May!" The moſt diſtinguiſhed of the Calviniſts that periſhed were Francis de la Rochefoucault; who having been at play part of the night with the king, and finding himſelf ſeized in bed by men in maſques, thought they were the

Hiſtoire de France, ad ann. 1572.

king

king and his courtiers, who came to divert themſelves with him. Charles de Quellence, baron of Pont in Bretagne, was another; who however did not yield to the ſwords of his butchers; till he was pierced through like a ſieve. This nobleman had married Catharine Parthenai, the daughter and heireſs of John de Soubiſe, and her mother was then carrying on a ſuit againſt him for impotency: ſo that when the naked bodies, according as each was maſſacred, were thrown down before the caſtle in view of the king, queen, and court, many of the ladies came out of their apartments, as Thuanus relates, not the leaſt ſhoked with the cruelty of the ſpectacle, and with great curioſity and immodeſty fixed their eyes particularly upon Charles de Quellence, to ſee if they could diſcover the marks and cauſe of this impotency. Francis Nonpar de Caumont was murdered in his bed betwixt his two ſons; one of whom was ſtabbed by his ſide; but the other, by counterfeiting himſelf dead, and lying concealed under the bodies of his father and brother, eſcaped. The horror of this night is not to be conceived; and we may ſafely refer for farther particulars to the fine deſcription which Mr. Voltaire has given of it, in the ſecond canto of his Henriade, ſince even the imagination of a poet cannot ſoar beyond the real matter of fact. Hiſtoria ſui temporis ad, anu. 1572.

The reader may probably by this time be curious to know what was become of Sully, as well as of his maſter the king of Navarre; and nothing can inform him more agreeably, than Sully's own account. "I was in bed." ſays he, "and awaked from ſleep three hours after midnight by "the ſound of all the bells and the confuſed cries of the "populace. My governor St. Julian, with my valet de "chambre, went haſtily out to know the cauſe; and I ne"ver afterwards heard more of theſe men, who, without "doubt, were among the firſt that were ſacrificed to the "public fury. I continued alone in my chamber dreſſing "myſelf, when in a few moments I ſaw my landlord enter, "pale, and in the utmoſt conſternation. He was of the "Reformed religion; and, having learned what the matter "was, had conſented to go to maſs, to preſerve his life, "and his houſe from being pillaged. He came to perſuade "me to do the ſame, and to take me with him; I did not "think proper to follow him, but reſolved to try if I "could gain the college of Burgundy, where I had ſtudied; "though the great diſtance between the houſe where I then "was, and the college, made the attempt very dangerous. Memoires, ad ann. 1572.

"Having diſguiſed myſelf in a ſcholar's gown, I put a "large prayer-book under my arm, and went into the "ſtreet. I was ſeized with horror inexpreſſible at the "ſight of the furious murderers; who, running from all "parts, forced open the houſes, and cried aloud, 'Kill! "kill! maſſacre the Huguenots!' The blood, which I ſaw "ſhed before my eyes, redoubled my terror. I fell into "the midſt of a body of guards; they ſtopped me, queſti-"oned me, and were beginning to uſe me ill, when, hap-"pily for me, the book that I carried was perceived, and "ſerved me for a paſſport. Twice after this, I fell into "the ſame danger, from which I extricated myſelf with "the ſame good fortune. At laſt I arrived at the college "of Burgundy, where a danger ſtill greater than any I had "yet met with awaited me. The porter having twice "refuſed me entrance, I continued ſtanding in the midſt "of the ſtreet, at the mercy of the furious murderers, whoſe "numbers increaſed every moment, and who were evi-"dently ſeeking for their prey; when it came into my "mind to aſk for La Faye, the principal of this college, a "good man, by whom I was tenderly beloved. The por-"ter, prevailed upon by ſome ſmall pieces of money which "I put into his hand, admitted me; and my friend carri-"ed me to his apartment, where two inhuman prieſts, "whom I heard mention Sicilian veſpers, wanted to force "me from him, that they might cut me in pieces; ſaying, "the order was, not to ſpare even infants at the breaſt. "All the good man could do was to conduct me privately "to a diſtant chamber, where he locked me up; and here "I was confined three days, uncertain of my deſtiny, "ſeeing no one but a ſervant of my friend, who came "from time to time to bring me proviſion."

As to Henry king of Navarre, though he had been married to Charles the IXth's ſiſter but ſix days before, with the greateſt ſolemnity, and with all the marks of kindneſs and affection from the court, yet he was treated with not a jot more ceremony than the reſt. He was awaked two hours before day by a great number of ſoldiers, who ruſhed boldly into a chamber in the Louvre, where he and the prince of Conde lay, and inſolently commanded them to dreſs themſelves, and attend the king. They would not ſuffer the two princes to take their ſwords with them, who, as they went, ſaw ſeveral of their gentlemen maſſacred before their eyes. This was contrived, doubtleſs, to intimidate them; and with the ſame view, as Henry went to the

the king, the queen gave orders, that they ſhould lead him under the vaults, and make him paſs through the guards, drawn up in files on each ſide, and in menacing poſtures. He trembled, and recoiled two or three ſteps back; but the captain of the guards ſwearing, that they ſhould do him no hurt, he proceeded through amidſt carbines and halberts. The king waited for them, and received them with a countenance and eyes full of fury: he ordered them with oaths and blaſphemies, which were familiar with him, to quit a religion, which he ſaid had been taken up only for a cloke to their rebellion; he told them in a fierce and angry tone, that "he would no longer be contradicted in his opinions "by his ſubjects; that they by their example ſhould teach "others to revere him as the image of God, and ceaſe to "be enemies to the images of his mother;" and ended by declaring, that "if they did not go to maſs, he would treat "them as criminals guilty of treaſon againſt divine and "human majeſty." The manner of pronouncing theſe words not ſuffering the princes to doubt the ſincerity of them, they yielded to neceſſity, and performed what was required of them: and Henry was even obliged to ſend an edict into his dominions, by which the exerciſe of any other religion but the Romiſh was forbidden.

In the mean time the court ſent orders to the govenors in all the provinces, that the ſame deſtruction ſhould be made of the Proteſtants there as had been at Paris; but many of them nobly refuſed to execute theſe orders; and one of them had the courage to write a letter to Charles IX. in which he plainly told his majeſty, that "he was ready "to die for his ſervice, but could not aſſaſſinate any man "for his ſervice." Yet the abettors and prime actors in this tragedy at Paris were wonderfully ſatisfied with themſelves, and found much comfort in having been able to do ſo much for the cauſe of God and his church. Tavannes, mentioned above, who ran about the ſtreets crying, "Let "blood! let blood!" being upon his death-bed, made a general confeſſion of the ſins of his life; after which his confeſſor ſaying to him with an air of aſtoniſhment, "Why! "you ſpeak not a word of St. Bartholomew;" he replied, "I look upon that as a meritorious action, which ought "to atone for all the ſins I have ever committed." This is related by his ſon, who has written memoirs of him. The king himſelf muſt have ſuppoſed real merit to have been in it; for, not content with ſetting his ſeal and ſanction to theſe deteſtable butcheries, he is credibly affirmed to have

taken the carbine into his own hands, and to have ſhot at the poor Huguenots as they attempted to eſcape. The court of Rome did all they could to confirm the Pariſians in this horrid notion: for though pope Pius V. is ſaid to have been ſo much afflicted at the maſſacre as to ſhed tears, yet Gregory XIII. who ſucceeded him, ordered a public thankſgiving to God for it to be offered at Rome, and ſent a legate to congratulate Charles IX. and to exhort him to continue it. Father Daniel contents himſelf with ſaying, that the king's zeal in his terrible puniſhment of the heritics was commended at Rome; and Baronius affirms the action to have been abſolutely neceſſary. The French writers, however, have ſpoken of it in the manner it deſerves; have repreſented it as the moſt wicked and inhuman devaſtation that ever was committed: "an execrable action," ſays one of them, "that never had, and I truſt God will never have, its like." Mr. Voltaire has given us his ſentiments of it in his agreeable and inſtructive manner: "This frightful day of St. "Bartholomew," ſays he, "had been meditating and pre-"paring for two years. It is difficult to conceive, how "ſuch a woman as Catharine de Medicis, brought up in "pleaſures, and at whom the Huguenot party took leſs "umbrage than any other, could form ſo barbarous a reſo-"lution: it is ſtill more aſtoniſhing in a king only twenty "years old. The faction of the Guiſes had a great hand "in this enterpriſe; and they were animated to it by two "Italians, the cardinal de Birague, and the cardinal de "Retz;" called in Sully's Memoirs the duke de Retz, and the chancellor de Birague. "They did great honour "upon this occaſion to the maxims of Machiavel, and "eſpecially to that which adviſes never to commit a crime "by halves. The maxim, never to commit crimes, had "been even more politic: but the French manners were "become ſavage by the civil wars, in ſpite of the feaſts "and pleaſures which Catharine de Medicis was perpe-"tually contriving at court. This mixture of gallantry "and fury, of pleaſures and carnage, makes the moſt fan-"taſtical piece, which the contradictions of the human ſpe-"cies are capable of painting." Indeed, one would not eaſily imagine, that amidſt feaſtings and merriments a plot was all the while carrying on for the deſtruction of 70,000 ſouls: for ſuch, according to Sully's Memoirs, was the number of Proteſtants maſſacred, during eight days, throughout the kingdom.

Prefixe's Hiſtory of Henry the Great.

Eſſai ſur l'hiſtoire generale, tom. iii. p. 363. 1756, 8vo.

At

At the end of three days, however, a prohibition for murdering and pillaging any more of the Proteſtants was publiſhed at Paris; and then Sully was ſuffered to quit his cell in the college of Burgundy. He immediately ſaw two ſoldiers of the guard, agents to his father, entering the college, who gave his father a relation of what had happened to him; and, eight days after, he received a letter from him, adviſing him to continue in Paris, ſince the prince he ſerved was not at liberty to leave it; and adding, that he ſhould follow the prince's example in going to maſs. Though the king of Navarre had ſaved his life by this ſubmiſſion, yet in other things he was treated but very indifferently, and ſuffered a thouſand capricious inſults. He was obliged, againſt his will, to ſtay ſome years at the court of France; he knew very well how to diſſemble his chagrin; and he often drove it away by the help of gallantry, which his own conſtitution, and the corruption of the ladies, made very eaſy to him. The lady de Sauves, wife to one of the ſecretaries of ſtate, was one of his chief miſtreſſes. But he was not ſo taken up with love, as altogether to neglect political intrigues. He had a hand in thoſe that were formed to take away the government from Catharine de Medicis, and to expel the Guiſes from court; which that queen diſcovering, cauſed him and the duke of Alençon to be arreſted, ſet guards upon them, and ordered them to be examined upon many heinous allegations. They were ſet at liberty by Henry III. for Charles IX. died, 1574, in the moſt exquiſite torments and horrors, the maſſacre upon St Bartholomew's day having been always in his mind. Sully employed this leiſure in the moſt advantageous manner he was able. He found it impracticable in a court to purſue the ſtudy of the learned languages, or of any thing called learning; but the king of Navarre ordered him to be taught mathematics and hiſtory, and all thoſe exerciſes which give eaſe and gracefulneſs to the perſon; that method of educating youth, with a ſtill greater attention to form the manners, being known to be peculiar to Henry the IVth of France, who was himſelf educated in the ſame way. Prefixe, &c.

In the year 1576, the king of Navarre made his eſcape from the court of France. The means were one day offered him in the month of Febuary, when he was hunting near Senlis; from whence, his guards being diſperſed, he inſtantly paſſed the Seine at Poiſſy, went to Alençon, and on to Tours, where he no ſooner arrived than he reſumed the exerciſe of the Proteſtant religion. A bloody war was now

expected; and Catharine de Medicis began to tremble in her turn: and indeed, from that time to 1589, his life was nothing elſe but a mixture of battles, negociations, and love-intrigues, which laſt made no inconſiderable part of his buſineſs. Sully was one of thoſe who attended him in his flight, and who continued to attend him to the end of his life, ſerving him in the different capacities of ſoldier and ſtateſman, as the different conditions of his affairs required. Henry's wife, whom Catharine had brought to him in the year 1578, was a great impediment to him; yet by his management ſhe was ſometimes of uſe to him. There were frequent ruptures between him and the court of France; but at laſt Henry III. confederated with him ſincerely, and in good earneſt, to reſiſt the league, which was more furious than ever, after the death of the duke of Guiſe and the cardinal his brother. The reconciliation and confederacy of theſe two kings was concluded in April 1589: their interview was at Tours the 30th of that month, attended with great demonſtration of mutual ſatisfaction. They joined their troops ſome time after to lay ſiege to Paris: they beſieged it in perſon, and were upon the point of ſubduing that great city, when the king of France was aſſaſſinated by James Clement, a Dominican friar, the 1ſt of Auguſt, at the village of St. Cloud. "The league," ſays a good hiſtorian, "is perhaps the moſt extraordinary event in "hiſtory; and Henry III. may be reckoned the weakeſt "prince in not foreſeeing, that he ſhould render himſelf "dependent on that party by becoming their chief. The "Proteſtants had made war againſt him, as an enemy of "their ſect; and the leaguers murdered him on account of "his uniting with the king of Navarre, the chief of the "Huguenots."

Hen'ault's Hiſtoire de Franc. ad ann. 1589.

Henry III. upon his death-bed declared the king of Navarre his ſucceſſor; and the king of Navarre did ſucceed him, but not without very great difficulties. He was acknowledged king by moſt of the lords, whether Catholic or Proteſtant, who happened then to be at court; but the leaguers refuſed abſolutely to acknowledge his title, till he had renounced the Proteſtant religion; and the city of Paris perſiſted in its revolt till the 22d of March, 1594. He embraced the Catholic religion, as the only method of putting an end to the miſeries of France, by the advice of Sully, whom he had long taken into the ſincereſt confidence; and the celebrated Du Perron, afterwards cardinal, was made the inſtrument of his converſion. He attempted, alſo, to convert Sully,

ly, but in vain: "My parents bred me," says the minister, "in the opinions and doctrines of the Reformed religion, "and I have continued constant in the profession of it; "neither threatenings, promises, variety of events, nor the "change even of the king my protector, joined to his most "tender solicitations, have ever been able to make me re-"nounce it." Memoires de Sully.

This change of religion in Henry IV. though it quieted things for the present, did not secure him from continual plots and troubles; for, being made upon political motives, it was natural to suppose it not sincere. Thus, Dec. 26, 1594, a scholar, named John Chastel, attempted to assassinate the king, but only wounded him in the mouth; and when he was interrogated concerning the crime, readily answered, "That he came from the college of the Je-"suits," and then accused those fathers of having instigated him to it. The king, who was present at his examination, said with much gaiety, that "he had heard, from the "mouths of many persons, that the society never loved him, "and he was now convinced of it by his own." Some writers have related, that this assassination was attempted when he was with the fair Gabrielle, his mistress, at the hotel d'Estrées; but Sully, who was with him, says that it was at Paris, in his apartments in the Louvre. This Gabrielle was the favourite mistress of Henry IV. and it is said that the king intended to marry her; but she died in 1599, the year that his marriage with Margaret of Valois, sister of Charles IX. was declared null and void by the pope's commissioners, with consent of parties. He married Mary of Medicis, at Lyons, the year after, and appointed madame de Guercheville, whom he had made love to without success, to be one of her ladies of honour; saying, that, "since "she was a lady of real honour, she should be in that post "with the queen his wife." Henry, though he was a great monarch, was not always successful in his addresses to the fair; and a noble saying is recorded by many writers of Catharine, sister to the viscount de Rohan, who replied to a declaration of gallantry from this prince, that "she was too "poor to be his wife, and of too good a family to be his "mistress." See the art. CHASTEL.

As to Sully, he was now the first minister of Henry; and he performed all the offices of a great and good minister, while his master performed the offices of a great and good king. He attended to every part of the government; prosecuted extortioners, and those who were guilty of embezzling

bezzling the public money; and, in ſhort, reſtored the kingdom, in a few years, from a moſt deſperate to a moſt flouriſhing condition: which, however, he could not have done, if Henry, like a wiſe prince, had not reſolutely ſupported him againſt favourite miſtreſſes, the cabals of court, and the factions of ſtate, which would otherwiſe have overwhelmed him. We are not writing the hiſtory of France, and, therefore, cannot enter into a detail of Sully's actions: but we are able to give a general idea both of Sully and his maſter, as we find it thus delineated by a fine writer and able politician of our own. "Henry IV." ſays he, "turned his whole application to every thing that might be uſeful, or even convenient, to his kingdom, without ſuffering things that happened out of it to paſs unobſerved by him, as ſoon as he had put an end to the civil wars of France, and had concluded a peace with Spain at Vervins," on the 2d of May, 1598. "Is there a man, either prince or ſubject, who can read, without the moſt elevated and the moſt tender ſentiments, the language he held to Sully at this time, when he thought himſelf dying of a great illneſs he had at Monceaux? 'My friend, ſaid he, I have no fear of death. You, who have ſeen me expoſe my life ſo often, when I might ſo eaſily have kept out of danger, know this better than any man: but I muſt confeſs that I am unwilling to die, before I have raiſed this kingdom to the ſplendor I have propoſed to myſelf, and before I have ſhewn my people that I love them like my children, by diſcharging them from a part of the taxes that have been laid on them, and by governing them with gentleneſs.' The ſtate of France," continues the noble author, "was then even worſe than the ſtate of Great-Britain is now; the debts as heavy, many of the provinces entirely exhauſted, and none of them in a condition of bearing any new impoſition. The ſtanding revenues brought into the king's coffers no more than thirty millions, though an hundred and fifty millions were raiſed on the people: ſo great were the abuſes of that government in raiſing of money; and they were not leſs in the diſpenſation of it. The whole ſcheme of the adminiſtration was a ſcheme of fraud, and all who ſerved cheated the public, from the higheſt offices down to the loweſt; from the commiſſioners of the treaſury, down to the under farmers and under treaſurers. Sully beheld this ſtate of things, when he came to have the ſole ſuperintendency of affairs, with horror; he was ready to deſpair, but

Bolingbroke Of the ſtate of the nation.

" but he did not deſpair; zeal for his maſter, zeal for
" his country, and this very ſtate, ſeemingly ſo deſpe-
" rate, animated his endeavours; and the nobleſt thought,
" that ever entered into the mind of a miniſter, entered into
" his. He reſolved to make, and he made, the reformation
" of abuſes, the reduction of expences, and a frugal manage-
" ment, the ſinking fund for the payment of national debts,
" and the ſufficient fund for all the great things he intended
" to do, without overcharging the people. He ſucceeded
" in all. The people were immediately eaſed, trade reviv-
" ed, the king's coffers were filled, a maritime power was
" created, and every thing neceſſary was prepared to put the
" nation in a condition of executing great deſigns, when-
" ever great conjunctures ſhould offer themſelves. Such
" was the effect of twelve years of wiſe and honeſt admi-
" niſtration: and this effect would have ſhewed itſelf in
" great enterpriſes againſt the houſe of Auſtria, more for-
" midable in theſe days than the houſe of Bourbon has been
" in ours, if Henry IV. had not been ſtabbed by one of thoſe
" aſſaſſins, into whoſe hands the intereſt of this houſe, and
" the frenzy of religion, had put the dagger more than once."

This aſſaſſin was Francis Ravillac, born at Angoulême, in 1580, where he followed the profeſſion of a ſchoolmaſter. He had entered himſelf as a lay brother among the Feuillans of the Rue St. Honore, who are ſaid to have diſmiſſed him, before he had made his monaſtic vows, becauſe they had diſcovered that he was a lunatic; yet it did not appear from any thing in his diſcourſe, either during his impriſonment, or at the time of his execution, that he could reaſonably be charged with madneſs. Henry was murdered the 17th of May, 1610; and, what is infinitely more aſtoniſhing than the murder, are the preſages this unhappy prince had of his cruel deſtiny, which, Sully tells us, " were indeed
" dreadful and ſurpriſing to the laſt degree." The queen was to be crowned purely to gratify her, for Henry was vehemently againſt the coronation; and, the nearer the moment approached, the more his terrors increaſed. " In
" this ſtate of overwhelming horror, which," ſays Sully,
" at firſt I thought an unpardonable weakneſs, he opened
" his whole heart to me; his own words will be more af-
" fecting than all I can ſay. 'Oh! my friend,' ſaid he, 'this
" coronation does not pleaſe me: I know not what is the
" meaning of it, but my heart tells me ſome fatal accident
" will happen.' He ſat down, as he ſpoke theſe words,
" upon a chair in my cloſet; and, reſigning himſelf ſome
" time

Memoires de Sully, liv. xxvii.

" time to all the horror of his melancholy apprehenſions, he " ſuddenly ſtarted up, and cried out, 'Par Dieu, I ſhall die " in this city; they will murder me here; I ſee plainly " they have made my death their only reſource!" for he had then great deſigns on foot againſt Spain and the houſe of Auſtria. He repeated theſe forebodings ſeveral times, which Sully as often treated as chimeras: but they proved realities.

France never had a better, nor a greater king, than Henry IV. He was his own general and miniſter; in him were united great frankneſs and profound policy; ſublimity of ſentiments, and a moſt engaging ſimplicity of manners; the bravery of a ſoldier, and an inexhauſtible fund of humanity; and, what forms the characteriſtic of great men, he was obliged to ſurmount many obſtacles, to expoſe himſelf to dangers, and eſpecially to encounter with adverſaries worthy of himſelf. Voltaire ſays, that " he juſtly paſſed for " the greateſt man of his time. The emperor Rodolphus had no reputation but among philoſophers and chymiſts. Philip II. of Spain had never been in action; " he was, after all, no better than an intriguing, dark, diſſembling tyrant; and his wiſdom could not be ſet in " competition with the openneſs and courage of Henry " IV. who, with all his vivacity and flights, was yet as " wiſe and politic as he. Elizabeth of England acquired a " great reputation; but, having never ſurmounted the ſame " obſtacles, ſhe could not pretend to the ſame glory. Add " to this, that her merit, whatever it might be, was ob- " ſcured by the farce ſhe acted in the affair of Mary queen " of Scots, whoſe blood left ſuch a ſtain upon it, as nothing " can wipe out. Pope Sixtus V. made himſelf famous by " the obeliſks he raiſed, and by the monuments with which " he embelliſhed Rome; but without this merit, which is " very far from being of the firſt kind, he would not have " been known for any thing, excepting the having obtain- " ed the papacy by fifteen years of diſſimulation and lying, " and for having practiſed in it a ſeverity even to cruelty. " They who are ſo ſevere upon Henry IV. for his amours, " do not conſider, that infirmities of this ſort are often " thoſe of the beſt men, and are no hindrance to govern- " ing well." Voltaire, a few pages before, had criticiſed Bayle for ſaying, that, " if Henry IV. had been made " an eunuch, like Abelard, the firſt time he debauch- " ed his neighbour's wife or daughter, he might have " conquered all Europe, and eclipſed the glory of the Alex- " anders

Eſſai ſur hiſtoire generale, tom. iv. p. 20.

Dict. article HENRY IV.

" anders and the Cæſars:" " in which ridiculous ſuppo-
" ſition," ſays Voltaire, " his very reaſoning talent,
" which he uſually exerciſes with ſuch judgement and
" ſubtilty, intirely deſerted him: for Cæſar was much
" more debauched than Henry was amorous, and nobody
" can ſee why Henry was a jot worſe than Alexander."
In ſhort, we may ſay with lord Bolingbroke, what all the hiſtories will confirm, that Henry was poſſeſſed of " all thoſe " ſhining qualities which rendered him the honeſteſt gen-
" tleman, the braveſt captain, and the greateſt prince of his
" age." Letter to Windham.

After the death of his maſter, with which he was infinitely afflicted, Sully retired from courrt: for, a new reign introducing new men and new meaſures, he was not only no longer regarded, but the courtiers alſo hated and plotted againſt him. The life he led in retreat was accompanied with decency, grandeur, and even majeſty; yet it was, in ſome meaſure, imbittered with domeſtic troubles, ariſing from the extravagance and ill conduct of his eldeſt ſon, the marquis of Roſny. He died Dec. 22, 1641, aged 82; and his duchcſs cauſed a ſtatue to be erected over his burying-place, with this inſcription on the back of it: " Here lies
" the body of the moſt high, moſt puiſſant, and moſt il-
" luſtrious lord, Maximilian de Bethune, marquis of Roſ-
" ny, who ſhared in all the fortunes of king Henry the
" Great; among which was that memorable battle, which
" gave the crown to the victor; where, by his valour, he
" gained the white ſtandard, and took ſeveral priſoners
" of diſtinction. He was by that great monarch, in re-
" ward of his many virtues, and diſtinguiſhed merit, ho-
" noured with the dignities of duke, peer, and marſhal of
" France, with the governments of the Upper and Lower
" Poitou, with the office of grand maſter of the ordnance;
" in which, bearing the thunder of his Jupiter, he took
" the caſtle of Montmelian, till then believed impregnable,
" and many other fortreſſes of Savoy. He was likewiſe
" made ſuperintendant of the finances, which office he
" diſcharged ſingly, with a wiſe and prudent œconomy;
" and continued his faithful ſervices till that unfortunate
" day, when the Cæſar of the French nation loſt his life
" by the hand of a parricide. After the lamented death of
" that great king, he retired from public affairs, and paſſed
" the remainder of his life in eaſe and tranquillity. He
" died at the caſtle of Villebon, Dec. 22, 1541, aged 82."

It

It was a very great age for a man to live to, who had run through ſo many changes and chances, and been expoſed to ſuch variety of perils, as this great man had been. One of theſe perils was of a very extraordinary kind, and deſerves a particular mention. It was at the taking of a town in Cambray, in 1581, when, to defend the women from the brutality of the ſoldiers, the churches, with guards about them, were given them for aſylums; nevertheleſs, a very beautiful young girl ſuddenly threw herſelf into the arms of Sully, as he was walking in the ſtreets, and, holding him faſt, conjured him to guard her from ſome ſoldiers, who, ſhe ſaid, had concealed themſelves as ſoon as they ſaw him. Sully endeavoured to calm her fears, and offered to conduct her to the next church; but ſhe told him ſhe had been there, and had aſked for admittance, which they refuſed, becauſe they knew ſhe had the plague. Sully thruſt her from him with the utmoſt indignation as well as horror, and expected every moment to be ſeized with the plague, which, however, by good luck did not ſo happen.

Memoires de Sully, liv. ii.

The character of Sully, as it was given by his maſter Henry IV. and as it is preſerved in his Memoirs, will very properly conclude our account of this illuſtrious miniſter.

"Some perſons," ſaid Henry, "complain, and indeed I do "myſelf, ſometimes, of his temper. They ſay he is harſh, "impatient, and obſtinate: he is accuſed of having too "enterpriſing a mind, of preſuming too much upon his "own opinions, exaggerating the worth of his own actions, "and leſſening that of others, as likewiſe of eagerly aſpir- "ing after honours and riches. Now, although I am well "convinced that part of theſe imputations are true, and "that I am obliged to keep an high hand over him, when "he offends me with thoſe ſallies of ill humour; yet I "cannot ceaſe to love him, eſteem him, and employ him "in all affairs of conſequence, becauſe I am very ſure that "he loves my perſon, that he takes an intereſt in my preſer- "vation, and that he is ardently ſolicitous for the honour, "the glory, and grandeur of me and my kingdom. I "know, alſo, that he has no malignity in his heart; that "he is indefatigable in buſineſs, and fruitful in expedients; "he is a careful manager of my revenue, a man laborious "and diligent, who endeavours to be ignorant of nothing, "and to render himſelf capable of conducting all affairs, "whether of peace or war; who writes and ſpeaks in a "ſtyle that pleaſes me, becauſe it is at once that of a ſoldier "and ſtateſman. In a word, I confeſs to you, that, not-

Memoires, liv. xxvi.

" withſtanding all his extravagances and
" of paſſion, I find no one ſo capable as he
" me under every uneaſineſs."

The " Memoires de Sully" have always been ranked among the beſt books of French hiſtory. They contain a moſt particular account of whatever paſſed from the peace in 1570, to the death of Henry IV. in 1610; a period of time, which has ſupplied the moſt copious ſubjects to the hiſtorians of France. They are full of numerous and various events; wars, foreign and domeſtic; intereſts of ſtate and religion; maſter ſtrokes of policy; unexpected diſcoveries; ſtruggles of ambition; ſtratagems of policy; embaſſies and negociations. Theſe memoirs take their value, perhaps their greateſt value, from the innumerable recitals of a private kind, which ſcarcely belong to the province of hiſtory; for, at the ſame time that they treat of the reign, they deſcribe the whole life of Henry the Great. They are not, however, either in the form or language, in which they were left by Sully: the form has been digeſted and methodiſed, and the language has been corrected and poliſhed. The beſt edition in French is that of Paris, in three volumes 4to, and alſo in eight volumes 12mo. They have been tranſlated into Engliſh, and publiſhed both in 4to and 8vo.

SULPICIA, an ancient Roman poeteſs, who lived under the reign of Domitian, and afterwards was ſo celebrated and admired, that ſhe has been thought worthy of the name of the Roman Sappho. We have nothing left of her but a ſatire, or rather fragment of a ſatire, againſt Domitian, who publiſhed a decree for the baniſhment of the philoſophers from Rome; which ſatire may be found in Scaliger's " Appendix Virgiliana," and other collections, but has uſually been printed at the end of the " Satires of " Juvenal," to whom it has been falſely attributed by ſome. From the invocation it ſhould ſeem, that ſhe was the author of many other poems, and the firſt Roman lady who taught her ſex to vie with the Greeks in poetry. Her language is eaſy and elegant, and ſhe ſeems to have had a happy talent for ſatire. She is mentioned by Martial and Sidonius Apollinaris, and is ſaid to have addreſſed to her huſband Calenus, who was a Roman knight, " A poem on con-
" jugal love." She was certainly a lady of bright genius, and there is reaſon to lament the loſs of her works.

SUL-

SULPICIUS (Severus), an eccleſiaſtical writer, who flouriſhed about the beginning of the fifth century, was contemporary with Rufinus and St. Jerome. He was a diſciple of St, Martin of Tours, whoſe life he has written; and friend of Paulinus, biſhop of Nola, with whom he held a conſtant and intimate correſpondence. He was illuſtrious for his birth, his eloquence, and ſtill more for his piety and virtue. After he had ſhone with great luſtre at the bar, he married very advantageouſly; but, loſing his wife ſoon after, he quitted the world, and became a prieſt. All this appears from a letter Paulinus wrote to him; "But "you, my dear brother," ſays that biſhop, "were more "wonderfully converted to the Lord, inaſmuch as, amidſt "all the ſecular advantages of youth, fame, and wealth, "and eloquence, in pleading before courts of juſtice, that "is, upon the theatre of the world, you ſuddenly threw "off the ſlaviſh yoke of ſin, and broke the deadly bonds of "fleſh and blood. Neither could youth, nor increaſe of "riches, by marrying into a noble family, nor pleaſures of "any kind, turn you from the narrow path of virtue and "ſalvation, into the broad and eaſy way of the multitude."

Paulin. epiſt. vii.

He was born in the province of Aquitain, whoſe inhabitants were then the flower of all the Gauls, in matters of wit and eloquence. The beſt poets, the beſt rhetoricians, and the beſt orators of the Roman empire, of thoſe at leaſt who wrote in Latin, were then to be found in Aquitain. Thus in a converſation ſupported by Poſthumianus, Severus Sulpicius, and Gallus, Gallus is made to ſay, "Sed dum "cogito, me hominem Gallum inter Aquitanos verba fac-"turum, vereor ne offendat veſtras nimium urbanas aures "ſermo ruſticior." Sulpicius lived ſometimes at Primuliacum, ſometimes at Eluſa, as we learn from Paulinus, and alſo at Toloſa, as we learn from his letter to his wife's mother Baſſula. Some have affirmed that he was biſhop of the Bituriges; but they have erroneouſly confounded him with another Severus Sulpicius, who was biſhop of that people, and died at the end of the ſixth century. Sulpicius lived till about the year 420. He is ſaid, ſome time before he died, to have been ſeduced by the Pelagians; but that, returning to his old principles, he impoſed a ſilence upon himſelf for the reſt of his days, as the beſt atonement he could make for an error, into which he was led by the itch of diſputation. He was a man of fine ſenſe and great learning. The principal of his works was his "Hiſtoria "ſacra," in two books; where he gives you a ſuccinct account

Sulp. Oper. p. 439. Lipſ. 1709.

Epiſt. vi, xi, xii. Vid. Oper. p. 372.

count of all the remarkable things that paſſed in the Jewiſh or Chriſtian churches, from the creation of the world to the conſulate of Stilicon and Aurelian; that is, to about the year 400. He wrote, alſo, the "Life of St. Martin;" as we have ſaid already; "Three letters upon the death and "virtues of this ſaint;" and "Three dialogues;" the firſt upon the miracles of the Eaſtern monks, and the two laſt upon the extraordinary qualities and graces of St. Martin. Theſe, with ſeven other epiſtles never before printed with his works, were all reviſed, corrected, and publiſhed with notes, in a very elegant edition, by Le Clerc, at Leipſic, in 1709, 8vo.

This author is extremely elegant; there is a purity and politeneſs in his ſtyle, far beyond the age in which he lived. He has joined a very conciſe manner of expreſſing himſelf to a remarkable perſpicuity, and in this has equalled even Salluſt himſelf, whom he always imitates, and ſometimes quotes. He is not, indeed, exact throughout in his "Hiſ-"tory of the church;" and he is prodigiouſly credulous upon the point of miracles. He admits, alſo, ſeveral falſe and fooliſh opinions, which have no foundation at all in in ſcripture; as, for inſtance, the doctrine of the Millenaries, that Nero was the Antichriſt, that demons cohabited with women, &c. In the mean time, there are ſeveral of his pieces, not only uſeful, but highly entertaining, more eſpecially his "Dialogues," which are drawn up with the greateſt art and juſtneſs. The firſt of theſe contains many intereſting particulars: the manners and ſingularities of the Eaſtern monks are elegantly deſcribed. An account too is given here of the diſturbances which the books of Origen had occaſioned in Egypt and Paleſtine, where Sulpicius delivers himſelf like a very wiſe and moderate man. He entirely excuſes Origen, yet highly diſapproves the rigour with which the biſhop of Alexandria had purſued his advocates and followers: and he deplores the misfortune of the church, whoſe peace was ſo diſturbed by matters, in themſelves, of very little conſequence. He has preſerved in this dialogue, in the perſon of Poſthumianus, a "bon mot," or good ſaying, of an African preſbyter, which deſerves to be mentioned, as every reader, perhaps, may not think the worſe of either him, or the Preſbyter, for it. This ſpeaker had been entertained by the Preſbyter upon the coaſts of Africa very generouſly and hoſpitably, according to his abſtemious and rigid way of living; and therefore offered him at parting a few pieces of gold, by

way of return for the civilities he had received. But the Preſbyter ſtarted back, with horror as it were; and, rejecting his preſent, told him with great earneſtneſs, that "gold
Sulpic. oper. P. 391. "might deſtroy, but could never ſupport the church." "Cum ego," ſays Poſthumianus, "preſbytero illi decem "nummos aureos obtuliſſem, refugit; altiore conſilio pro- "teſtatus, eccleſiam auro non ſtrui, ſed potius deſtrui."

Coxe's Travels through Ruſſia, Vol. II. p. 200.

SUMOROKOF (ALEXANDER), who is juſtly denominated the founder of the Ruſſian theatre, was the perſon who, after Lomonozof, principally contributed to refine the poetry of his country. He was the ſon of Peter Sumorokof, a Ruſſian nobleman, and was born at Moſcow on the 14th of November, 1727. He received the firſt rudiments of learning in his father's houſe, where, beſide a grammatical knowledge of his native tongue, he was well grounded in the Latin language. Being removed to the ſeminary of the cadets at St. Peterſburgh, he proſecuted his ſtudies with unwearied application, and gave early proofs of his genius for poetry. Even on holydays he would retire from his companions, who were engaged in play, and devote his whole time to the peruſal of the Latin and French writers; nor was it long before he himſelf attempted to compoſe. The firſt efforts of his genius were love-ſongs, whoſe tenderneſs and beauties, till then unexpreſſed in the Ruſſian tongue, were greatly admired, and conſidered as certain prognoſticks of his future fame. Upon quitting the ſeminary, he was appointed adjutant, firſt to count Golovkin, and afterwards to count Roſomouſki: and being ſoon noticed and patronized by count Ivan Shuvâlof, he was introduced by that Mæcenas to the empreſs Elizabeth, who took him under her protection. About the 29th year of his age, an enthuſiaſtic fondneſs he had contracted for the works of Racine turned his genius to the drama; and he wrote the tragedy of "Koref," which laid the foundation of the Ruſſian theatre. This piece was firſt acted by ſome of his former ſchoolmates the cadets, who had previouſly exerciſed their talents in declamations, and in acting a French play. The empreſs Elizabeth, informed of this phænomenon in the theatrical world, ordered the tragedy to be exhibited in her preſence, upon a ſmall theatre of the court, where German, Italian, and French plays had been performed. The applauſe and diſtinction which the author received on this occaſion encouraged him to follow the bent of his genius; and he

produced

produced ſucceſſively "Hamlet," "Ariſtona," "Sinaf and "Truvor," "Zemira," "Dimiſa," "Vitſhelaf," "The "Falſe Demetrius," and "Miciſlaf." Nor was his Muſe leſs fertile in comedies; which are, "Triſotinus;" "The Judge;" "The Diſpute between the Huſband and "Wife;" "The Guardian;" "The Portion acquired by "Fraud;" "The Envious Man;" "Tartuffe;" "The "Imaginary Cuckold;" "The Mother who rivals her "Daughter;" "The Goſſip;" and "The Three Rival "Brothers." He wrote alſo the operas of "Alceſtes," and "Cephalus and Procris." With reſpect to his tragedies, Racine was his model; and the Ruſſian biographer of Sumorokof, who ſeems a competent judge of his merit, allows, that though in ſome inſtances he has attained all the excellence of the French poet, yet he has failed in many others; but it would be uncandid to inſiſt upon ſuch defects in a writer who firſt introduced the drama among his countrymen. The French overlook in their Corneille ſtill greater faults. His comedies, continues the ſame author, contain much humour; but I do not imagine that our dramatic writers will adopt him for their model: for he frequently excites the laughter of the ſpectator at the expence of his cooler judgement. Nevertheleſs, they preſent ſufficient paſſages to prove, that he would have attained a greater degree of perfection in this line, if he had paid more attention to paint our manners, and to follow the taſte of the beſt foreign writers.

Beſides dramatic writings, Sumorokof attempted every ſpecies of poetry, excepting the epick. He wrote love-ſongs, idyls, fables, ſatires, Anacreontics, elegies, verſions of the Pſalms, and Pindaric odes. Superior to Lomonozof in the compoſitions of the drama, he was yet inferior to him in Pindaric writings. Though his odes, adds his biographer, are diſtinguiſhed by their eaſy flow of verſification, by their harmony, ſoftneſs, and grace, yet they are far from reaching that elevation and fire which characterize thoſe of Lomonozof. Theſe two great poets had each their peculiar talents: the one diſplayed in his ſtyle all the majeſty, ſtrength, and ſublimity of the Ruſſian tongue; and the other all its harmony, ſoftneſs, and elegance. The elegies of Sumorokof are full of tenderneſs: his idyls give a true picture of the paſtoral life in all the pleaſing ſimplicity of unimproved nature without deſcending to vulgarity; and may ſerve as models in this ſpecies of compoſition in all things excepting in ſtrict morality. His

ſatires are the beſt in the Ruſſian language, but are extremely unequal, and deſerve to have been wrought with more plan and regularity. In writing his fables, his pen ſeems to have been guided by the Muſes and Graces; and I do not heſitate, if not to prefer them, at leaſt to compare them with thoſe of Fontaine. Sumorokof was alſo author of a few ſhort and detached hiſtorical pieces. 1. "A "Chronicle of Moſcow," in which he relates the origin of that city; and abridges the reigns of its monarchs from Ivan Danilovitch to Feodor Alexievitch. 2. "A Hiſtory of "the firſt inſurrection of the Strelitz in 1682," by which Ivan was appointed joint-ſovereign with Peter the Great, and the princeſs Sophia regent. 3. "An account of Stenko "Razin's rebellion." His ſtyle in theſe pieces is ſaid to be clear and perſpicuous, but ſomewhat too flowery and poetical for proſe. Sumorokof obtained by his merit the favour and protection of his ſovereign. Elizabeth gave him the rank of brigadier; appointed him director of the Ruſſian theatre, and ſettled upon him a penſion of 400l. per annum. Catherine II. created him counſellor of ſtate; conferred upon him the order of St. Anne; and honoured him with many inſtances of munificence and diſtinction until his death, which carried him off at Moſcow, on the 1ſt of October, 1777, in the 51ſt year of his age.

With reſpect to his diſpoſition, ſays his biographer, this celebrated poet ſeems to have poſſeſſed a good and amiable heart; but his extreme ſenſibility, an excellent quality in a poet when tempered with philoſophy, occaſioned that ſingularity and vehemence of character, which gave ſo much trouble and uneaſineſs to all his acquaintance, but particularly to himſelf. He was polite and condeſcending towards thoſe who treated him with reſpect, but haughty to thoſe who behaved to him with pride. He knew no deceit; he was a true friend, and an open enemy; and could neither forget an obligation nor an injury. Paſſionate, and frequently inconſiderate in his purſuits, he could not bear the leaſt oppoſition; and oftentimes looked upon the moſt trifling circumſtance as the greateſt evil. His extraordinary fame, the many favours which the empreſs conferred upon him, the indulgence and veneration of his friends, might have made him extremely fortunate, if he had underſtood the art of being ſo. He had conceived a great, perhaps too great, an idea of the character and merits of a true poet; and could not endure to ſee

with

with patience this noble and much-eſteemed art, which had been conſecrated by Homer, Virgil, and other great men, profaned by perſons without judgement or abilities. Theſe pretenders, he would ſay, ſhock the public with their nonſenſe in rhyme; and cloath their monſtrous conceptions in the dreſs of the Muſes. The public recoil from them with diſguſt and averſion; and, deceived by their appearance, treat with irreverence thoſe children of heaven the true Muſes. The examples of Lomonozof and Sumorokof have tended to diffuſe a ſpirit of poetry, and a taſte for polite learning, among the Ruſſians; and they are ſucceeded by a numerous band of poets.

SUTTON (THOMAS, Eſq;) founder of the Charter-houſe, was born at Knaith in Lincolnſhire, in 1532, of an ancient and genteel family. He was educated at Eaton ſchool, and probably at Cambridge, and ſtudied the law in Lincoln's Inn: but, this profeſſion not ſuiting his diſpoſition, he travelled into foreign parts; and made ſo conſiderable a ſtay in Holland, France, Spain, and Italy, as to acquire the languages of thoſe various nations. During his abſence, his father died, and left him a conſiderable fortune. On his return home, being a very accompliſhed gentleman, he became ſecretary to the earl of Warwick and his brother the earl of Leiceſter. By the former of theſe noblemen, in 1569, he was appointed maſter of the ordnance at Berwick; and, diſtinguiſhing himſelf in that ſituation greatly on the rebellion which at that time broke out in the North, he obtained a patent for the office of maſter-general of the ordnance for that diſtrict for life. He is named as one of the chief of thoſe 1500 men, who marched into Scotland by the order of queen Elizabeth, to the aſſiſtance of the regent, the earl of Morton, in 1573; and he commanded one of the five batteries, which obliged the ſtrong caſtle of Edinburgh to ſurrender to the Engliſh. He purchaſed of the biſhop of Durham the manors of Gateſhead and Wickham; which, producing coal-mines, became to him a ſource of extraordinary wealth. In 1580, he was reputed to be worth 50,000 l.

Hiſtorical Account of Thomas Sutton, Eſq. and of the Foundation in Charter-houſe, 1737. 8vo.

Camden's and Stow's Annals for 1573.

Soon after this, he married a rich widow, who brought him a conſiderable eſtate; and, taking up the buſineſs of a merchant, riches flowed in with every tide to him. He is ſaid to have had no leſs than thirty agents abroad. He was likewiſe one of the chief victuallers of the navy; and ſeems to have been maſter of the barque called Sutton, in the

liſt of volunteers attending the Engliſh fleet againſt the Spaniſh armada. And it is probable, that he was a principal inſtrument in the defeat of it, by draining the bank of Genoa of that money with which Philip intended to equip his fleet, and thereby hindering the invaſion for a whole year. He is likewiſe ſaid to have been a commiſſioner for prizes under lord Charles Howard, high admiral of England; and, going to ſea with letters of marque, he took a Spaniſh ſhip worth 20,000l. His whole fortune, at his death, appears to be in land 5,000 l. per annum; in money upwards of 60,000 l; the greateſt eſtate in the poſſeſſion of any private gentleman till theſe preſent times. He lived with great munificence and hoſpitality; but, loſing his lady in 1602, he retired from the world, leſſened his family, and lived in a private frugal manner; and, having no iſſue, reſolved to make friends with the mammon of unrighteouſneſs by ſome important charity. Accordingly, he purchaſed of the earl of Suffolk Howard Houſe, or the late diſſolved Charter-houſe, near Smithfield, for the ſum of 13,000l; where he founded the preſent hoſpital in 1611, for the relief of poor men and children. Before he had fixed upon this deſign, the court endeavoured to divert him from his purpoſe, and to engage him to make Charles I, then duke of York, his heir, by conferring on him a peerage; but, being free from ambition, and now near his grave, the luſtre of the coronet could not tempt him to change his plan. He died the 11th of Dec. 1611, at Hackney, aged 79. His body was conveyed with the moſt ſolemn proceſſion to Chriſt-Church in London, and there depoſited, till 1614; when is was removed to the Charter-Houſe, and intered in a vault on the north ſide of the chapel, under a magnificent tomb.

Welwood's Memoirs, pp. 9, 10.

SUZE (HENRIETTE DE COLIGNI, comteſſe de la) a French lady, and daughter of the marſhall de Coligni, and famous in her day for wit and poetry. She was married firſt to Thomas Hamilton, a Scotch nobleman, and then to the count de la Suze, who was alſo of a very illuſtrious family. This ſecond marriage was the ſource of infinite troubles to her, for the count grew jealous of her; and, in order to keep her out of the world, which ſhe dearly loved, confined her in one of his country-houſes. The counteſs, frighted with this plot againſt her, thought to countermine and defeat the effects of it beſt by quitting the religion of her huſband, who was an Huguenot; and ſo became a Catholic, which however produced nothing, except a more violent enmity.

enmity. The countess at length proposed a dissolution of their marriage, and offered the count 25,000 crowns to induce him to come into it. The count accepted the terms, and the parliament dissolved it: upon which it was said, that the countess had lost 50,000 crowns in the management of this affair; for that, if she would have been patient a little longer, instead of paying 25,000 crowns to her husband, she would have received 25,000 from him; so much did he want to be rid of her. Queen Christina of Sweden said upon this occasion, that "the countess de la Suze had "turned Catholic, and separated from her husband, that she "might never see him more, either in this world or the "next."

Being happily free from all painful connexions, she gave herself up entirely to poetry; became the delight of all the wits of her time, and the subject of their panegyric. She excelled particularly in the elegiac way; her songs, madrigals, and odes, being reckoned much inferior to her elegies, which abound in wit, delicacy, and fine turn of sentiment. Her poems are collected and printed with those of Pelisson and madame de Scudery, at Trevous, 1725, in 12mo. She died in 1673. Father Bouhours, under the name of P. de Fieubet, wrote the following ingenious lines in her praise; in which he gives her all the nobleness of Juno, the wit of Minerva, and the beauty of Venus:

"Quæ Dea sublimi vehitur per inania curru,
"An Juno, an Pallas, an Venus ipsa venit?
"Si genus inspicias, Juno; si scripta, Minerva;
"Si spectes oculos, Mater Amoris erit."

SWAMMERDAM (John), an eminent naturalist, was born at Amsterdam in 1637. His father followed the business of an apothecary in this city, and was very studious of natural history. He intended his son for the church, and with this view took care to procure him early instructions in Latin and Greek; but Swammerdam prevailed with his father to let him apply to physic; and, as he kept him at home, till he should be properly qualified to engage in that study, he frequently employed him in cleaning his curiosities, and putting every thing in its proper place. This occupation inspired him in a manner from his childhood with a taste for natural history; so that, not content with the survey of his father's curiosities, he soon began to make a col- Life by Boerhaave.

a collection of his own. Accordingly, he ſpent both day and night in diſcovering, catching, and examining, the flying inſects, not only in the province of Holland, but in that of Gueldres, and in the province of Utrecht. Thus initiated in natural hiſtory, he came to Leyden in 1651, to purſue his ſtudies there: and his progreſs was ſo anſwerable to his diligence, that, in 1663, he was admitted a candidate of phyſic, after undergoing the examinations preſcribed on that occaſion. On his arrival at Leyden, he contracted a friendſhip with the great anatomiſt Nicholas Steno, and ever after lived with him in intimacy.

The curioſities of anatomy now began to make a conſiderable impreſſion on him: he began to conſider how the parts of the body, prepared by diſſection, could be preſerved and kept in conſtant order and readineſs for anatomical demonſtration: and herein he ſucceeded, as he had done before in his nice contrivances to diſſect and otherwiſe manage the minuteſt inſects. After this, he made a journey into France, where he ſpent ſome time at Saumur with Tanaquil Faber, and made a variety of obſervations upon inſects. Among other things, during his ſtay in the neighbourhood of the Loire, he obſerved and deſcribed the flying inſect called Libella, or Dragon-fly, and likewiſe ſome hemerobia, or day flies. From Saumur he went to Paris, where he lived in the ſame houſe with his friend Steno. He likewiſe contracted an intimacy with Thevenot, who ſtrenuouſly recommended him to Conrad Van Beuningen, a ſenator and burgomaſter of Amſterdam, and at that time that republic's miniſter at the court of France: Beuningen obtained leave for Swammerdam, at his return home, to diſſect the bodies of ſuch patients as ſhould happen to die in the hoſpital of that city.

He came back to Leyden to take his degrees; and took occaſion of his ſtay there to cultivate a friendſhip with Van Horne, who had been formerly his preceptor in anatomy. It was at this time, Jan. 1667, that, in Van Horne's own houſe, Swammerdam firſt injected the uterine veſſels of a human ſubject with ceraceous matter, which moſt uſeful attempt he afterwards improved and perfected. In Feb. the ſame year, he was admitted to his degree as doctor of phyſic, after having publicly maintained his theſis on reſpiration; which was then conceived but in ſhort and contracted arguments, but appeared ſoon after with conſiderable additions, with a dedication to Thevenot, and adorned with a frontiſpiece of a moſt elegant figure of the reciprocal copulation

pulation of the hermaphrodite houſe-ſnail. It was thus our author cultivated anatomy with the greateſt art and labour, in conjunction with Van Horne; but a quartan ague, which attacked him this year, brought him ſo very low, that he found himſelf under a neceſſity of diſcontinuing theſe ſtudies, which, on his recovery, he entirely neglected, in order to give himſelf up to the ſtudy of inſects.

In 1668, the grand duke of Tuſcany being then in Holland with Mr. Thevenot, in order to ſee the curioſities of the country, came to view thoſe of our author and his father, and ſurveyed them with the greateſt delight, and a good taſte for natural hiſtory. On this occaſion, Swammerdam made ſome anatomical diſſections of inſects in the preſence of that prince, who was ſtruck with admiration at his great ſkill in managing them; eſpecially at his proving, that the future butterfly lay with all its parts neatly folded up in a caterpillar, by actually removing the integuments that covered the former, and extricating and exhibiting all its parts, however minute, with incredible ingenuity, and by means of inſtruments of an inconceivable fineneſs. On this occaſion his Highneſs offered our author 12,000 florins for his ſhare of the collection, on condition of his removing them himſelf into Tuſcany, and coming to live at the court of Florence; but Swammerdam, who hated a court life above all things, rejected his highneſs's propoſal; beſides, he could not put up with the leaſt reſtraint in religious matters, either in point of ſpeech or practice. He made the nature and properties of inſects his chief ſtudy, and purſued it with infinite diligence, and without the leaſt relaxation; ſo that, in 1669, he publiſhed a general hiſtory of them, a work equally remarkable for the author's great boldneſs in the attempt, and happy ſucceſs in the execution. His father now began to take offence at his proceedings and thoughtleſs way of acting; would have had him to change it for the practice of phyſic; but, ſeeing no probability of accompliſhing his purpoſe, would neither ſupply him with money or cloaths.

The ſon therefore, though exhauſted with continual labours, at laſt conſented to take his father's advice; but his bad health rendered him quite unfit to bear the fatigues uſually attending the practice of phyſic, ſo that he thought it proper to retire into the country for ſome time, in order to recover his ſtrength, and with a view of returning to his buſineſs with new force and ſpirits. But he was ſcarce ſettled in his country

country retirement, when, in 1670, he relapſed into his former occupation. Thevenot, in the mean time, informed of the diſagreement between Swammerdam and his father, did all that lay in his power to engage the former to retire into France. But whatever impreſſion this propoſal might have upon the ſon, the farther forbad him to accept of it. In 1673, he formed a connection with the then famous Antonia Bourignon, and became totally abſorbed in all her myſticiſm and devout reveries: after which, he grew altogether careleſs of the purſuits he had doated on, and withdrew himſelf in a great meaſure from the world, for the ſake of loving and adoring the ſovereign good only. In this ſtrange way he continued till his death, which happened in 1680.

Gaubius gave a tranſlation of all his works from the original Dutch into Latin: from which they were tranſlated into Engliſh, illuſtrated with 53 copper plates, 1758, in folio.

Hawkeſworth's Life of Swift, prefixed to his edition of his works.

SWIFT (Dr. JONATHAN), an illuſtrious Engliſh wit, and juſtly celebrated alſo for his political knowledge, was deſcended from a very ancient family, and born Nov. 30, 1667. His grandfather, Mr. Thomas Swift, was vicar of Goodrich in Herefordſhire, and married Mrs. Elizabeth Dryden, aunt of Dryden the poet; by whom he had ſix ſons, Godwin, Thomas, Dryden, William, Jonathan, and Adam. Thomas was bred at Oxford, but died young; Godwin was a barriſter of Gray's-Inn; and William, Dryden, Jonathan, and Adam, were attornies. Godwin having married a relation of the old marchioneſs of Ormond, the old duke of Ormond made him attorney-general in the palatinate of Tipperary in Ireland. Ireland was at this time almoſt without lawyers, the rebellion having converted men of all conditions into ſoldiers. Godwin therefore determined to attempt the acquiſition of a fortune in that kingdom, and the ſame motive induced his four brothers to go with him. Jonathen, at the age of about twenty-three, and before he went into Ireland, married Mrs. Abigail Erick, a gentlewoman of Leiceſterſhire; and about two years after left her a widow with one child, a daughter, and pregnant with another, having no means of ſubſiſtence but an annuity of 20l. which her huſband had purchaſed for her in England, immediately after his marriage. In this diſtreſs ſhe was taken into the family of Godwin, her huſband's eldeſt brother; and there, about ſeven months after his death, delivered of a ſon, whom

ſhe called Jonathan, in remembrance of his father, and who was afterwards the celebrated dean of St. Patrick's.

It happened, by whatever accident, that Jonathan was not ſuckled by his mother, but by a nurſe, who was a native of Whitehaven; and when he was about a year old, her affection for him was become ſo ſtrong, that, finding it neceſſary to viſit a ſick relation there, ſhe carried him with her, without the knowledge of her mother or uncle. At this place he continued about three years; for, when the matter was diſcovered, his mother ſent orders not to hazard a ſecond voyage, till he ſhould be better able to bear it. Mrs. Swift, about two years after her huſband's death, quitted the family of Mr. Godwin Swift in Ireland, and retired to Leiceſter, the place of her nativity; but her ſon was again carried to Ireland by his nurſe, and replaced under the protection of his uncle Godwin. It has been generally believed, that Swift was born in England; and, when the people of Ireland diſpleaſed him, he has been heard to ſay, "I am not of this "vile country; I am an Engliſhman:" but this account of his birth is taken from that which he left behind him in his own hand-writing. Some have alſo thought, that he was a natural ſon of Sir William Temple, becauſe Sir William expreſſed a particular regard for him; but that was impoſſible; for Sir William was reſident abroad in a public character from the year 1665, to 1670; and his mother, who was never out of the Britiſh dominions, brought him into the world in 1667.

At about ſix years of age, he was ſent to the ſchool of Kilkenny, and having continued there eight years, he was admitted a ſtudent of Trinity-college in Dublin. Here applying himſelf to books of hiſtory and poetry, to the neglect of academic learning, he was, at the end of four years, refuſed his degree of bachelor of arts for inſufficiency; and was at laſt admitted *ſpeciali gratiâ*, which is there conſidered as the higheſt degree of reproach and diſhonour. Stung with the diſgrace, he ſtudied eight hours a day, for ſeven years following. He commenced theſe ſtudies at the univerſity of Dublin, where he continued them three years: and during this time he drew up the firſt ſketch of his "Tale of a Tub;" for Waſſendon Warren, eſq; a gentleman of fortune near Belfaſt in Ireland, who was chamber-fellow with Swift, declared that he then ſaw a copy of it in Swift's own hand-writing. Deane Swift's Eſſay on the Life, &c. of Swift, p. 31.

In 1688, his uncle Godwin was ſeized with a lethargy, and ſoon deprived both of his ſpeech and memory: by which

which accident Swift being left without ſupport, took a journey to Leiceſter, that he might conſult with his mother what courſe of life to purſue. At this time Sir William Temple was in high reputation, and honoured with the confidence and familiarity of king William. His father, Sir John Temple, had been maſter of the Rolls in Ireland, and contracted an intimate friendſhip with Godwin Swift, which continued till his death; and Sir William, who inherited his title and eſtate, had married a lady to whom Mrs. Swift was related: ſhe therefore adviſed her ſon to communicate his ſituation to Sir William, and ſolicit his direction what to do. Sir William received him with great kindneſs, and Swift's firſt viſit continued two years. Sir William had been ambaſſador and mediator of a general peace at Nimeguen before the Revolution; in which character he became known to the prince of Orange, who frequently viſited him at Sheen, after his arrival in England, and took his advice in affairs of the utmoſt importance. Sir William being then lame with the gout, Swift uſed to attend his majeſty in the walks about the garden, who admitted him to ſuch a familiarity, that he ſhewed him how to cut aſparagus after the Dutch manner; and once offered to make him a captain of horſe; but Swift had fixed his mind upon an eccleſiaſtical life.

About this time a bill was brought into the houſe for triennial parliaments, to which the king was very averſe, but ſent however to conſult Sir William Temple, who ſoon afterwards ſent Swift to Kenſington with the whole account in writing, to convince the king how ill he was adviſed. This was Swift's firſt embaſſy to court, who, though he underſtood Engliſh hiſtory, and the matter in hand very well, yet did not prevail. Soon after this tranſaction he was ſeized with the return of a diſorder, which he had contracted in Ireland by eating a great quantity of fruit, and which afterwards gradually increaſed, though with irregular intermiſſions, till it terminated in a total debility of body and mind.

About a year after his return from Ireland, he thought it expedient to take his maſter of arts degree at Oxford; and accordingly was admitted *ad eundem* in 1692, with many civilities. Theſe, ſome ſay, proceeded from a miſunderſtanding of the words *ſpeciali gratiâ*, in his teſtimonial from Dublin, which was there ſuppoſed to be a compliment paid to uncommon merit; but are more probably aſcribed by others to his known connection with Sir William Temple. It is eaſy to conceive, however, that

that Swift, after his reputation was eſtabliſhed, might, while he was ſporting with this incident in the gaiety of his heart, pretend a miſtake which never happened. From Oxford he returned to Sir William Temple, and aſſiſted him in reviſing his works: he alſo corrected and improved his own "Tale of a Tub," and added the Digreſſions. From the converſation of Sir William, Swift greatly increaſed his political knowledge; but, ſuſpecting Sir William of neglecting to provide for him, merely that he might keep him in his family, he at length reſented it ſo warmly, that in 1694 a quarrel enſued, and they parted.

Swift, during his reſidence with Sir William, had never failed to viſit his mother at Leiceſter once a year, and his manner of travelling was very extraordinary. He always went on foot, except the weather was very bad, and then he would ſometimes take ſhelter in a waggon. He choſe to dine at obſcure alehouſes among pedlars and oſtlers, and to lie where he ſaw written over the door, "Lodgings for a penny," but he uſed to bribe the maid with a teſter for a ſingle bed and clean ſheets.

His reſolution was now to take orders; and he ſoon after obtained a recommendation to lord Capel, then lord deputy of Ireland, who gave him the prebend of Kilroot, in the dioceſe of Connor, worth about 100 l. per annum. But Sir William, who had been uſed to the converſation of Swift, ſoon found that he could not be content to live without him; and therefore urged him to reſign his prebend in favour of a friend, promiſing to obtain preferment for him in England, if he would return. Swift conſented; and Sir William was ſo much pleaſed with this act of kindneſs, that during the remainder of his life, which was about four years, his behaviour was ſuch as produced the utmoſt harmony between them. Swift, as a teſtimony of his friendſhip and eſteem, wrote the "Battle of the books," of which Sir William is the hero; and Sir William, when he died, left him a pecuniary legacy, and his poſthumous works.

Upon the death of Sir William Temple, Swift applied, by petition to king William, for the firſt vacant prebend of Canterbury or Weſtminſter, for which the royal promiſe had been obtained by his late patron, whoſe poſthumous works he dedicated to his majeſty, to facilitate the ſucceſs of that application. But it does not appear, that, after the death of Sir William, the king took the leaſt notice of Swift. After this he accepted an invitation from the

earl

earl of Berkeley, appointed one of the lords juſtices of Ireland, to attend him as chaplain and private ſecretary; but he was ſoon removed from this poſt, upon a pretence that it was not fit for a clergyman. This diſappointment was preſently followed by another; for when the deanery of Derry became vacant, and it was the earl of Berkeley's turn to diſpoſe of it, Swift, inſtead of receiving it as an atonement for his late uſage, was put off with the livings of Laracor and Rathbeggin, in the dioceſe of Meath, which together did not amount to half its value. He went to reſide at Laracor, and performed the duties of a parish prieſt with the utmoſt punctuality and devotion. He was indeed always very devout, not only in his public and ſolemn addreſſes to God, but in his domeſtic and private exerciſes: and yet, with all this piety in his heart, he could not forbear indulging the peculiarity of his humour, when an opportunity offered, whatever might be the impropriety of the time and place. Upon his coming to Laracor, he gave public notice, that he would read prayers on Wedneſday and Friday, which had not been the cuſtom; and accordingly the bell was rung, and he aſcended the deſk. But, having ſitten ſome time with no other auditor than his clerk Roger, he began, "Dearly beloved Roger, "the Scripture moveth you and me in ſundry places;" and ſo proceeded to the end of the ſervice. Of the ſame kind was his race with Dr. Raymond, vicar of Trim, ſoon after he was made dean of St. Patrick's. Swift had dined one Sunday with Raymond, and when the bells had done ringing for evening prayers, "Raymond," ſays Swift, "I will lay you a crown, that I begin prayers before you "this afternoon." Dr. Raymond accepted the wager, and immediately both ran as faſt as they could to the church. Raymond, the nimbler of the two, arrived firſt at the door, and when he entered the church walked decently towards the reading-deſk: Swift never ſlackened his pace, but running up the aile, left Raymond behind him, and, ſtepping into the deſk, without putting on the ſurplice, or opening the book, began the ſervice in an audible voice.

During Swift's reſidence at Laracor he invited to Ireland a lady whom he has celebrated by the name of Stella. With this lady he became acquainted while he lived with Sir William Temple: ſhe was the daughter of his ſteward, whoſe name was Johnſon; and Sir William, when he died, left her 1000l. in conſideration of her father's faithful ſervices. At the death of Sr. William, which happened

in

in the 16th year of her age; and it was afterwards, that at Swift's invitation she companied by Mrs. Dingley, a lady who older, and whose whole fortune, though to Sir William, was no more than an Whether Swift at this time desired the la as a wife, or a friend, it is not certain: hich she and her companion then gave for ngland was, that in Ireland the intereſt of ner, and proviſions were cheap. But, what- attachment to Mrs. Johnſon, every poſſible taken to prevent ſcandal: they never lived uſe; when Swift was abſent, Mrs. Johnſon reſided at the parſonage; when he returned, ither to his friend Dr. Raymond's, or to a lodging; nor ther were they ever known to meet but in the preſence of a third perſon. Swift made frequent excurſions to Dublin, and ſome to London: but Mrs. Johnſon was buried in ſolitude and obſcurity; ſhe was known only to a few of Swift's moſt intimate acquaintance, and had no female companion except Mrs. Dingly.

In 1701, Swift took his doctor's degree, and in 1702, ſoon after the death of king William, he went into England for the firſt time after his ſettling at Laracor; a journey which he frequently repeated during the reign of queen Anne. Mrs. Johnſon was once in England in 1705, but returned in a few months, and never croſſed the channel afterwards. He ſoon became eminent as a writer, and in that character was known at leaſt to both Whigs and Tories. He had been educated among the former; but at length attached himſelf to the latter; becauſe the Whigs, as he ſaid, had renounced their old principles, and received others, which their forefathers abhorred. He publiſhed, in 1701, "A diſcourſe of the conteſts and diſſentions between the "nobles and commons in Athens and Rome, with the con- "ſequences they had upon both thoſe ſtates:" this was in behalf of king William and his miniſters, againſt the violent proceedings of the houſe of commons; but from that year to 1708 he did not write any political pamphlet.

Lord Orrery on the life and writings of Swift, lett. viii.

In 1710, being then in England, he was empowered by the primate of Ireland, to ſolicit the queen to releaſe the clergy from paying the twentieth part and firſt-fruits; and upon this occaſion his acquaintance with Mr. Harley commenced. As ſoon as he had received the primate's inſtructions,

tions, he resolved to apply to Mr. Harley; and before he waited on him, got himself represented as a person who had been ill used by the last ministry, because he would not go such lengths as they would have had him. Mr. Harley received him with the utmost kindness and respect: kept him with him two hours alone; engaged in, and soon after accomplished, his business; bid him come often to see him privately; and told him, that he must bring him to the knowledge of Mr. St. John. Swift presently became acquainted with the rest of the ministers, who appear to have courted and caressed him with uncommon assiduity. He dined every Saturday at Mr. Harley's, with the lord keeper, Mr. secretary St. John, and lord Rivers: on that day no other person was for some time admitted; but this select company was at length enlarged to sixteen, all men of the first class, Swift included. From this time he supported the interest of his new friends with all his power, in pamphlets, poems, and periodical papers: his intimacy with them was so remarkable, that he was thought not only to defend, but in some degree to direct their measures; and such was his importance in the opinion of the opposite party, that many speeches were made against him in both houses of parliament: a reward was also offered, for discovering the author of the "Public spirit "of the Whigs."

Amidst all the business and honours that crowded upon him, he wrote every day an account of what occurred to Stella; and sent her a journal regularly, dated every fortnight, during the whole time of his connection with queen Anne's ministry. From these unrestrained effusions of his heart many particulars are known, which would otherwise have lain hid; and by these it appears, that he was not only employed, but trusted, even by Harley himself, who to all others was reserved and mysterious. In the mean time, Swift had no expectations of advantage from his connection with these persons; he knew they could not long preserve their power; and he did not honour it while it lasted, on account of the violent measures which were pursued by both sides. "I use the ministry," says he, "like dogs, "because I expect they will use me so.—I never knew a "ministry do any thing for those whom they make "companions of their pleasures; but I care not." In the summer of 1711, he foresaw the ruin of the ministry by those misunderstandings among themselves, which at last effected it; and it was not only his opinion, but their own, that

Deane Swift &c. p. 522.

if they could not carry a peace, they muſt ſoon be ſent to the Tower, even though they ſhould agree. In order therefore to facilitate this great event, Swift wrote the "Conduct of the Allies;" a piece, which he confeſſes coſt him much pains, and which ſucceeded even beyond his expectations. It was publiſhed Nov. 27, 1711; and in two months time above 11,000 were ſold off, ſeven editions having been printed in England, and three in Ireland. The Tory members in both houſes, who ſpoke, drew their arguments from it; and the reſolutions, which were printed in the votes, and would never have paſſed but for this pamphlet, were little more than quotations from it. From this time to 1713, he exerted himſelf with unwearied diligence in the ſervice of the miniſtry; and while he was at Windſor, juſt at the concluſion of the peace of Utrecht, he drew the firſt ſketch of "An hiſtory "of the four laſt years of queen Anne." This he afterwards finiſhed, and came into England to publiſh, but was diſſuaded from it by lord Bolingbroke, who told him, the whole was ſo much in the ſpirit of party-writing, that though it might have made a ſeaſonable pamphlet in the time of their adminiſtration, it would be a diſhonour to the hiſtory. Swift ſeems to have been extremely fond of this work, declaring, as he did, that it was the beſt thing he had ever written; but, ſince his friend did not approve it, he would caſt it into the fire. However, it did not undergo this fate, but was publiſhed by Dr. Lucas, to the diſappointment of all thoſe who expected any thing great from it. Pope's works, vol. ix. lett. v.

During all this time he received no gratuity or reward till 1713; and then he accepted the deanery of St Patrick's, Dublin. A biſhopric had been ſome time before intended for him by the queen; but abp. Sharpe having repreſented him to her majeſty as a man whoſe Chriſtianity was very queſtionable, and being ſupported in this by a certain very great lady, it was given to another. He immediately croſſed the channel, to take poſſeſſion of his new dignity; but did not ſtay in Ireland more than a fortnight, being urged by an hundred letters to haſten back, and reconcile the lords Oxford and Bolingbroke. When he returned, he found their animoſity increaſed; and, having predicted their ruin from this very cauſe, he laboured to bring about a reconciliation, as that upon which the whole intereſt of their party depended. Having attempted this by various methods in vain, he went to a friend's houſe

in Berkſhire, where he continued till the queen's death; and, while he was at this place, wrote a diſcourſe called "Free thoughts on the preſent ſtate of affairs," which however was not publiſhed till ſome time after.

Before we attend Swift to Ireland, it is neceſſary to give a little hiſtory of his Vaneſſa, becauſe his connections with her were made in England. Among other perſons with whom he was intimately acquainted during the gay part of his life, was Mrs. Vanhomrigh. She was a lady of good family in Ireland, and became the wife of Mr. Vanhomrigh, firſt a merchant of Amſterdam, then of Dublin, where he was raiſed by king William, after his expedition into Ireland, to very great places. Dying in 1703, he left two ſons and two daughters; but the ſons ſoon after dying, his whole fortune, which was conſiderable, fell to the daughters. In 1709, the widow and the two young ladies came to England, where they were viſited by perſons of the firſt quality; and Swift lodging near them, uſed to be much there, coming and going without any ceremony, as if he had been one of the family. During this familiarity, he became inſenſibly a kind of preceptor to the young ladies, particularly the eldeſt, who was then about twenty years old, was much addicted to reading, and had a taſte of poetry. Hence admiring, as was natural for ſuch a character as that of Swift, ſhe ſoon paſſed from admiration to love; and, urged a little perhaps by vanity, which would have been highly gratified by an alliance with the firſt wit of the age, ſhe ventured to make the doctor a propoſal of marriage. He affected firſt to believe her in jeſt, then to rally her on ſo whimſical a choice, and at laſt to put her off without abſolute refuſal; and, while he was in this ſituation, he wrote the poem called "Cadenus and Vaneſſa." It was written in 1713, a ſhort time before he left Vaneſſa and the reſt of his friends in England, and returned to the place of his exile, ſhe uſed frequently to call it. In 1714, Mrs. Vanhomrigh died; and, having lived very high, left ſome debts, which not being convenient for her daughters, who had no debts of their own, to pay at preſent, to avoid an arreſt, they followed the dean into Ireland.

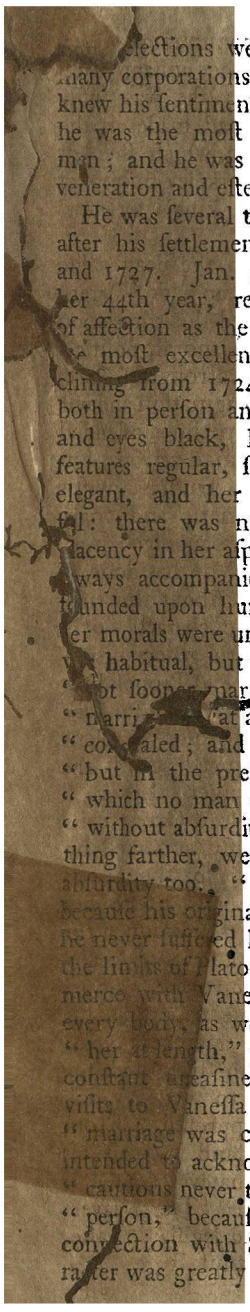
Upon his arrival to take poſſeſſion of his deanery, he had been received with great kindneſs and honour; but now, upon his return after the queen's death, he experienced every poſſible mark of contempt and indig-

The tables were turned; the power of the Tories and the dean's credit were at an end; and as a deſign to bring in the pretender had been imputed to the queen's miniſtry, ſo Swift lay now under much odium, as being ſuppoſed to have been a well-wiſher in that cauſe. As ſoon as he was ſettled at Dublin, Mrs. Johnſon removed from the country to be near him, but they ſtill lived in ſeparate houſes; his reſidence being at the deanery, and hers in lodgings on the other ſide of the river Liffy. The dean kept two public days every week, on which the dignity of his ſtation was ſuſtained with the utmoſt elegance and decorum, under the direction of Mrs. Johnſon. As to his employment at home, he ſeems to have had no heart to apply himſelf to ſtudy of any kind, but to have reſigned himſelf wholly to ſuch amuſements and ſuch company as offered, that he might not think of his ſituation, the misfortunes of his friends, and his diſappointments. "I was three years," ſays he to Gay, "reconciling myſelf to the ſcene and buſineſs to which fortune had condemned me; and ſtupidity was what I had recourſe to." Pope's works, vol. iv. lett. vi.

The moſt remarkable event of his life, after his ſettlement in the deanery, was his marriage to Mrs. Johnſon, his intimate friend and companion of more than ſixteen years. This was in 1716, and the ceremony was performed by Dr. Ashe, then biſhop of Clogher, to whom the dean had been a pupil in Trinity-college, Dublin. But whatever were the motives to this marriage, the dean and the lady continued to live afterwards juſt in the ſame manner as they had lived before. Mrs. Dingley was ſtill the inſeparable companion of Stella, wherever ſhe went; and ſhe never reſided at the deanery, except when the dean had his fits of giddineſs and deafneſs. Till this time he had continued his viſits to Vaneſſa, who preſerved her reputation, and friends; and was viſited by many perſons of rank, character, and fortune, of both ſexes; but now his viſits were leſs frequent. In 1717, her ſiſter died; and the whole remains of the family fortune centering in Vaneſſa, ſhe retired to Selbridge, a ſmall houſe and farm about twelve miles from Dublin, which had been purchaſed by her father. From this place ſhe wrote frequently to the dean; and he anſwered her letters; ſhe preſſed him to marry her, but he rallied, and ſtill avoided a poſitive denial. She preſſed him ſtill more, either to accept or refuſe her as a wife; upon which he wrote an anſwer, and delivered it with his own hand.

The receipt of this, which probably communicated the fatal ſecret of his marriage with Stella, the unhappy lady did not ſurvive many weeks; however, ſhe was ſufficiently compoſed to cancel a will ſhe had made in the dean's favour, and to make another, in which ſhe left her fortune to her two executors, Dr. Berkeley biſhop of Cloyne, and Mr. Marſhall, one of the king's ſerjeants at law.

From 1716 to 1720, is a chaſm in the dean's life which it has been found difficult to fill up; lord Orrery thinks, with great reaſon, that he employed this time upon "Gulliver's Travels." This work is a moral, political romance, in which Swift had exerted the ſtrongeſt efforts of a fine irregular genius: but while his imagination and wit delight, it is hardly poſſible not to be ſometimes offended with his ſatire, which ſets not only all human actions, but human nature itſelf in the worſt light. The truth is, Swift's diſappointments had rendered him ſplenetic and angry with the whole world; and he frequently indulged himſelf in a miſanthropy that is intolerable: he has done it particularly in ſome parts of this work. About this time the dean, who had already acquired the character of humoriſt and wit, was firſt regarded with general kindneſs, as the patriot of Ireland. He wrote "A Propoſal for the uſe of Iriſh manufactures," which made him very popular; the more ſo, as it immediately raiſed a violent flame, ſo that a *proſecution* was commenced againſt the printer. In 1724, he wrote the "Draper's Letters," thoſe brazen monuments of his fame, as lord Orrery calls them. A patent having been iniquitouſly procured by one Wood to coin 180,000*l.* in copper, for the uſe of Ireland, by which he would have acquired exorbitant gain, and proportionably impoveriſhed the nation; the dean, in the character of a draper, wrote a ſeries of letters to the people, urging them not to receive this copper money. Theſe letters united the whole nation in his praiſe, filled every ſtreet with his effigy, and every voice with acclamations; and Wood, though ſupported for ſome time, was at length compelled to withdraw his patent, and his money was totally ſuppreſſed. From this time the dean's influence in Ireland was almoſt without bounds; he was conſulted in whatever related to domeſtic policy, and particularly to trade. The weavers always conſidered him as their patron and legiſlator, after his propoſal for the uſe of the Iriſh manufactures; and



elections were depending for the city of Dublin, many corporations refuſed to declare themſelves, till they knew his ſentiments and inclinations. Over the populace he was the moſt abſolute monarch that ever governed man; and he was regarded by perſons of every rank with veneration and eſteem.

He was ſeveral times in England on a viſit to Mr. Pope, after his ſettlement at the deanery, particularly in 1726 and 1727. Jan. 28, 1727, died his beloved Stella, in her 44th year, regretted by the dean with ſuch exceſs of affection as the keeneſt ſenſibility only could feel, and the moſt excellent character excite; ſhe had been declining from 1724. Stella was a moſt amible woman both in perſon and mind. Her ſtature was tall, her hair and eyes black, her complexion fair and delicate, her features regular, ſoft, and animated, her ſhape eaſy and elegant, and her manner feminine, polite, and graceful: there was natural muſic in her voice, and complacency in her aſpect: ſhe abounded with wit, which was always accompanied with good-nature; her virtue was founded upon humanity, and her religion upon reaſon; her morals were uniform, but not rigid, and her devotion was habitual, but not oſtentatious. "Why the dean did "not ſooner marry this moſt excellent perſon; why he "married her at all; why his marriage was ſo cautiouſly "concealed; and why he was never known to meet her "but in the preſence of a third perſon; are enquiries "which no man can anſwer," ſays the writer of his life, "without abſurdity." Now ſo far at leaſt, if not ſomething farther, we think may be anſwered, and without abſurdity too. "He did not marry her ſooner," we ſay, becauſe his original intention was not to marry her at all: he never ſuffered his behaviour towards females to exceed the limits of Platonic love; and the innocence of his commerce with Vaneſſa ſeems now to be acknowledged by every body, as well as by this writer. "He did marry "her at length," probably to cure and put an end to thoſe conſtant uneaſineſſes and jealouſies which his frequent viſits to Vaneſſa muſt naturally raiſe in her. "His "marriage was cautiouſly concealed," becauſe he never intended to acknowledge her as his wife: and "he was "cautious never to meet her but in the preſence of a third "perſon," becauſe, by reaſon of his known intimacy and connection with Stella above all other women, her character was greatly expoſed to unfavourable ſuſpicions, and

Hawkeſworth, p. 46.

therefore to be guarded with all poſible care and tenderneſs againſt them. Thus this author's enquiries may manifeſtly be anſwered without abſurdity; but the main, and, indeed, ſole difficulty is, why Swift ſhould not deſire a nearer commerce with ſuch a woman as Stella, and conſequently acknowledge and receive her publicly as his wife? Yet the anſwer has been made a thouſand times, though nobody ſeems to acquieſce in it, namely, that "he was "not made like other men." Add to this, that Swift was a man of great pride, and could not have borne to be deſpiſed, however ſecretly; that he loved female converſe, and to be courted and admired by wits of that ſex, of which Stella was at the head; that he deſpaired of ſupporting that dignity and credit, even with delicate Stella, in a ſtate of nearer commerce, which he was always ſure of preſerving at ſome diſtance: add all theſe conſiderations together, and the ſolution of this mighty myſtery may probably not appear impoſſible. Suppoſing Swift to have been guided in this affair by mere caprice and humour, he cannot but be ſeen in a moſt ungracious light, and conſidered as a man utterly devoid of humanity; for it is generally agreed, that Stella's immature death was occaſioned by the peculiarity of his conduct towards her. It appears, by ſeveral little incidents, that ſhe perceived and diſapproved this conduct, and that ſhe ſometimes reproached him with unkindneſs: for to ſuch regret and reproach he certainly alludes, in the following verſes on her birth-day, in 1726:

"O, then, whatever heav'n intends,
"Take pity on your pitying friends;
"Nor let your ills affect your mind,
"To fancy they can be unkind;
"Me, ſurely, me you ought to ſpare,
"Who gladly would your ſufferings ſhare."

It is ſaid the dean did at length earneſtly deſire, that ſhe might be publicly owned as his wife; but, as her health was then declining, ſhe ſaid, it was too late, and inſiſted, that they ſhould continue to live, as they had lived before. To this the dean in his turn conſented, and ſuffered her to diſpoſe entirely of her own fortune, by her own name, to a public charity, when ſhe died.

From the death of Stella, his life became much retired, and the auſterity of his temper increaſed: he could not enjoy his public days; theſe entertainments were therefore

[illegible], and he sometimes avoided the company [illegible] most intimate friends; but in time he grew more [de]firous of company. In 1732, he complains, in a letter to Mr. Gay, "that he had a large houfe, and fhould hardly find one vifitor, if he was not able to hire him with a bottle of wine:" and in another to Mr. Pope, that "he was in danger of dying poor and friendlefs, even his female friends having forfaken him; which," as he fays, "vexed him moft." Thefe complaints were afterwards [re]peated in a ftrain of yet greater fenfibility and felf-pity: "All my friends have forfaken me:"

"Vertiginofus, inops, furdus, male gratus amicis.
Deaf, giddy, helplefs, left alone,
To all my friends a burden grown."

As he lived much in folitude, he frequently amufed himfelf with writing; and it is very remarkable, that although his mind was greatly depreffed, and his principal enjoyment at an end when Mrs. Johnfon died, yet there [is] an air of levity and trifling in fome of the pieces he [wrote] afterwards, that is not to be found in any other: [such] in particular are his "Directions to Servants," and [fe]veral of his letters to his friend Dr. Sheridan. In 1733, [whe]n the attempt was made to repeal the teft act in Ireland, [illegible] affected to call themfelves brother-pro[teftants] and fellow-chriftians, with the members of the [eftablifh]ed church. Upon this occafion the Dean wrote a [fhort c]opy of verfes, which fo provoked one Bettefworth, a [lawyer] and member of the Irifh parliament, that he fwore, [in the] hearing of many perfons, to revenge himfelf either by murdering or maiming the author; and, for this purpofe, he engaged his footman, with two ruffians, to fecure the dean wherever he could be found. This being known, thirty of the nobility and gentry, within the liberty of St. Patrick's, waited upon the dean in form, and prefented a paper fubfcribed with their names, in which they folemnly engaged, in behalf of themfelves and the reft of the liberty, to defend his perfon and fortune, as the friend and benefactor of his country. When this paper was delivered, Swift was in bed, deaf and giddy, yet made a fhift to dictate a proper anfwer. Thefe fits of deafnefs and giddinefs, which were the effects of his furfeit before he was twenty years old, became more frequent and violent, in proportion as he grew into years: and in 1736, while he was [wri]ting a fatire on the Irifh parliament, which he called "The

"The Legion club," he was ſeized with one of [illegible] theſe fits, the effect of which was ſo dreadful, that he left the [illegible] unfiniſhed, and never afterwards attempted a compoſition, either in verſe or proſe, that required a courſe of thinking, or perhaps more than one ſitting to finiſh.

From this time his memory was perceived gradually to decline, and his paſſions to pervert his underſtanding; and in 1741, he was ſo very bad, as to be utterly incapable of converſation. Strangers were not permitted to approach him, and his friends found it neceſſary to have guardians appointed of his perſon and eſtate. Early in 1742, his reaſon was ſubverted, and his rage became abſolute madneſs. In October his left eye ſwelled to the ſize of an egg, and ſeveral large boils broke out on his arms and body; the extreme pain of which kept him awake near a month, and during one week it was with difficulty that five perſons reſtrained him by mere force from pulling out his eyes. Upon the ſubſiding of theſe tumours, he knew thoſe about him; and appeared ſo far to have recovered his underſtanding and temper, that there were hopes he might once more enjoy ſociety. Theſe hopes, however, were but of ſhort duration: for, a few days afterwards, he ſunk into a ſtate of total inſenſibility, and could not, without great difficulty, be prevailed on to walk croſs the room. This was the effect of another bodily [illegible] being loaded with water. Mr. Stevens, an [illegible] clergyman of Dublin, pronounced this to be [illegible] during his illneſs; and, upon opening his body, it appeared that he was not miſtaken. After the dean had continued ſilent a whole year, in this ſtate of helpleſs idiotiſm, his houſe-keeper went into his room on the 30th of November in the morning, and told him, "it was his birth-day, "and that bonfires and illuminations were preparing, to "celebrate it as uſual:" to which he immediately replied, "It is all folly, they had better let it alone." Some other inſtances of ſhort intervals of ſenſibility and reaſon, after his madneſs ended in ſtupor, ſeem to prove, that his diſorder, whatever it was, had not deſtroyed, but only ſuſpended the powers of his mind. In 1744, he now and then called his ſervant by name; and once attempting to ſpeak to him, but not being able to expreſs his meaning, he ſhewed ſigns of much uneaſineſs, and at laſt ſaid, "I "am a fool!" Once afterwards, as his ſervant was taking away his watch, he ſaid, "bring it here:" and when the ſame ſervant was breaking a large hard coal, he

"T[illegible]

"That is a ſtone, you blockhead." From this time he was perfectly ſilent, till the latter end of October 1745, and then died, without the leaſt pang or convulſion, in the 78th year of his age.

His works have been printed often, and in various forms [A], and from them it is eaſy to collect his character.

There are ſome particulars, however, relating to his converſation and private œconomy, which we will mention. He had a rule never to ſpeak more than a minute at a time, and to wait for others to take up the converſation. He greatly excelled in punning; and he uſed to ſay, "that no one deſpiſed this talent, but thoſe who were without it." He alſo greatly excelled in telling a ſtory, but in the latter part of his life uſed to tell them too often: he never dealt in the double entendre, or profaneneſs upon ſacred ſubjects. He loved to have ladies in the company, becauſe it preſerved, he ſaid, the delicacy of converſation: but it is certain there are in his writings greater indecencies than any double entendres can amount to. He kept his friends in ſome degree of awe, yet was more given to admonition than to flattery. Though he appeared peeviſh and auſtere to his ſervants, yet he was in reality a kind and generous maſter; and he was alſo very charitable to the poor. In the mean time, it muſt be confeſſed, that there was not any great ſoftneſs or ſympathy in his nature; although, perhaps, not quite ſo much miſanthropy as appears in his writings: and all allow, that he grew covetous as he grew old. As an eccleſiaſtic, he was ſcrupulouſly exact in the exerciſe of his function, as well with regard to ſpiritual as temporal things. His manner was without ceremony, but not ruſtic; for he had a perfect knowledge of all the modes and variations of politeneſs, though he practiſed them in a manner peculiar to himſelf. He was naturally temperate, chaſte, and frugal; and, being alſo naturally high-ſpirited, and conſidering wealth as the pledge of independence, it is not ſtrange that his frugality ſhould verge towards avarice.

[A] Of theſe, the moſt elegant (and Swift eſq. and III by Mr. Nichols-at preſent the moſt complete) is in Theſe have been reprinted in XXV XIV volumes 4to; a kind of Variorum volumes large 8vo; in XXVII volumes edition, of which VIII were publiſhed of a ſmaller 8vo; and alſo in XXVII Dr. Hawkeſworth, III by Deane volumes, 18°.

As

As to his political principles, if his own account may be taken, he abhorred Whiggiſm only in thoſe, who made it conſiſt in damning the church, reviling the clergy, abetting the Diſſenters, and ſpeaking contemptuouſly of revealed religion. He always declared himſelf againſt a Popiſh ſucceſſor to the crown, whatever title he might have by proximity of blood; nor did he regard the right line upon any other account, than as it was eſtabliſhed by law, and had much weight in the opinions of the people. That he was not at any time a bigot to party, or indiſcriminately transferred his reſentments from principles to perſons, was ſo evident by his conduct, that he was often rallied by the miniſters, for never coming to them without a Whig in his ſleeve; and though he does not appear to have aſked any thing for himſelf, yet he often preſſed lord Oxford in favour of Addiſon, Congreve, Rowe, and Steele. He frequently converſed with all theſe, chuſing his friends by their perſonal merit, without any regard to their political principles; and, in particular, his friendſhip with Mr. Addiſon continued inviolable, and with much kindneſs, as when they uſed to meet at lord Halifax's or lord Somers's, who were leaders of the oppoſite party.

By his will, dated in May 1740, juſt before he ceaſed to be a reaſonable being, he left about [illegible] in legacies, and the reſt of his fortune, which amounted to about 11,000l. to erect and endow an hoſpital for idiots and lunatics. He was buried in the great aiſle of St. Patrick's cathedral, under a ſtone of black marble, inſcribed with the following Latin epitaph; it was written by himſelf, and ſhews a moſt unhappy miſanthropic ſtate of mind.

"Hic depoſitum eſt corpus
"JONATHAN SWIFT, S. T. P.
"Hujus eccleſiæ cathedralis decani.
"Ubi ſæva indignatio ulterius cor lacerare nequit.
"Abi, viator, & imitare,
"Si poteris,
"Strenuum pro virili libertatis vindicatorem.
"Obiit, &c."

SYBRECHT (JOHN), a landſkip painter, was born at Antwerp in Brabant about the year 1630, and brought up in that city under his father. He was a cloſe imitator of Nature in all his landſkips; and in his younger days went upon the Rhine and other adjacent places, where he

several pleaſant views in water-colours. He ſpent more of his life in that way, than in painting; and therefore it is no wonder, that his drawings were more valued than his pictures. The duke of Buckingham, paſſing through the Netherlands, in his way home from his embaſſy into France, ſtayed ſome time at Antwerp; where, meeting with ſome of this maſter's works in landſkip, he was ſo well pleaſed with them, that he invited him over to England, and promiſed to make him his painter in that way. Sybrecht came, and continued in his ſervice the ſpace of four years; then worked for the nobility and gentry of England, and was in vogue a long time. He drew ſeveral ſorts of cattle remarkably well, and uſually contrived to place ſome of them in his landſkips. He died in London about the year 1703, and was buried in St. James's church.

SYDENHAM (THOMAS), an excellent Engliſh phyſician, ſon of William Sydenham, eſq; of Wynford Eagle, in Dorſetſhire, and was born there about 1624. In 1642, he became a commoner of Magdalen-hall in Oxford, but left that place, when it was turned into a garriſon for Charles I. He went to London, where he firſt accidentally fell into the company of Dr. Cox, an eminent phyſician, who, finding him to be a perſon of extraordinary parts, encouraged and put him into a method of ſtudying phyſic, at his return to the univerſity. After the garriſon was delivered up to the parliament, he retired again to Magdalen-hall, entered on the phyſic line, and was created bachelor of phyſic, April 1648, not having before taken any degree in arts. About that time ſubſcribing and ſubmitting to the authority of the viſitors appointed by the parliament, he was, through the intereſt of a very near relation, made fellow of All-ſouls-college, in the place, ſays Mr. Wood, of one of thoſe many then ejected for their loyalty. After he had continued ſome years there, in a vigorous application to the ſtudy of phyſic, he left the univerſity, without taking any other degree there, and at length ſettling in Weſtminſter, became doctor of his faculty at Cambridge, licentiate of the college of phyſicians, and the chief phyſician of his time from 1660 to 1670. Then he began to be diſabled by the gout, and could not attend the practice ſo well; yet continued to increaſe in fame both at home and abroad, as well by his great ſkill and judgement ſhewn upon all occaſions,

Athen. Oxon. —General Dictionary.

ſions, as by various pieces publiſhed from time to time. He died at his houſe in Pall-mall, the 29th of December, 1689, and was buried in the church of St. James, Weſtminſter. His works have been collected and frequently printed at London, in one large volume 8vo. They were alſo printed at Leipſic, in 1711, 12mo; at Geneva, in 1716, in two volumes 4to, with ſeveral tracts by other writers; and at Leyden in 8vo. They were written by himſelf in Engliſh, but tranſlated into Latin, before they were publiſhed, by ſome of his friends. His "Obſervationes medicæ circa morborum acutorum hiſtoriam et curationem," which he dedicated to Dr. Mapletoft, profeſſor of phyſic in Greſham-college, was tranſlated by that gentleman; his other pieces by Mr. Gilbert Havers, of Trinity-college in Cambridge, a ſtudent in phyſic, and friend of Dr. Mapletoft.

Ward's Lives of the profeſſors of Greſham-college, p. 275. Lond. 1740. folio.

Sydenham has frequently been called the father of phyſic among the moderns. He tells us, in the preface which ſtands before his works, that the increaſe and perfection of the medical art is to be advanced by theſe two means; by compoſing an hiſtory of diſtempers, or a natural and exact deſcription of diſtempers and their ſymptoms; and by deducing and eſtabliſhing a method of cure from thence. This is the way which that great delineator of the right road to real knowledge in all its [illegible] branches, the lord Bacon, had pointed out; and its being more cloſely purſued by Sydenham than by any modern phyſician before him, is what has juſtly entitled him to thoſe high encomiums which have ever been paid him. Sir Richard Blackmore affirmed, and all are now convinced, that Sydenham, "who built all his maxims and rules of "practice upon repeated obſervations on the nature and "properties of diſeaſes, and the power of remedies, has "compiled ſo good an hiſtory of diſtempers, and ſo prevalent a method of cure, that he has improved and "advanced the healing art much more than Dr. Willis "with all his curious ſpeculations and fanciful hypotheſes." He relates of himſelf, in his dedication to Dr. Mapletoft, that ever ſince he had applied himſelf to the practice of phyſic, he had been of opinion, and the opinion had been every day more and more confirmed in him, that the medical art could not be learned ſo ſurely as by uſe and experience; and that he, who ſhould pay the niceſt and moſt accurate attention to the ſymptoms of diſtempers, would infallibly ſucceed beſt in ſearching out the

Treatiſe upon the ſmall-pox, pref. 5. 1723, 8vo.

the true means of cure. For this reaſon, ſays he, I gave myſelf up entirely to this method of proceeding, perfectly ſecure and confident, that, while I followed nature as my guide, I could never err. He tells him afterwards, that Mr Locke approved his method, which he conſidered as no ſmall ſanction to it; and what he ſays upon this occaſion of Mr. Locke is ſo remarkable, that I think it worth tranſcribing. "Noſti præterea, quam huic meæ "methodo ſuffragantem habeam, qui eam intimius per "omnia perſpexerat, utrique noſtrum conjunctiſſimum "hominum Joannem Locke; quo quidem viro, ſive "ingenio judicioque acri & ſubacto, ſive etiam antiquis, "hoc ſæculo optimis moribus, vix ſuperiorem quenquam "inter eos qui nunc ſunt homines repertum iri confido; "pauciſſimos certe pares." There is a Latin copy of hexameter and pentameter verſes by Mr. Locke, addreſſed to Sydenham, and prefixed to his Treatiſe upon fevers.

To go on with our phyſician. Sir Richard Blackmore having obſerved, that a man of good ſenſe, vivacity, and ſpirit, may arrive to the higheſt rank of phyſicians, without the aſſiſtance of great erudition and the knowledge of books, tells us, that "this was the caſe of Dr. Sydenham, "who became an able and eminent phyſician, though "he never deſigned to take up the profeſſion till the civil "wars were compoſed; and then, being a diſbanded "officer, he entered upon it for a maintenance, without "any learning properly preparatory for the undertaking of "it. And to ſhew the reader what contempt he had for "the writings in phyſic, when one day I aſked him "what books I ſhould read to qualify me for practice, he "replied, Read 'Don Quixote,' it is a very good book, "I read it ſtill: ſo low an opinion had this celebrated man "of the learning collected out of the authors, his prede-"ceſſors. And a late celebrated phyſician," meaning Dr. John Radcliffe, "whoſe judgement was univerſally relied "upon as almoſt infallible in his profeſſion, uſed to ſay, "as I am well informed, that when he died, he would "leave behind him the whole myſtery of phyſic in half a "ſheet of paper. It is true both theſe doctors carried the "matter much too far by vilifying learning, of which "they were no maſters, and, perhaps, for that reaſon." The compiler of this article in the General Dictionary, quoting this paſſage from Sir Richard Blackmore, has with great judgement thought proper to qualify it a little with

Treatiſe upon the ſmall pox, p. 11.

with the following anecdote: "Sir Hans Sloane," says he, "to whom this article was read, and who was very "well acquainted with Dr. Sydenham, told me, that he "never knew a man of brighter natural parts than that "phyſician; that he believed what is here ſaid about "Don Quixote to be merely out of joke; and that Tully "was Dr. Sydenham's favourite author, he having a fine "buſto of him in his ſtudy."

Athen. Oxon. and General Dictionary.

He had an elder brother William, who was ſome time gentleman commoner of Trinity-college in Oxford, and entering into the parliament's army, acquitted himſelf ſo glorioufly, that he roſe by ſeveral gradations to the higheſt poſts and dignities. In 1649, he was appointed governor of the Iſle of Weight, and made vice admiral of that iſle and Hampſhire. In 1653, he was ſummoned to parliament for Dorſetſhire; in 1654, made commiſſioner of the treaſury, and member of the privy-council; and in 1658, ſummoned to parliament by the protector Richard Cromwell. His connection, together with his own principles and former engagements, would probably hinder Dr. Sydenham from being a very popular phyſician, during the period of his flouriſhing; that is, in the reigns of Charles II. and James II.

Melch. Adam. de vit. philoſ.

SYLBURGIUS (FREDERIC) a learned German, eminent for his great ſkill in the Greek tongue, was born at Marpurg, in the landgraviate of Heſſe. His father, although a farmer, gave him a liberal education, and he made ſo good an uſe of it, as to become maſter of the Latin, French, and Greek tongues, at a time when the Greek was underſtood by very few. He was a ſchool-maſter at Licha, for ſome of the firſt years of his life; but afterwards quitted that employment, and applied himſelf wholly to the reviſing and correcting of ancient authors, the Greek particularly, many of which were publiſhed by him from the preſſes of Wechel and Commelin. Among theſe were Ariſtotle, Herodotus, Dionyſius Halicarnaſſenſis, Dion Caſſius, Juſtin Martyr, Clemens Alexandrinus, Theodoret, &c. He greatly aſſiſted Henry Stephens, in compiling his "Theſaurus Græcæ linguæ," and was alſo the author of a Greek grammar, which was much valued. For theſe and other ſervices, he had an annual ſtipend allowed him by the univerſity of Marpurg. He was univerſally well ſpoken of by the learned, and died much lamented by them in 1596. "Unhappy event!" ſays

Casaubon "to the republic of letters! for, a few days "before his death, he sent me word by Commelin of "many new labors projected and begun. The lovers of "Greek have more especially reason to deplore the loss "of him."

Epist. xlviii. ad Jac. Bongarsium.

This learned man had a wife, but was not very happy with her. Learned men should never be married; they are not to the taste of women in general."

SYLVIUS (JAMES), a most celebrated physician of France, was the son of Nicholas du Bois, a camblet-weaver, who had eleven sons and four daughters; and was born at Amiens in Picardy, in 1478. He went through a course of classical learning, under his elder brother Francis Sylvius, who was principal of the college of Tournay at Paris, and was a great promoter of letters in that age of barbarism. There he learned the Latin tongue in much greater purity than it had been taught for a long time; and hence it was, that his writings are distinguished to such advantage by the elegance of the style. He acquired a perfect mastery of the Latin and Greek tongues, and some little knowledge of the Hebrew; and applied himself also to mathematics and machanics so successfully, as to invent machines, which deserved public notice. When the time was come of giving himself entirely up to physic, to which study his inclination had always led him, he traced it to its sources, and engaged so deeply in the reading of Hippocrates and Galen, that he scarcely did any thing but examine and translate those two authors. He discovered from thence the importance of anatomy, and applied himself to it so ardently, that he became as great a master as that age would permit. He studied pharmacy with no less care, and took several journies to see upon the place the medicines which different countries produce. Upon his return to Paris, he read lectures, and explained in two years a course of physic from Hippocrates and Galen; which spread his reputation so, that scholars from all parts of Europe resorted to him. But before he became so famous, he met with great opposition from the physicians of Paris, who were extremely displeased, that a man, who was no doctor any where in physic, should presume to teach that science in the metropolis of the kingdom. These murmurs induced him to go to Montpelier in 1520, to take his degrees there; but he returned without them, his avarice,

Bayle, under Sylvius, Francis and James.

of which we ſhall ſpeak by and by, not permitting him to be at the neceſſary charges. He endeavoured at his return to reconcile the phyſicians to him, and was admitted bachelor of phyſic in June 1531. In 1535, he taught in the college of Tricquet, while Fernelius taught in that of Cornouaille; but the latter had few ſcholars, while the former had a great number. The reaſon of this difference was, that Sylvius diſſected bodies, and read lectures upon botany and the preparation of medicines, which Fernelius did not. The profeſſorſhip of phyſic in the royal college becoming vacant in 1548, Sylvius was pitched upon to fill it, which he did, after heſitating about it two years. He continued in it till his death, which happened in 1555. He was never married, and ſhewed even an averſion to women. His behaviour was rude and barbarous. He ſeldom jeſted, or departed from his gravity; and, when he was inclined to become more ſociable by this, did it aukwardly. The only merry ſaying related of him is, that "he had parted with three beaſts, his cat, his mule, and "his maid." His avarice was extreme, and he lived in the moſt ſordid manner: he allowed his ſervants nothing but dry bread, and had no fire all the winter. Two things ſerved him as a remedy againſt cold; he played at foot-ball, and carried a great log upon his ſhoulders: he ſaid, that the heat which he gained by this exerciſe was more beneficial to his health than that of a fire. In ſhort, this paſſion for money obſcured the luſtre of all his great qualities; for he was not an avaricious man, but avarice itſelf.

He was upon very ill terms with Veſalius, who occaſioned him the greateſt vexation he ever ſuffered. Sylvius's excellency lay in anatomy; and he had prepared a work upon that ſubject, which he conſidered as a maſter-piece. Upon this, Veſalius publiſhed, in 1541, his "Opus "Anatomicum," which was ſo well written, and illuſtrated with ſo many beautiful figures, that it was univerſally admired. Two circumſtances aggravated this grievance; Veſalius had been Sylvius's pupil; and he had attacked Galen, whom Sylvius defended, even to his errors. The works of Sylvius have been often printed.

Blount's Cenſura authorum, & Fabricii Bibl. Latin.

SYMMACHUS, a citizen and ſenator of ancient Rome, and conſul in the year 391, has left us ten books of epiſtles; from which, as well as from other things, we collect, that he was a warm oppoſer of the Chriſtian religion.

he ſhews particularly in the 61ſt epiſtle of [illegible], addreſſed to the emperor Valentinian, where [illegible] ads the cauſe of Paganiſm. He was baniſhed [illegible] by this emperor, on ſome account or other, [illegible] recalled and received into favour by Theo- [illegible] nianus Marcellinus ſpeaks of him as a man Hiſt. lib. xxviii. [illegible] and modeſty; and his epiſtles ſhew him to [illegible] man of acute parts, and of eloquence, ſuch as [illegible] was in his time, that is, verboſe and florid. [illegible] areus, and other learned men, have written notes upon the epiſtles of Symmachus: we know of no later edition of them than that of Frankfort 1642, 8vo. Ambroſe, biſhop of Milan, wrote againſt Symmachus; and ſo did the Chriſtian poet Prudentius. The ſtyle of addreſs, uſed by this laſt author, when he was going to confute Symmachus, is ſo exceedingly different from that of modern polemic writers againſt infidels, that a ſpecimen of it may ſerve for a curioſity:

"O linguam miro verborum fonte fluentem,
"Romani decus eloquii, cui cedat & ipſe
"Tullius: has fundit dives facundia gemmas!
"Os dignum, æterno tinctum quod fulgeat auro,
"Si malleat laudare Deum ——"

Prud. lib. i. contra Symmach.

SYNESIUS, an ancient father and biſhop of the Chriſtian church, flouriſhed at the beginning of the fifth century. He was born at Cyrene in Africa, a town ſituated upon the borders of Egypt, and afterward travelled to his neighbouring country for improvement, where he happily ſucceeded in his ſtudies under the celebrated philoſopheis Hypatia, who preſided at that time over the Platonic ſchool at Alexandria. Nicephorus, patriarch of Conſtantinople, who wrote annotations on a piece of Syneſius, called "De "inſomniis," repreſents him as a man of prodigious parts and learning; and ſays, that "there was nothing he did "not know, no ſcience wherein he did not excel, no "myſtery in which he was not initiated and deeply "verſed." His works are in high eſteem with the curious; but his epiſtles, ſays Suidas, are admirable. They are, in the opinion of Photius, as well as Evagrius, "elegant, agreeable, ſententious, and learned." Syneſius was a man of noble birth, which added no leſs weight to his learning, than this reflected luſtre on his quality: and both

Fabric. Bib. Græc.

In introduct. ad ſchol.

In Συνήσιος

Phot. in cod. 26—Evag. Hiſt. eccleſ. lib. i. c. 15.

together procured him great credit and authority. He went, about the year 400, upon an embaſſy, which laſted three years, to the emperor Arcadius at Conſtantinople, on the behalf of his country, which was miſerably harraſſed by the auxiliary Goths and other Barbarians: and it was then, as he himſelf tells us, that, "with greater "boldneſs than any of the Greeks, he pronounced before "the emperor an oration concerning government." In lib. De inſomniis. About the year 410, when the citizens of Ptolemais applied to Theophilus of Alexandria for a biſhop, Syneſius was appointed and conſecrated, though he took all imaginable pains to decline the honour. He declared himſelf not at all convinced of the truth of ſome of the moſt important articles of Chriſtianity. He was verily perſuaded of the exiſtence of the ſoul before its union with the body: he could not conceive the reſurrection of the body; nor did he believe that the world ſhould ever be deſtroyed. Moreover, he frankly owned himſelf to have ſuch an affection for his wife, that he would not conſent, either to be ſeparated from her, or to live in a clandeſtine manner with her; and, in ſhort, fairly told Theophilus, that, if he did inſiſt upon making him a biſhop, he muſt leave him in poſſeſſion of his wife and all his notions. Theophilus at length ſubmitted to theſe terms, ſtrange as they were; "upon a preſumption," it is ſaid, "that a man, whoſe "life and manners were in every reſpect ſo exemplary, "could not poſſibly be long a biſhop, without being en"lightened with ſo heavenly a truth. Nor," continues Cave, "was Theophilus deceived; for Syneſius was no "ſooner ſeated in his biſhopric, than he eaſily digeſted the "doctrine of the reſurrection. Nec ea ſpes fefellit; ſa"cillime enim, ſimul ac epiſcopus creatus eſt, reſurrectio"nis etiam doctrinam credidit." Hiſt. liter. tom i. p. 389. Oxon. 1740. Baronius ſays in his Annals, "that he does not believe theſe ſingularities of "Syneſius to have been his real ſentiments; but only that "he pretended them, with a view of putting a ſtop to the "importunities of Theophilus, and of warding off this "advancement to a biſhopric, which was highly diſagree"able to him." That the advancement was highly diſagreeable to Syneſius, is very certain; but it is likewiſe as certain, that Baronius's ſuppoſition is without all foundation. There is extant a letter of Syneſius to his brother, wherein this whole affair is canvaſſed to the bottom: and, as it is curious, and very well illuſtrates the life and character of this memorable Pagan philoſopher, or Chriſtian,

(call

(call him which you will, for he was certainly both), we will here give the ſubſtance of as much of it as relates to our purpoſe. It begins as follows:

"I ſhould be exceedingly to blame, if I did not return "my moſt hearty thanks to the inhabitants of Ptolemais, "for thinking me worthy of ſuch honours, as I own I do "not think myſelf worthy of: yet it is highly incumbent "on me to conſider, not only the great things they offer, "but how far it may be prudent in me to accept them.— "Now, the more I reflect upon it, the more I am convinced "of my own inability to ſuſtain the office and dignity of a "biſhop; and I will frankly tell you my thoughts upon this "occaſion.—While I had nothing to ſupport but the cha- "racter of a philoſopher, I acquitted myſelf, I may ſay, "with tolerable credit; and this has made ſome imagine, "that I am fit to be a biſhop. But they have not con- "ſidered, with what difficulty the mind acquires a new "bent; that is, adapts itſelf to a province it has hitherto "been a ſtranger to. I for my part am afraid, that by quit- "ting the philoſopher, and putting on the biſhop, I ſhould "ſpoil both characters; that my new honours ſhould make "me arrogant and aſſuming, deſtroying at once the mo- "deſty of the philoſopher; and yet that I ſhould not be able "to ſupport them with a becoming dignity. For only "conſider my way of life hitherto. My time has always "been divided between books and ſports. In the hours of "ſtudy nothing can be more retired, but in our ſports every "body ſees us; and you know very well, that no man is "fonder of all kinds of recreations than myſelf. You know "alſo, that I have an averſion to civil employments, as in- "deed my education, and the whole bent of my ſtudies, "have been quite foreign to them. But a biſhop ought to "be, as it were, a man of God, averſe to pleaſures and "amuſements, ſevere in his manners, and for ever em- "ployed in the concerns of his flock. It requires a happy "complication of qualities to do all this as it ſhould be "done; to ſuſtain ſuch a weight of care and buſineſs; to "be perpetually converſant with the affairs of men; and "yet to keep himſelf unſpotted from the world. It is true, "I ſee this done by ſome men, and I highly admire and "revere them for it: but I am myſelf incapable of doing "it; and I will not burden my conſcience with undertaking "what I know I cannot perform. But I have ſtill farther "reaſons for declining this charge, which I will here "produce; for though I am writing to you, yet I beg

Epiſt. cv. Cyrilli & Syneſii opera, à Petavio. Lutet. 1631.

A

" this letter may be made public: ſo that, whatever may " be the reſult of this affair, or which way ſoever I may be " diſpoſed of, I may, at leaſt, ſtand clear with God and " man, and eſpecially with Theophilus, when I ſhall have " dealt thus openly and fairly. I ſay then, that God, the " laws of the land, and the holy hands of Theophilus, " have given me a wife: but I declare to all men, that I " will neither ſuffer myſelf to be ſeparated from her, nor " conſent to live like an adulterer in a clandeſtine " manner: the one I think impious, the other unlawful. " I declare farther, that it will always be my earneſt deſire " and prayer, to have as many children by her as poſſible. " Again, let it be conſidered, how difficult, or rather " how abſolutely impoſſible it is, to pluck up thoſe doc- " trines, which by the means of knowledge are rooted in " the ſoul to a demonſtration. But you know, that phi- " loſophy is diametrically oppoſite to the doctrines of Chriſ- " tianity: nor ſhall I ever be able to perſuade myſelf, for " inſtance, that the ſoul had no exiſtence before its union " with the body, that the world and all its parts will periſh " together, and that the trite and thread-bare doctrine of " the reſurrection, whatever myſtery be couched under it, " can have any truth in it, as it is profeſſed by the vulgar. " A philoſopher, indeed, who is admitted to the intuition " of truth, will eaſily ſee the neceſſity of lying to the peo- " ple: for light is to the eye, what truth is to the people. " The eye cannot bear too much light; nay, if it is under " the leaſt indiſpoſition, it is actually relieved by darkneſs: " in like manner fable and falſhood may be uſeful to the " people, while unveiling the truth may do them hurt. If " therefore this method be conſiſtent with the duties of the " epiſcopal dignity; if I may freely philoſophize at home, " while I preach tales abroad; and neither teach nor un- " teach, but ſuffer people to remain in the prejudices " they were educated, I may indeed be conſecrated,: but " if they ſhall ſay, that a biſhop ought to go farther, and " not only ſpeak, but think like the people, I muſt declare " off, &c."

" The works of Syneſius" were publiſhed, together with thoſe of " Cyril of Jeruſalem, by Petavius at Paris, 1612;" and afterwards, with an addition of notes, in 1633, folio. They are far from being voluminous, conſiſting only of about one hundred and fifty epiſtles, and ſome ſmall pieces.

SYNGE

SYNGE (EDWARD), a pious and learned archbiſhop of Tuam in Ireland, was the ſecond ſon of Edward biſhop of Cork, &c. and was born April the 6th 1659, at Iniſhonane, of which pariſh his father was then vicar. He was educated at the grammar ſchool at Cork; and thence admitted a commoner in Chriſt-Church, Oxford, where he took the degree of batchelor of arts. On his father's death he returned to Ireland, and finiſhed his ſtudies in the univerſity of Dublin. His firſt preferment was two ſmall pariſhes in the dioceſe of Meath; theſe he exchanged for the vicarage of Chriſt-Church in the city of Cork, of about 100l. a year, and one of the moſt painful and laborious cures in Ireland. This he ſerved for above twenty years, moſtly without any aſſiſtant; preached twice every Sunday, catechiſed, and diſcharged all the other duties of his function. Some eccleſiaſtical preferments, tenable with his great cure, were given him at different times by the biſhops of Cork and Cloyne, which at laſt increaſed his income to near 400l. per annum. He was choſen proctor for the chapter in the convocation called 1703. Soon after, the duke of Ormond, then lord lieutenant of Ireland, gave him the crown's title to the deanery of St. Patrick's in Dublin; but this title being conteſted and found defective, on a compromiſe of the diſpute, he ſucceeded to the chancellorſhip of that cathedral, and was afterwards appointed vicar-general to the archbiſhop. He was promoted to the ſee of Raphoe in 1714. His great zeal for the Hanover ſucceſſion was the cauſe of his immediate advancement when that event took place; and he was made archbiſhop of Tuam in 1716. He died at Tuam, 1741, and lies buried in the church-yard of his own cathedral.

Harris's edition of Sir James Ware's works, Vol. III.

It is remarkable of this prelate, that he was the ſon of one biſhop; the nephew of another, viz. of George Synge, biſhop of Cloyne; and the father of two biſhops, viz. Edward, biſhop of Elphin, and Nicholas, biſhop of Killaloe. This learned divine, in the courſe of his miniſtry, compoſed and publiſhed ſeveral very excellent treatiſes for the promotion of piety and virtue; they are written in a polite, ſenſible, eaſy, and rational manner; and have been ſo well received by the public, as to go through many editions.

SYRUS (PUBLIUS), an ancient Latin author, who gained great fame by his comic pieces called "Mimes," is ſuppoſed from his name to have been a Syrian by birth.

Having been made a ſlave and brought to Rome when young, he there obtained his liberty by his merit; and proved ſo excellent a compoſer of Mimes, that the Romans preferred him to the beſt of their own or the Greek dramatic writers. Julius Cæſar firſt eſtabliſhed his reputation, and gave him the prize of poetry againſt Laberius, who was an eminent writer in that way, and contended with Syrus for it. He continued to flouriſh many years under Auguſtus. Caſſius Severus was a profeſſed admirer of him, and the two Senecas ſpeak of him with the higheſt encomiums. Many moderns, and particularly the Scaligers, have lanched out very much in his praiſe. They ſay, he ſtripped Greece of all her wit, fine turns, and agreeable raillery; and that his "Sententiæ" include the ſubſtance of the doctrine of the wiſeſt philoſophers. Theſe "Sentences" were extracted from his mimic pieces ſome time under the Antonines, as the beſt editors ſay. They are generally printed with the "Fables of Phædrus," and are ſubjoined to them by Dr. Bentley, at the end of his edition of "Terence, in 1726," 4to.

Epiſt. viii. Controverſ. xviii.

T.

TACITUS (CAIUS CORNELIUS), a Roman hiſtorian, of whoſe anceſtors nothing is known, ſo that it is probable the dignity of his family began in his own perſon; at leaſt, that it was not very conſiderable before him. He tells us himſelf, that "his advancement was "begun by Veſpaſian, forwarded by Titus, and carried "to a far greater height by Domitian:" which ſhews alſo, among many other teſtimonies, the time in which he flouriſhed. His firſt employ is ſaid to have been that of procurator to Veſpaſian in Gallia Belgica. Upon his return to Rome, Titus advanced him to a more honourable poſt; it is not mentioned what; but Lipſius conjectures, and with great probability, the quæſtorſhip, or perhaps the ædileſhip, ſince we know that it was Domitian who advanced him to the prætorſhip. "Domitian alſo ſolemnized the ſecular "games, at which I gave a conſtant attendance, on account "of my office, being one of the college of prieſts, and at "the ſame time prætor." Theſe games were celebrated under

Tacit. Hiſt. lib. i. c. 1.

Taciti Vita à Lipſio, prefixed to the edition of Tacitus's works, Amſt. 1685, 8vo.—See alſo Voſſius de hiſt. Lat.

ler the 14th conſulſhip of this emperor; whence appears error of ſome, who have placed the prætorſhip of Tacitus under the 9th. Laſtly, he was made conſul under Nerva. he was ſubſtituted in the place of the excellent Virginius Rufus, who died in his third conſulſhip; and he honoured Rufus with a funeral oration: Rufus, ſays Pliny, "had his laſt good fortune crowning a long ſucceſſion of happy events, that his praiſes were ſet forth by the conſul Cornelius Tacitus, a moſt eloqueſit orator." We know few circumſtances of the life of Tacitus, beſides what have been related, only that he married the daughter of Julius Agricola, famous for his exploits in Britain, whoſe life he has written. Some have pretended, that Domitian baniſhed him; but there is no foundation for this fact in hiſtory, and Mr. Bayle explodes it as an idle fancy.* Lipſius has conjectured, and Mr. Bayle approves the conjecture, that Tacitus was born either in the laſt year of the reign of Claudius, or in the firſt of that of Nero; and ſuppoſes him to have died in the reign of Hadrian. The time of his death is not known; but all agree, that he lived to be old. The younger Pliny, who was nearly of the ſame age, was an intimate friend and admirer of Tacitus; and it is from his epiſtles chiefly, that we learn the prodigious reſpect and veneration that was paid to Tacitus by his contemporaries, and above all by Pliny himſelf. "What a pleaſure," ſays he, "is it to reflect, how it will be recorded, if poſterity "ſhall have any regard concerning us, with what good agreement, ſincerity, and affection, we lived together! It will, methinks, be a rare and memorable inſtance, that two men, almoſt equal in age, in dignity, and of ſome reputation for letters, had cordially promoted the ſtudies of each other. I for my part a youth, when you already flouriſhed in the fulneſs of glory, was ambitious to follow your ſteps, yet at the greateſt diſtance; and though there were many moſt excellent perſons, yet I ſingled you out "as moſt to be imitated." In another letter he begs of Tacitus, to make mention of him in his hiſtories, as a man would chuſe to have his portrait taken by a firſt-rate painter; for, ſays he, "I divine, nor does the ſpirit of "divination deceive me, that they will be immortal: Auguror, nec me fallit augurium, hiſtorias tuas immortales "futuras."

& Bayle's Dict. in voce TACITUS. Tacit. Annal. lib. xi. c. 11.

Plin. Epiſt. i. lib. xi.

Plin. Epiſt. xx. lib. vii.

Epiſt. xxxiii. lib. vii.

The emperor Tacitus, as Vopiſcus relates, commanded, that Cornelius Tacitus, the hiſtorian of the Cæſars, becauſe he owned him for his anceſtor, ſhould be placed in

Hiſt. Aug. Scriptores.

all the libraries; and that, to prevent his works from being loſt by the negligence of readers, they ſhould be tranſcribed ten times in every year, and put up in the libraries.

The remains of Tacitus ſhew, that the ancients did not think of him more highly than he deſerved. He was the greateſt orator and ſtateſman of his time; he had long frequented the bar with infinite applauſe; he had paſſed through all the high offices of ſtate; he was ædile, prætor, conſul; but all theſe gave him little glory, compared with that which he acquired by the performances of his pen. "His Annals, "and his Hiſtory," ſays Mr. Bayle, "are ſomething ad-"mirable, and one of the greateſt efforts of the human "mind, whether you attend to the ſingularity of the ſtyle, "the beauty of the thoughts, or to that happy pencil, with "which he knew how to paint the diſguiſes and cheats of "politicians, and the weakneſs of the paſſions." He wrote the Hiſtory before the Annals: for he refers us to the Hiſtory in the xith chapter of the xith book of the Annals. It extended from the reign of Galba incluſively, to the reign of Nerva excluſively; for he deſigned the reigns of Nerva and Trajan in a particular work, which, though he was probably never able to execute, was to have been the buſineſs of his old age: "If life permit," ſays he, "I have reſerved the "reigns of the deified Nerva, and Trajan, as a more copi-"ous and ſecure ſubject for my old age; our times afford-"ing that rare felicity, when a man may think what he "pleaſes, and ſpeak what he thinks." Theſe words ſhew, that he began his Hiſtory after the death of the emperor Nerva, and during the life of Trajan; and, therefore, he gives the title of deified to the firſt, which he does not give to the ſecond. We have only five books of the Hiſtory left, which is but a very ſmall portion of it, for they do not contain above a year and a half, when the whole work ought to contain about twenty-nine years. They who conſider theſe five books as a continuation of the Annals, divided into ſixteen books, do wrong; for the Annals were certainly intended by Tacitus as a ſeparate work. He compoſed them after he had finiſhed his Hiſtory; they began at the death of Auguſtus, and were continued to that of Nero. We have but part of them left; namely, the four firſt books, ſome pages of the fifth, all the ſixth, the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and part of the ſixteenth. The two laſt years of Nero, and part of the foregoing, are wanting: theſe were the laſt books of the work.

Hiſt. lib. i. c. 1.

work. Beſides the Hiſtory and the Annals, there remain of Tacitus "A Treatiſe of the ſituation, cuſtoms, and people of "Germany;" and a "Life of Julius Agricola;" for as to the Dialogue "De oratoribus, ſive de cauſis corruptæ eloquen-"tiæ," though commonly printed with Tacitus's works, and by ſome aſcribed to him, it is generally, and with reaſon, ſuppoſed to have been written by ſome other perſon. The piece "De moribus Germanorum" is a curious and exact little work; and the "Life of Agricola," if it had no other merit, muſt needs be intereſting to an inhabitant of this iſle, who will find there many particulars concerning the ſituation, climate, and people of ancient Britain. Art. Quintilian.

It is remarkable, that princes and politicans have always held the works of Tacitus in the higheſt eſteem, which look, as if they either found their account in reading them, or were pleaſed to find courts, and the people who live in them, ſo exactly deſcribed after the life, as they are in his writings. Part of what is extant was found in Germany by a receiver of pope Leo X. and publiſhed by Beroaldus at Rome in 1515. Leo was ſo infinitely charmed with Tacitus, that he gave the receiver a reward of 500 crowns; and promiſed not only indulgences, but money alſo and honour, to any one who ſhould find the other part, which it is ſaid was afterwards brought to him. Pope Paul III. as Muretus relates, wore out his Tacitus by much reading it; and Coſmo de Medicis, who was the firſt great duke of Tuſcany, and formed for governing, accounted the reading of him his greateſt pleaſure. Muretus adds, that ſeveral princes, and privy-counſellors to princes, read him with great application, and regarded him as a ſort of oracle in politics. A certain author relates, that queen Chriſtina of Sweden, though extremely fond of the Greek tongue, which ſhe made "the diverſion of her leiſure hours, was not re-"ſtrained by that from her ſerious ſtudies; ſo ſhe called "among others Tacitus's Hiſtory, ſome pages of which "ſhe read conſtantly every day." Laſtly, our late lord Bolingbroke, an authority ſurely of no mean rank, calls him "a favourite author," and gives him manifeſtly the preference to all the Greek and Roman hiſtorians. Voſſius de hiſt. Lat. Orat. xvi. Baillet, vie de Des Cartes, tom. ii. p. 305. Of the ſtudy of hiſtory, letter v.

In the mean time, as Tacitus has been extravagantly admired and eſteemed by ſome, ſo he has by others been as extravagantly undervalued and even deteſted. It is ſaid, that the tranſlations of his works, and comments upon them,

them, would alone compoſe a tolerable library; it is certain alſo, that books have been written on purpoſe to criticiſe and abuſe him. A modern author has paſſed the following judgement of him: "Tertullian charges him with telling "many falſhoods. He was not only an enemy to the true "religion, but it appears from ſeveral paſſages that he had "none at all. His ſtyle is certainly very obſcure; nay, it "is ſometimes harſh, and has not all the purity of good "authors in the Latin tongue. Nevertheleſs, his art of "compriſing a great deal of ſenſe in a few words; his viva-"city in painting out events; the ſagacity with which he "penetrates through the darkneſs of the corrupt heart of "men; the force and ſuperiority of genius which appear "throughout the whole; make him looked upon at this "day almoſt univerſally as the chief of hiſtorians." What is here objected to Tacitus concerning religion, is true in a qualified ſenſe; he was not a Chriſtian, and certainly not a Pagan any farther than by outward conformity to the eſtabliſhed religion of his country; and ſo far he may be ſaid to have had no religion at all. But if Tillemont means, that he had no ſenſe of a Supreme Intelligence or Being, diſtinct from the world of matter, and conducting it by his almighty power, he means more than he knew; ſince nothing in the works of Tacitus hinders us from thinking that he might be a good theiſt. The misfortune was, that the courſe and period of his hiſtory led him to ſpeak of both Jews and Chriſtians; and, being neither of theſe himſelf, he has not repreſented them in ſo gracious a light as might be wiſhed. This has expoſed him to the cenſure and ſeverity of all the over-righteous, I think we may call them ſo on this occaſion, and no doubt inflamed among others the zeal of Tertullian, who certainly exaggerates a little, when he charges him with telling a great many falſhoods, for Tacitus bears all the marks of a faithful hiſtorian. As to his ſtyle, it is certainly ſomewhat obſcure and difficult; and even his admirers, ſuch of them as have not been blinded with admiration, have conſented to abate ſomething from his merit on this account. Bayle thinks, that "he "may be cenſured for the affectation of his language;" he adds, "and for enquiring into the ſecret motives of ac-"tions, and conſtruing them to be criminal." He has indeed been ſuſpected of too much ſubtilty and refinement, in penetrating into the cauſes of events; and ſome, who would not have quarrelled with him for his manner of repreſenting

Tillemont, Hiſtoire de l'empereurs, tom. 2.

preſenting Jews and Chriſtians, have vehemently reproached him with no where aſcribing any one action to a virtuous, but every one to a vicious principle. How far he is blameable in theſe reſpects, is not poſſible to determine; it is worthy of obſervation, however, that they who have been beſt acquainted with government, politics, courts, and the principles and manners always prevalent there, have been Tacitus's greateſt admirers; and that his cenſurers in the above particulars are to be found among thoſe who have known the leaſt of theſe matters, and who have been uſed to derive their knowledge of men from general abſtract notions of human nature, and not from life and manners. It may be added, that Tacitus wrote the hiſtories of moſt corrupt times, under moſt corrupt governments. "When Tacitus wrote," ſays lord Bolingbroke, "even the appearence of virtue had been long proſcribed, "and taſte was grown corrupt as well as manners. Yet "hiſtory preſerved her integrity and her luſtre. She preſerved them in the writings of ſome whom Tacitus means, "tions, in none perhaps more than his own, every-line "of which outweighs whole pages of ſuch a rhetor as "Famianus Strada. I ſingle him out among the moderns, "becauſe he had the fooliſh preſumption to cenſure Ta"citus, and to write hiſtory himſelf: and your lordſhip "will forgive this ſhort excurſion in honour of a favourite "author."

There are many good editions of this hiſtorian: "the "Elzevir one 1640," in 12mo; that "in Uſum Delphini, "Paris, 1682," in 4 volumes 4to; that of "Amſterdam, "1685," in 2 volumes 8vo, "cum integris notis Lipſii, "Mureti, &c." The whole works of this hiſtorian have been publiſhed in Engliſh, with large political diſcourſes annexed, by Mr. Gordon.

TANNER (THOMAS), an excellent Antiquary, ſon of a father of both his names, vicar of Market Lavington in Wilts, was born in 1674; became a ſtudent in Queen's College, Oxford, in Michaelmas term, 1689; admitted clerk in that houſe 1690; B. A. 1693; entered into holy orders at Chriſtmas 1694; and became chaplain of All Souls College in January following; choſen Fellow of the ſame, 1697; Chancellor of Norwich, and rector of Thorpe near that city, 1701; inſtalled Prebendary of Ely, Sept. 10, 1713 (which he quitted 1723); Archdeacon of Norfolk, Dec. 7, 1721; Canon of Chriſt Church, Feb. 3, 1723-4;

Anecdotes of Bowyer, by Nichols, p. 103.

1723-4; prolocutor of the lower houſe of convocation convened anno 1727, to which honour he was unanimouſly elected on account of his great abilities, however contrary to his own inclinations; conſecrated Biſhop of St. Aſaph, Jan. 23, 1731-2. He married, in 1733, Miſs Scottow, of Thorpe near Norwich, with a fortune of 15,000l; died at Chriſt Church, Oxford, Dec. 14, 1735; and was buried in the nave of that cathedral, near the pulpit; without any funeral pomp, according to his own direction. He ordered his body to be wrapped up in the coarſeſt crape, and his coffin to be covered with ſerge, not cloth; the pall-bearers to have each of them one of Baſket's Folio Bibles; the under-bearers a Sherlock upon Death; to the Dean of Chriſt Church five pounds; to the eight Canons five ſhillings each; eighty pounds to buy coats for eighty poor men; and one hundred pounds to the College, towards a Library then building. A monument to his memory is affixed to one of the pillars, with the inſcription copied below [A]. Another inſcription, and a tranſlation of it, may be ſeen in the "Anecdotes of Bowyer," p. 104.

This learned man publiſhed, before he was twenty-two years old, "Notitia Monaſtica, or a ſhort Hiſtory of the "Religious Houſes in England and Wales, 1695," 8vo; republiſhed in 1744, under the title of "Notitia Mo-"naſtica; or an Account of all the Abbies, Priories, and "Houſes of Friers, heretofore in England and Wales; and "alſo of all the Colleges and Hoſpitals founded before "A. D. 1511. By the right rev. Dr. Thomas Tanner, "late lord biſhop of St. Aſaph. Publiſhed by John "Tanner, A. M. vicar of Ingoldſtoft in Suffolk, and pre-

[A] "M. S.
THOMÆ TANNER, S.T.P.
Qui natus Lavingtoniæ in Agro Wiltonienſi,
In Collegium Reginenſe admiſſus,
Deinde Omnium Animarum Capellanus,
Mox Socius coopatus eſt.
Optimarum ibi artium Cultor,
Antiquitatis præſertim ſtudio ita trahebatur,
Ut in Patriæ faſtis, monumentiſque eruendis,
Nemo illo diligentior,
Nemo in explicandis peritior haberetur,
Hinc maturè avocatus.
Ad munus Cancellarii Dioceſeos Norvicenſis,
Auctus eſt inſuper Præbenda Elienſi.
Academiæ denuo reſtitutus,
Hanc Ædem Canonicus ornavit.
A Clero interim Prolocutor renunciatus,
Ad Epiſcopatum tandem evectus eſt Aſavenſem.
Vir erat
Ad omne officium ſummâ fide et diligentiâ,
Rarâ pietate,
Humaniſſimâ erga omnes voluntate
Liberalitate in egenos effuſiſſimâ.
Obiit 14 die Decembris, A. D. 1735,
ætatis 62."

"centor

"centor of the cathedral church of St. Asaph [B]." His "Bibliotheca Britannico-Hibernica," which employed him forty years, was published in 1748, folio; with a posthumous preface by Dr. Wilkins. He left large collections for the county of Wilts, and large notes on Richard Hegge's Legend of St. Cuthbert, 1663. His immense and valuable collections are now in the Bodleian library at Oxford. His portrait was engraved by Vertue in 1736, at the expence of the Society of Antiquaries [C].

[B] The original plates belonging to this work are in the possession of the Rev. Dr. Tanner, prebendary of Canterbury, the son of Bishop Tanner. Mr. Thomas Evans, bookseller in the Strand, has lately circulated proposals for a new edition of it, which may be expected from the abilities and industry of Mr. Nasmith. Our modern publishers too often judge of the value of books by their arbitrary price, and have been missed, to their cost, to reprint some books, whose whole merit is their scarcity. This is by no means, however, the case with the "Notitia "Monastica;" which is as valuable as it is scarce, and, if reprint[illegible] such improvements as it is in th[illegible] of Mr. Nasmith to bestow on [illegible] be an acceptable present to th[illegible]

[C] The Bishop's portrait, [illegible] to the "Notitia," is inscribed [illegible] "verendus admodum Thomas [illegible] "Asaphensis Episcopus, Prima[illegible] "tiquitatis Cultor. G. Vert[illegible] "1743." This print was a cop[illegible] engraved by Vertue, with so[illegible] ference in the decoration, and [illegible] dition to the inscription: "[illegible] "pum fratris sui dignissimi anti[illegible] "ribus ornati posteris sacra[illegible] "voluit Soc. Ant. Lond. 173[illegible]

TASSO (TORQUATO), an illustrious poet of Italy, was descended from the ancient and noble house of the Torreggiani, and born at Sorrento, in the kingdom of Naples, in 1544. His father, Bernard Tasso, was a man who had distinguished himself by some publications in the way of polite literature, as well in verse as in prose. He was secretary to Ferrend de Sanseverino, prince of S[illegible], and commonly lived at Naples: but going to pay a visit to a married sister, who lived at Sorrento, when his wife was big with child of our famous poet, she was brought to bed there. Though Tasso was an extraordinary person, as well for the early ripeness, as for the uncommon strength of his genius, yet the writers of his life have certainly indulged themselves too much in the marvellous, when they relate, that at the age of six months he pronounced his words clearly and distinctly; and not only so, but that he reasoned, and communicated his thoughts, and answered very exactly all questions that were asked him. These things are incredible: and why should writers debase the dignity of history, by inventing such fables? Would they add to Tasso's character, supposing them true? Is fruit the better for being ripe so very early? A nonpareil, which

Nicer[illegible] Mem[illegible] xxv.

from

from its name ſhould be the beſt of fruits, is one of the laſt that is gathered.

At four years of age he was ſent to the college of the Jeſuits at Naples, and applied with ſuch amazing ardour to books, that he is ſaid at ſeven to have had a very perfect knowledge of the Latin tongue, and a competent ſkill in the Greek. He compoſed even at that time orations, which he recited in public, and poems, infinitely beyond the tenderneſs of his years. He muſt indeed have been ſtrangely mature; for we are confidently aſſured, that he was involved in a ſentence of death with his father, when he was not nine years old; the cauſe of which unexampled ſeverity is thus related. Sanſeverino, the prince of Salerno, undertook to aſſert the rights of the Neapolitan nation to the emperor Charles V. againſt the viceroy don Pedro of Toledo, who was about to eſtabliſh the inquiſition in that kingdom: by which, though he gained extremely the love of the people, yet he made himſelf very obnoxious to the viceroy, who repreſented him in ſuch a light to the emperor, that Sanſeverino was determined to juſtify himſelf before him. He went from Naples to Rome, to be out of the way of the viceroy, and there ſent to the emperor for a ſafe conduct to Spain, where his imperial highneſs then was. But the emperor refuſed it; which ſo exaſperated the prince of Salerno, that he renounced all obligations of fidelity to the emperor, and formed a reſolution of withdrawing into France. Upon this he was declared a rebel; and Bernard Taſſo, his ſecretary, who had followed his fortune, and his ſon Torquato, whom his father had taken along with him, were neceſſarily comprized in the ſentence, which was paſſed by the viceroy upon Sanſeverino and his adherents.

Nevertheleſs, Bernard ventured to leave Torquato at Rome, while he attended his maſter to France; with whom he continued there three or four years, and then at his death returned to Italy to the duke of Mantua, who had earneſtly invited him to his court, and choſe him for his firſt ſecretary. Hither he ſent for Torquato, then about twelve years old, who was ſcarcely arrived at Mantua, when he was made to accompany Scipio de Gonzaga the young prince of Mantua, who was about his own age, to the univerſity of Padua. Here he was for five years; at the end of which he maintained publicly theſes in philoſophy, divinity, civil and canon law. Theſe ſtudies, however, had not ſo far engroſſed him, but that he found time

to

to gratify that inclination which he had naturally for poetry: and the year after, when he was only eighteen, he ſurpriz'ed the public in a moſt agreeable manner with his Il Rinaldo, printed at Venice in 1562, 4to. He had occaſion for all the influence and authority of the cardinal Louis d'Eſte, to whom it was dedicated, to obtain permiſſion of his father to publiſh it, for his father did by no means approve of his turn for poetry: he eſteemed it a vain and idle amuſement, as having found it ſo by experience; and was afraid it ſhould take his ſon from the ſtudy of the law, to which he had trained him, and which he conſidered as a profeſſion of far greater conſequence to him in the preſent shattered ſtate of their fortunes, than that of a poet. All this, however, made no impreſſion upon the ſon, who was ſo ſenſibly affected with the vaſt reputation which his poem had gained him all over Italy, that he abandoned the law utterly, and now gave himſelf up entirely to poetry: and ſoon after, when he was admitted a member of the academy of the Eterei at Padua, he took the name of Pentito, or the Penitent, to denote his repentance for having waſted ſo much time in the purſuit of the law, which he ought to have devoted to the Muſes.

At Padua he began his celebrated poem, intituled "Geruſalemme liberata;" and happy had it been for him, if he had continued in this convenient ſituation till he had finiſhed it; but, in 1565, he removed to Ferrara, at the ſolicitation of duke Alphonſus, and the cardinal Lewis his brother, who greatly eſteemed and loved him. The duke gave him lodgings in his palace, and by his generoſity put him into a condition of living happily and at eaſe: and to make his reſidence at Ferrara the more ſecure, propoſed him, by his ſecretary, to an advantageous match. But Taſſo would not liſten to this; he made the ſame reply, as Epictetus did formerly to one of his friends upon the ſame occaſion: "I will marry," ſaid he, "if you will give me "one of your daughters." In 1572, pope Gregory ſending cardinal Lewis to France, in the quality of legate, Taſſo accompanied him, and received great marks of eſteem from Charles IX. Upon his return to Ferrara he compoſed his "Aminta," a paſtoral comedy, which was acted with vaſt applauſe: it was printed at Venice in 1581, with ſome other ſmall pieces of poetry. His joy upon the ſucceſs of this piece was ſoon damped by the loſs of his father, who died in 1585, at Oſtiglia upon the Po, of which place the duke of Mantua had given him the government.

vernment. This death was to Taſſo the beginning of troubles; for his ſpirit was ſcarcely becalmed after this, when others ſucceeded, which purſued him to the end of his life.

During his reſidence at Ferrara, he was upon the moſt intimate terms with a gentleman of the town; to whom, though he was unreſerved upon all other ſubjects, yet he never communicated any thing relating to his amours. This raiſed ſuſpicions in Taſſo's friend; who, thereupon ſearching into the myſtery, at laſt made diſcoveries to others; which might be injurious to Taſſo. Taſſo expoſtulated the affair with him; and, upon his complaints being diſreſpectfully received, proceeded ſo far as to give him a box. A challenge enſued, and Taſſo met the gentleman; when, as they were engaged, three brothers of the gentleman came up, and very baſely fell upon Taſſo. Taſſo made his part good againſt the four; and had wounded his antagoniſt, and one of his brothers, when people came up and parted them. He gained upon this occaſion as great fame by his ſword, as he had gained upon others by his pen; but neither the one nor the other was ſufficient to preſerve him from numerous evils that followed. The four brothers were obliged to fly, for the little regard they had ſhewn to a perſon under the duke's protection, and in his palace: and for Taſſo, he was put under guard, not as a puniſhment, we are told, but to ſecure him againſt the enterpriſes of his enemies. The truth is, Taſſo is ſuppoſed to have aſpired to an amour with the princeſs Eleanor, ſiſter of duke Alphonſus; and, perhaps, there might be a difficulty in knowing how to proceed with him. He was confined in priſon, where he fell into the deepeſt melancholy: however, at the end of a year, he recovered his ſpirits a little, and made his eſcape. He withdrew to Turin, where he concealed himſelf ſome time under a fictitious name; but at laſt was diſcovered, and made known to the duke of Savoy. The duke had him to court, aſſigned him apartments there, and ſhewed him all the marks of eſteem and affection; but all was not ſufficient to cure him of his melancholy. He had formed to himſelf terrible notions of the duke of Ferrara's indignation againſt him; and he could not be perſuaded, but that ſooner or later the duke of Savoy would give him up to that prince.

Full of theſe ſuſpicions and terrors, he ſet out one morning, without ſaying a word to any one, and without any ſort of preparation, towards Rome; where, when he arrived,

rived, he went ſtraight to the palace of cardinal Albano, and was received with great kindneſs and affection. After ſome ſtay in this city, where every body viſited him, he felt a deſire of reviſiting his native country, and his ſiſter Cornelia, who was married and ſettled there; but the fear of what might happen to him, in a kingdom where he had formerly been condemned as a rebel, plunged him again into his former melancholy. He reſolved therefore to leave Rome, as he had left Turin, without taking the leaſt notice, and under the pretext of going to divert himſelf at Freſcati. He did, in reality, go thither, but it was in his own way; for, ſtealing off from his company, he went alone and on foot to the mountains of Velletri. There meeting with ſome ſhepherds, he changed cloaths with one of them, and in this diſguiſe proceeded on to Gaieta, where embarking on board a veſſel, he arrived at Sorrento the day after. His ſiſter was extremely glad to ſee him, and he ſpent the ſummer with her; but he now wanted exceedingly to return to Ferrara, and uſed all the means he could think of to bring that about. He wrote to duke Alphonſus in the moſt ſubmiſſive manner; he implored the aſſiſtance of the ducheſs of Ferrara, and of the princeſs Eleanor; but was given to underſtand by the latter, that his flight had irritated the duke ſo much, as to put it out of their power to do him any ſervice. Upon this he reſolved to fling himſelf at the duke of Ferrara's feet, and did ſo, when he was received with ſuch tokens of affection, as cured him entirely of all his fears: yet when he humbly deſired to have the manuſcripts he had left behind him at Ferrara, they were refuſed him. It ſeems, he had a powerful enemy at court, a miniſter of ſtate, whom he had ſatiriſed in his "Aminta," under the name of Mopſo: and this miniſter, whoſe hatred of Taſſo had not been the leaſt abated by his abſence and misfortunes, made his maſter believe, that Taſſo had burnt them before he went. He perſuaded him alſo, that Taſſo had been long in no condition to write any thing, and that any attempt of this nature muſt needs increaſe his malady.

This was terrible for Taſſo; for duke Alphonſus, who only judged of him and his works by the repreſentations of his miniſter, could not conceive any notion of any thing he now wrote; but exhorted him, inſtead of making verſes, to enjoy himſelf in tranquillity and repoſe. Taſſo did all he could to undeceive the duke, but in vain; ſo that he departed a ſecond time from Ferrara, and went to Mantua,

where, however, he was far from finding what he wanted. Then, after viſiting Padua and Venice, he had recourſe to the duke of Urbino, who received him graciouſly, but yet adviſed him to return to Ferrara. "Envy muſt own "that I have lived among the great," ſays Horace; but what was the boaſt and glory of Horace, was the misfortune and ruin of Taſſo. He was too much acquainted, had too many connections with the great; and his patrons were ſo numerous, that, what in paſſing from one to another, he was for ever ſeeking reſt, and finding none. He returned to the duke of Ferrara, who firmly believing, according to the ſuggeſtions of his miniſters, that the melancholic temperament of Taſſo, and his conſtant application to poetry, had really diſordered his underſtanding, ordered him to be put into an hoſpital, and a guard to be ſet over him. This new priſon revived all his ſuſpicions and fears: he applied to the duke for his liberty, by letters, by poems, by friends who viſited him in his confinement, but all to no purpoſe; for the duke, deceived by a malicious miniſter, who was all the while ſacrificing this famous poet to his reſentment, could not be induced to think of him otherwiſe than as a madman. The imaginary madneſs, however, that was imputed to him, brought on real melancholy; and he was ſometimes ſo bad, as to be deprived of his underſtanding, although he is ſaid to have borne his misfortunes with uncommon firmneſs.

He applied to many princes to intercede for his liberty, among whom were the emperor, the pope, the great duke, and the duke of Savoy; but their interceſſions availed nothing. At length Vincent de Gonzaga, ſon of the duke of Mantua, going to Ferrara, and viſiting him in his hoſpital, conceived the higheſt eſteem for him; and aſked him of duke Alphonſus in ſo preſſing a manner, that the duke could not hold out any longer: and ſo the prince de Gonzaga reſcued him from his priſon, and carried him to Mantua. This was in the beginning of 1586. The prince of Mantua had promiſed the duke of Ferrara, that he would have a very watchful eye over him; and, to make good his promiſe, he aſſigned Taſſo the town of Mantua for his priſon. But the poet could not reliſh this ſort of captivity, ſo that it was ſoon enlarged, yet with ſome reſtrictions. While Taſſo was enjoying his repoſe at Mantua, better than he had done any where for ſome time, duke William died in Auguſt 1587, and prince Vincent ſucceeded to the government. Vincent had now

ſomething

ſomething elſe to do, than to devote himſelf to the Muſes, and to triſle with Taſſo; ſo that the poet, growing into neglect as it were, began to think of new quarters, where he might ſpend the ſmall remainder of his miſerable life in eaſe and freedom. He caſt his eyes upon Naples, and thither he went at the end of 1587. In the beginning of 1589, he made a journey to Rome; and there the duke of Tuſcany, Ferdinand, intreated him to go to Florence, and for this purpoſe employed the authority of the pope. Taſſo, unable to withſtand the ſolicitations of ſuch perſonages, went to Florence in the ſpring of 1590, but with a deſign to return from thence as ſoon as he ſhould be able; and he did return by Rome to Naples, in the autumn of 1591.

He had apartments in the palace of the prince of Conca, who was now his patron; and it was here that he wrote "Gieruſalemme conquiſtata," which was only a new edition of his "Gieruſalemme liberata." The prince of Conca, who was infinitely charmed with this work, took it into his head to be afraid leſt ſomebody ſhould carry off Taſſo and his poem; and, in order to prevent it, wiſely ſet a guard over the one and the other. Taſſo complained of this to his friend Manſo, who, ſurpriſed with the uncommonneſs of the proceeding, took Taſſo from the palace, and gave him lodgings at his own houſe. Here he was enjoying good health, good air, and quietneſs, and a liberty to purſue whatever he would, or nothing; when cardinal Cinthio, nephew of pope Clement VIII. invited him to Rome, whither he was forced to go, much againſt his will, in the ſpring of 1592. He ſoon found himſelf, in that unſettled and hurrying ſtate, which had long made him ſick of his connections with princes; and he wanted wretchedly to be at Naples again, whither, after having contrived ſome excuſe or other, he arrived in the beginning of the ſummer 1594. Cardinal Cinthio, who had ſeen him leave Rome with regret, ſoon found the means of bringing him back again; for he applied to the pope and Roman ſenate, to have him crowned with laurel in the capitol; which honour being obtained for him, he was obliged to repair to Rome again immediately. Taſſo was at Rome, and all things were prepared for the ceremony of his coronation, when cardinal Cinthio fell ſick; and the cardinal was no ſooner upon the recovery, than Taſſo fell ſick. He was only in his fifty-firſt year; but ſtudy, which all his changes and chances had never interrupted,

travels, confinement, and uneaſineſs, had made him old before his time. His illneſs began with a vomiting and purging, which held him ſome time, and then ended in a bloody flux; when, perceiving himſelf exhauſted, and convinced that he ſhould not live many days, he ordered himſelf to be carried to the convent of St. Onuphrius. Here he ſpent ſome days in preparing for futurity, and died the 25th of April 1595. He was tall, well-made, and of a conſtitution naturally vigorous. He had a great ſoul, and a good heart: and his works ſhew him to have been a philoſopher, an orator, a logician, a critic, and a poet excellent in every kind of compoſition.

As to his works, we have mentioned his principal; his "Rinaldo," "Aminta," and "Gieruſalemme liberata, an "epic poem in twenty-four books. This poem had been publiſhed in an imperfect ſtate, through the importunity and authority of ſome of his noble patrons; but the firſt complete edition of it appeared at Ferrara in 1581, 4to. The critics falling upon this work, and pulling it all to pieces, he propoſed to give a new corrected edition of it, or, more properly ſpeaking, to write it over again, which he did, and publiſhed at Rome, under the title of "Gieruſalemme conquiſtata," in 1593, 4to. But the poem, thus accommodated to the taſte and humour of his critics, was not received with the ſame applauſe as the firſt edition had been, where his genius had not been reſtrained and cramped by criticiſm and art, but had been abandoned to all the greatneſs and nobleneſs of an enthuſiaſtic imagination. And it was indeed here, and here only, that Taſſo was formed to excel. It is true, many writers, eſpecially among the Italians, have made no ſcruple of comparing Taſſo to Virgil; even Balzac has ſaid, that the "Jeruſalem delivered" is the richeſt and moſt finiſhed work ſince the age of Auguſtus; and applied upon this occaſion, what St. Jerome applied to Demoſthenes and Cicero, viz. that "though Virgil had hindered Taſſo from being the "firſt, yet Taſſo had hindered Virgil from being the only "poet in this way." Taſſo had a vaſt genius, a powerful imagination, and was ſo far formed for the nobler kinds of poetry; but he wanted entirely the judgement, the dignity, and the majeſty of Virgil. This partiality of ſome for Taſſo has, perhaps, made Boileau criticiſe him more ſeverely than he would otherwiſe have done: he calls Taſſo's verſes tinſel, when compared with the gold of Virgil; and cenſures the ſimple judgement of thoſe, who prefer

prefer "le clinquant du Taſſe à tout l'or de Virgile." In Satire ix. the mean time ſome virtuoſi of Italy have made it a queſtion for a long while, whether Arioſto does not deſerve the precedency of Taſſo: whereas every where elſe, among men of underſtanding, Taſſo's greateſt fault is, that of having too much of Arioſto in him. Taſſo ſeems to have been conſcious of this fault. He could not be inſenſible, that ſuch wild fairy tales, at that time the taſte of Italy and all Europe, were altogether inconſiſtent with the gravity of epic poetry; and, in order to cover this defect, he printed a preface, in which he pretends, that all his poem is but a ſhadow and a type. "The arm "of Chriſtian princes," ſays he, "repreſents the ſoul "the body; Jeruſalem the figure of true happineſs, which "cannot be obtained but by labour and difficulties; Godfredo is the mind; Tancredo, Raimondo, and the "reſt, the faculties of the mind; the common ſoldiers "make up the limbs of the body; the devils are at once "figured and figures; Armida and Iſmeno are the temp-"tations, which beſiege our ſouls; and the ſpells and "illuſions of the enchanted foreſt ſhadow out the falſe "reaſonings, into which our paſſions are apt to mislead "us." Such is the key, that Taſſo thinks fit to give us of his works; in which he deals with himſelf, as the commentators have dealt with Homer and Virgil, who, like ſpeculative and over-wiſe politicians, conſtrue the moſt inſignificant actions of great men into deſigns of depth and importance.

The works of Taſſo have been often printed ſeparately, at various times and places; but the whole together with his life, and alſo ſeveral pieces for and againſt his "Gieruſalemme liberata," were publiſhed at Florence 1724, in ſix volumes, folio. The life was written by his friend Battiſte Manſo, and printed at Rome in 1634; of which that by the abbé de Charnes, printed at Paris in 1690, 12mo, is only an abridgement. His "Aminta" and "Gieruſalemme liberata" have been tranſlated into ſeveral languages, and among others into Engliſh; the former being publiſhed at London in 1628; the latter in 1713; and again, with the true ſpirit of the original by Mr. Hoole, in 1762. We will conclude our account of this great poet, with the following extract from Voltaire: "No man "in the world," ſays this writer, "was ever born with a "greater genius, and more qualified for epic poetry. His "talents, which gained him ſo great a reputation, were "the cauſe of his misfortunes. His life proved a chain of "miſeries Eſſai ſur la poeſie epique.

20388

"miſeries and woes. Baniſhed from his own country, "he was reduced to the grievous neceſſity of having "a patron. He ſuffered want, exile, and priſon; and, "which is more intolerable, he was oppreſſed by calumny. "Even his poetical glory, that chimerical comfort in "real calamities, was conteſted. The number of his "enemies eclipſed for a long while his reputation. And "at laſt, when his merit began to overcome envy, when "he was ready to receive the honour of triumph in Rome, "which Petrarch had formerly enjoyed (though with leſs "merit) and which was at that time as glorious as it is now "ridiculous, he died the very day before the deſigned "ſolemnity. Nothing diſcovers more plainly the high "ſenſe which Rome entertained of his merit, than the "inſcription on his tomb. The pope, who ordered him "a magnificent funeral, as if it were to atone for the "misfortunes of his life, propoſed a reward for the beſt "epitaph which ſhould be written in his honour. Many "were brought to him, all full of the juſt praiſes of "Taſſo. The judges, appointed to chuſe the epitaph, "were divided in their opinions, when a young man "came to them with this inſcription—*Torquati Taſſi oſſa.* "The judges immediately agreed in giving the preference "to it, being perſuaded, that the name of Taſſo was his "greateſt encomium."

Biographia Dramatica.

TATE. (NAHUM), ſon of Dr. Faithful Tate, was born at Dublin in 1652. At the age of 16, he was admitted of the college there, but does not appear to have followed any profeſſion. It is obſerved in the notes to the "Dunciad," that he was a cold writer, of no invention, but tranſlated tolerably when befriended by Dryden, with whom he ſometimes wrote in conjunction. He ſucceeded Shadwell as poet-laureat, and continued in that office till his death, which happened Aug. 12, 1715, in the Mint, where he then reſided as a place of refuge from the debts which he had contracted, and was buried in St. George's church. The earl of Dorſet was his patron; but the chief uſe he made of him was to ſcreen himſelf from the perſecutions of his creditors. Gildon ſpeaks of him as a man of great honeſty and modeſty; but he ſeems to have been ill qualified to advance himſelf in the world. A perſon who died in 1763, at the age of ninety, remembered him well, and ſaid he was remarkable for a down-caſt look, and had ſeldom much to ſay for himſelf. Oldys

alſo

alſo deſcribes him as a free, good-natured fuddling companion. With theſe qualities, added to a meagre countenance, it will not appear ſurprizing that he was poor and deſpiſed. He was the author of nine dramatic performances, and a great number of poems; but is at preſent better known for his verſion of the Pſalms, in which he joined with Dr. Brady, than any other of his works. His miſcellaneous poems are enumerated by Jacob, who ſays, Tate's poem on the Death of Queen Anne, which was one of the laſt, is "one of the beſt poems he ever wrote." His ſhare in the "Second Part of Abſalom and Achitophel" is far from inconſiderable; and may be ſeen in the Engliſh Poets. He publiſhed alſo "Memorials for the Learned, collected "out of eminent authors in Hiſtory, &c, 1686," 8vo. and his "Propoſal for regulating of the Stage and Stage "Plays, Feb. 6, 1698," is among Biſhop Gibſon's MSS. Vol. XIII. in the Lambeth Library.

Nichols's Select Collection of Poems, vol. II. p. 8.

TATIAN, a writer of the primitive church, was born in Aſſyria, and trained in the learning and religion of the Heathens. He was a Sophiſt by profeſſion, very profound in all branches of literature, and acquired great reputation by teaching rhetoric. Coming over to Chriſtianity, he became the ſcholar of Juſtin Martyr, whom he attended to Rome, and partook with him of the hatred of the philoſopher Creſcens: for he tells us himſelf, that Creſcens laid wait for his life, as well as for Juſtin's. While Juſtin lived, he continued ſteady and orthodox, and a good member of the church: but after his death, being puffed up with pride, with which he is ſaid to have abounded, and a conceit of his eloquence, which was indeed uncommon, he made a ſchiſm, and became the author of a new ſect. He took it into his head to condemn marriage, as no better than proſtitution; he enjoined abſtinence from wine and animal food, and ſuffered only water to be uſed in the holy myſteries; from whence his followers were called Encratitæ and Hydroparaſtatæ. He maintained ſome of the errors of the Valentinians, affirming, that Adam and our forefathers were damned, and that there were Æones, or certain inviſible beings. He aſſerts, in his book "Adverſus Gentes," that the ſouls of men are naturally mortal, but made immortal by the ſpecial act of God. When he had propagated theſe doctrines for ſome time at Rome, he returned into the Eaſt,

Fabric. Bibl. Græc. lib. v. c. 1. Cave, Hiſt. literar. vol. I. Orat. contra Gentes.

and opened a ſchool in Meſopotamia about the year 172. Afterwards he preached at Antioch, in Cilicia alſo, and in Piſidia. Nothing is certainly known concerning his death.

Euſebius informs us, that he compoſed a prodigious number of works; of which nothing is now extant but his piece againſt the Gentiles, or (as it is uſually intituled) "Oration to the Greeks." He opens this diſcourſe with proving, that the Greeks are not the inventors of any of the ſciences, as they boaſt themſelves to be, but that they were all invented by thoſe whom they call Barbarians: and then adds, that the Greeks corrupted the ſciences they received from the Barbarians, and more eſpecially philoſophy. Afterwards, he proceeds to explain and defend the Chriſtian religion; and intermixes what he ſays with ſatirical reflections on the ridiculous theology of the Pagans, and on the corrupt manners of their gods and philoſophers. This work is full of profane learning, and the ſtyle is copious and elegant; but the matters contained in it are not digeſted into any order.

Eccleſ. Hiſt. lib. iv. c. 29.

This treatiſe of Tatian was firſt printed at Zurich in 1546, together with the Latin verſion of Conradus Geſner. It was afterwards ſubjoined to Juſtin Martyr's works, printed at Paris in 1615 and 1636, folio: but the beſt edition of it is that of Oxford 1700, in 12mo.

TATISICHEF (Vassili), a modern hiſtorian, in 1720, began to collect materials for a complete hiſtory of Ruſſia; and continued his reſearches without intermiſſion for the ſpace of 30 years. This indefatigable compiler finiſhed his account to the reign of Feodor Ivanovitch; and was bringing it down to this century, when death put a period to his labours. Part of this great work was conſumed in a fire; and the remainder was publiſhed after the author's death by Mr. Muller. It conſiſts of three large volumes in quarto. The firſt contains ſeveral curious diſſertations relative to the antiquity of the Sclavonian nation; while the ſecond and third compriſe the hiſtory of the Ruſſian empire, from its earlieſt origin to the year 1237.

Coxe's Travels through Ruſſia, p. 192.

It can hardly be called a regular hiſtory, but is rather a connected ſeries of chronicles, whoſe antiquated Sclavonian dialects are only changed into the Ruſſian idiom; and the author is juſtly cenſured for not regularly citing the various annaliſts as he abridges or new models them, and

and for not aſſigning the reaſons which induced him to prefer the writers whoſe relations he has adopted, to thoſe which he has rejected.

TATIUS (ACHILLES), an ancient Greek writer of Alexandria; but the age he lived in is uncertain. According to Suidas, who calls him Statius, he was at firſt an Heathen, then a Chriſtian, and afterwards a biſhop. He wrote a book περι σφαιρας, or, "Upon the ſphere," which ſeems to have been nothing more than a commentary upon Aratus. Part of it is extant, and hath been tranſlated into Latin by father Petavius, under the title of "Iſagoges in phænomena Arati." He wrote alſo "Of "the loves of Clitophon and Leucippe," in eight books, which were firſt publiſhed in Latin only, at Baſil 1544. This Latin verſion, made by Annibal Cruceius of Milan, was republiſhed by Commelinus, with the Greek at Heidelberg 1608, 8vo, with Longus and Parthenius, writers of the ſame claſs: after which, a more correct edition of the Greek was given by Salmaſius at Leyden 1640, in 12mo. Cruccius's verſion ſtill attended it; for though full of faults, yet Salmaſius tells us, that as he had not time to make a new one, he thought it better to let it continue as it was. Tatius is not the only Chriſtian biſhop of antiquity, who wrote of amours: Heliodorus did the ſame. Photius ſpeaks well of Tatius. Fabric. Bibl. Græc. vol. vi. Cod. 87, 88, 166.

TAUBMAN (FREDERIC), in Latin TAUMANNUS, an eminent German critic, was born at Wonſiſch in Franconia, about 1565. Some very remarkable circumſtances attend his education. His father was a burgomaſter of his town, but yet a tradeſman of a lower order, and in no very conſiderable circumſtances. He died while Taubman was a child, and the mother married a taylor; which, inſtead of obſtructing the education of Taubman, as was moſt natural to expect, contributed greatly to it: for the father-in-law, touched with the fine parts of the boy, reſolved to bring him up to letters; and for that purpoſe ſent him to Culmbach, a town of Franconia, to ſchool. Taubman, then twelve years of age, continued four more in this place; and made an uncommon progreſs in literature, in ſpite of the great difficulties he had to ſtruggle with. For the circumſtances of his parents were ſo very indifferent, that they were unable to furniſh him with common neceſſaries; and he was frequently Melchior Adam in vitis philoſophorum Germanorum.—Niceron, &c. tom. xvi.

frequently conſtrained to beg his bread from door to door, "da panem propter Deum." He often related this particular of his life after he was grown up, and in a flouriſhing condition. While he was at this ſchool, his mother died, and his father-in-law married another wife, who proved as kindly and affectionately diſpoſed to him, and ſtrove as much to relieve his neceſſities, as his own mother could have done. Though he was not fortunate in loſing his own parents, yet was he not amazingly ſo in thoſe who ſupplied their place?

In 1582, George-Frederic, marquis of Brandenburg, having founded a college at Heilbrun, a town of Suabia, got together the choice youth out of all his ſtates, and Taubman among the reſt, who was then ſixteen years of age. His great capacity recommended him to public notice; and beſides his ſkill in the Latin and Greek authors, he had a very extraordinary talent for poetry. After ſtaying ten years at Heilbrun, he went in 1592 to Wittenburg, where he ſoon diſtinguiſhed himſelf; and Frederic William, the prince of Saxony, conceived ſo high an eſteem and fondneſs for him, that he often made a companion of him. The profeſſorſhip of poetry and the belles lettres becoming vacant in 1595, the univerſity aſked it of the court for Taubman, who accordingly took poſſeſſion of it in October that year, and held it, with great honour to himſelf, and advantage to the public, as long as he lived. He died of a fever in 1613, leaving five children and a wife, whom he had married in 1596. He was one of thoſe few happy men, who had qualities to make himſelf beloved as well as admired. His very great learning procured him the admiration of mankind; and his ſprightlineſs of nature, with a pleaſantry in converſation grounded upon a general humanity, which diſpoſed him to do all the good he could to all, procured him their eſteem and affection.

His works are, "Commentarius in Plautum, Francof. "1605;" and in 1612, not only enlarged, but more correct. A third edition, with additions, by Janus Gruterus, was publiſhed after his death in 1621; but many prefer the ſecond as more correct: they are all in quarto. Joſeph Scaliger complimented Taubman upon his Commentary on Plautus; and tells him, that it has all the marks of penetration, judgement, and induſtry. The learned have ever ſince conſidered it in this light; and Taubman's is, perhaps, notwithſtanding the labours of any later critic, the

the beſt edition we ſtill have of Plautus. After his death, was publiſhed, by his ſon, his "Commentarius in Virgilium;" which Tanaquil Faber ſcruples not, in one of his letters, to call the beſt commentary we have upon Virgil; while ſome, with leſs reaſon, have pretended to abuſe it. "De "linguâ Latinâ diſſertatio," publiſhed by himſelf at Wittemburg in 1602. He alſo publiſhed other ſmall pieces, and ſome Latin poetry. Taubmanniana came out at Leipſic in 1703: Taubman had a great turn for raillery, and was a dealer in bons mots; but whether any of them are here, may probably be found uncertain.

TAVERNIER (JOHN BAPTIST), a Frenchman, famous for his travels, was born at Paris in 1605. His father, who was a native of Antwerp, ſettled at Paris, and traded very largely in geographical maps, ſo that the natural inclination which Tavernier had for travelling was greatly increaſed by the things which he daily heard talked in his father's houſe, concerning foreign countries. He began to gratify his paſſion ſo early, that, at the age of two and twenty years, he had ſeen the fineſt countries of Europe, France, England, the Low Countries, Germany, Swiſſerland, Poland, Hungary, and Italy. During the ſpace of forty years he travelled ſix times into Turkey, Perſia, and the Eaſt Indies, and by all the different routes he could take. He had gained a great eſtate by trading in jewels; and, being ennobled by Lewis XIV. he purchaſed the barony of Aubonne, near the lake of Geneva, in 1668. He had collected a great number of obſervations, but he had not learned either to ſpeak or write well in French; for which reaſon, he was forced to employ others in drawing up his relations. Mr. Chappuſeau, with whom he lodged at Geneva, lent him his pen for the two firſt volumes of his travels; and Mr. Chapelle for the third. They have frequently been printed, and contain ſeveral curious particulars; yet not without ſome fables, which were told him purely to impoſe upon his ſimplicity. He is charged alſo with ſtealing from others to fill up his own accounts: thus our Dr. Hyde, having cited a very long paſſage from Tavernier, tells us, that "he "had taken it like a downright plagiary from a book "printed at Lyons 1671, in 8vo, and written by father "Gabriel de Chinon, who had lived in Perſia thirty "years."

Bayle's Dict.

De religione veterum Perſarum, p. 535, firſt edit.

Tavernier's

Tavernier's affairs getting into bad condition at the latter end of his life, by reaſon of the miſmanagement and ill conduct of a nephew, who had in the Levant the direction of a cargo purchaſed in France for 222,000 livres, which ſhould have made above a million, he undertook a ſeventh journey into the Eaſt, to rectify this diſorder; for which purpoſe, as is ſuppoſed, he ſold his barony of Aubonne in 1687. He ſet out, and was got as far as Moſcow, where he died in July 1686, aged eighty-four years. He was of the Proteſtant religion. Several parties, among which were the Dutch and the Jeſuits, were offended at certain things inſerted in his travels, and he has been abuſed in print on that account. He has one chapter, where he conſiders the conduct of the Hollanders in Aſia; and there he falls very ſeverely upon the directors of the Eaſt India company, by whom he repreſents himſelf to have ſuffered: but he declares at the beginning that he does not blame the conduct of the Dutch in general.

Athen. Oxon. —General Dictionary.

TAYLOR (Dr. JEREMY), an Engliſh divine of great wit, judgement, learning, and piety, was the ſon of a barber in Cambridge, where he was born at the beginning of the 17th century, but it is not known in what year. At thirteen he was admitted of Caius-college in that univerſity, where he continued till he had taken a maſter of arts degrees. He afterwards entered into orders, and ſupplied for a time the divinity lecturer's place in St. Paul's cathedral, London; where diſtinguiſhing himſelf to great advantage, he was introduced to abp. Laud. The archbiſhop, ſtruck with his excellent parts, thought they ſhould be afforded better opportunities of ſtudy and improvement, than a conſtant courſe of preaching could allow of; and therefore cauſed him to be elected fellow of All-Souls college in Oxford, in 1636. He did this by dint of intereſt and authority; for Wood gives ſome reaſons why ſuch an election was againſt the ſtatutes. About this time, as the ſame Wood relates, he was in a ready way to be confirmed a member of the church of Rome, as many of that perſuaſion ſaid; but, upon a ſermon preached at Oxford Nov. 5, 1638, wherein ſeveral things againſt the papiſts were wiſely inſerted by the then vice-chancellor, he was afterwards rejected with ſcorn by them, particularly by Fr. à S. Clara, his intimate acquaintance; to whom afterwards he expreſſed ſome ſorrow for what he had

had ſaid, as the ſaid S. Clara told Mr. Wood. About that time he became one of the archbiſhop's chaplains, who beſtowed on him the rectory of Uppingham in Rutland. In 1642, he was by mandamus created doctor of divinity, being then chaplain in ordinary to the king, and a frequent preacher before him and the court at Oxford. He afterwards attended as chaplain in the king's army, where, though he had not the command of his time and books, he laid the foundation of many works, which he afterwards finiſhed and publiſhed.

Upon the decline of the king's cauſe, he retired into Wales, where, under the protection of the earl of Carbury, of the Golden Grove in Carmarthenſhire, he was ſuffered to officiate as a miniſter, and to teach a ſchool for the maintenance of himſelf, his wife, and children. In this retirement he wrote and publiſhed a great number of works, and particularly his much famed book, intituled, "A diſ-"courſe of the liberty of propheſying, ſhewing the un-"reaſonableneſs of preſcribing to other mens faith, and "the iniquity of perſecuting different opinions, 1647," in 4to. In this piece he was ſuppoſed to lay down ſuch principles, as ſtruck at the foundation of all hierarchy; and on that account gave offence to many members of the church of England, while many of its adverſaries thought themſelves countenanced by theſe principles, and even juſtified in their hoſtilities againſt it. Wood has deſcanted upon this work; and what he ſays is ſo curious, that it richly deſerves to be tranſcribed. "In the writing "of this book, Dr. Taylor made uſe of a like ſtratagem "as Hales did in writing his book of Schiſm, to break "the Preſbyterian power, and ſo countenance diviſions be-"tween the factions, which were too much united againſt "the loyal clergy. For in the ſaid book he inſiſts on "the ſame topics of ſchiſm and hereſy, of the incompe-"tency of councils and fathers to determine our eccle-"ſiaſtical controverſies, and of ſcrupulous conſciences; and "urgeth far more cogent arguments than Mr. Hales did, "but ſtill had prepared his Σοφον φαρμακον, or Antidote to "prevent any dangerous effect of his diſcourſe: for the "judicious reader may perceive ſuch a reſerve, though it "lie in ambuſcado, and is compacted in a narrow com-"paſs, as may eaſily rouſe thoſe troops, which began too "ſoon to cry victoria, and thought of nothing elſe but "dividing the ſpoil. And if the learned author (Hales) "did this and was blameleſs, the goodneſs of the end in

"ſuch

"such cases denominating the action, I see no cause why "our author, whose ends were for the restoring of peace, "seeing he represented the causes of the war so frivo- "lous and inconsiderable, ought to be represented as a "criminal or adversary." What we would note particularly in these animadversions of Wood is, that though Dr. Taylor did not put forth false principles, while he kept his own, which were the true ones, out of sight, and thus did certainly deceive his readers, to say no worse of it; yet he did it for a good purpose, and therefore the fraud or delusion was in itself a good action. This is the opinion of Wood, who says, that "the goodness of "the end denominates the action;" and it is, as there is reason to suppose, the opinion of too many good persons, who, like Wood, would make no scruple to do wrong, that right might come of it, though nothing can be more expressly forbid. In the mean time, Dr. Taylor's book has ever been admired; and those, who have not approved of many things advanced in it, have allowed it to abound, as indeed all his works do, with sense, wit, and the profoundest learning.

In this retirement in Wales he spent several years, when at length his family was so visited by sickness, that he lost three sons within the space of as many months. This affliction, though he was a man of the most exemplary piety and resignation, touched him so sensibly, that it made him desirous to leave the country; and going to London, he there for some time officiated in a private congregation of Loyalists, to his great hazard. At length meeting with lord Conway, he was carried by that nobleman over to Ireland, and settled at Portmore, where he wrote his "Ductor "dubitantium;" "a book," says Wood, "that is alone "able to give its author immortality." Upon the restoration of Charles II. he returned to England; and soon after, being nominated to the bishopric of Down and Connor in Ireland, was consecrated to that see at Dublin, Jan. 1661-2: and June following, he had the administration of the see of Dromore granted to him. Upon his being made bishop he was appointed a privy-counsellor; and the university of Dublin gave him their testimony, by recommending him for their vice chancellor. He died of a fever at Lisnegarvy, Aug. 13, 1667, and was interred in a chapel of his own erecting on the ruins of the old cathedral of Dromore. His funeral sermon was preached by Dr. George Rust, his intimate friend, who succeeded him

him in the ſee of Dromore; where, though his character is drawn to great advantage, and the diſcourſe may ſeem to favour of panegyric, yet the orator, perhaps, had never a fairer field to expatiate, and allow himſelf the fulleſt ſcope in.

Biſhop Taylor was indiſputably, as Dr. Ruſt repreſents him, a man of the acuteſt penetration and ſagacity, the richeſt and moſt lively imagination, the ſolideſt judgement, and the profoundeſt learning. He was perfectly verſed in all the Greek and Roman writers, and was not unacquainted with the refined wits of later ages, whether French or Italian. His ſkill was great, both in civil and canon law, in caſuiſtical divinity, in fathers, and eccleſiaſtical writers ancient and modern. He was a man of the greateſt humility and piety: it is believed, ſays Dr. Ruſt, that he ſpent the greateſt part of his time in heaven, and that his ſolemn hours of prayer took up a conſiderable portion of his life. He was indeed a great devotee, for he had in him much of natural enthuſiaſm, which made him puſh the affair of devotion ſomewhat farther, perhaps, than ſober unaffected piety will permit. Dr. Ruſt concludes his character with obſerving, that, "he had the good humour "of a gentleman, the eloquence of an orator, the fancy "of a poet, the acuteneſs of a ſchoolman, the profoun- "neſs of a philoſopher, the wiſdom of a chancellor, the "ſagacity of a prophet, the reaſon of an angel, and the "piety of a ſaint. He had devotion enough for a cloiſter, "learning enough for an univerſity, and wit enough for a "college of virtuoſi; and had his parts and endowments "been parcelled out among his clergy that he left behind "him, it would, perhaps, have made one of the beſt "dioceſes in the world."

His writings are very numerous, and, we think, all upon the ſubject of religion; they are either controverſial, devotional, treatiſes, or ſermons. They have been often printed, and much read; but their day ſeems now to be over, as will, ſooner or later, be the fate of the moſt admired productions, whatever authors may vainly fancy.

TAYLOR (JOHN), uſually called the water-poet, was born in Glouceſterſhire, about 1580. Wood ſays, he was born in the city of Glouceſter, and went to ſchool there; but he does not appear to have learned any thing more than his Accidence, as we collect from theſe lines of his own: Athen. Oxon. —Winſtanley's Lives of the Engliſh poets.

"I muſt

"I muſt confeſs, I do want eloquence,
"And never ſcarce did learn my Accidence;
"For having got from Poſſum to Poſſet,
"I there was gravell'd, could no further get."

Taylor relates a ridiculous ſtory concerning his ſchool-maſter Green, which, for want of better materials, the reader is like to be contented with. Green, it ſeems, was a prodigious lover of new milk; and, in order to have it quite new and in perfection, went himſelf to the market, to buy a cow. But the poor man's eyes being dim, he cheapened a bull, and agreeing with the owner about the price, drove it home. The maid being called to milk it, a terrible diſpute aroſe between her and her maſter, which the creature itſelf put an end to, by diſcovering at length his ſex. Upon this adventure, his ſcholar Taylor wrote theſe verſes:

"Our maſter Green was overſeen
"In buying of a bull,
"For when the maid did mean to milk,
"He piſt the pail half full."

He was taken from ſchool at Gloucester, and bound apprentice to a waterman in London; which though a laborious employment, did not ſo much depreſs his mind but that he ſometimes indulged himſelf in poetry. Upon the breaking-out of the civil wars in 1642, he left London, and retired to Oxford, where he was taken much notice of, and eſteemed, for his facetious company. He kept a common victualling-houſe there, and wrote paſquils againſt the round-heads; by which, he thought, and Mr. Wood too ſeems to think, that he did great ſervice to the royal cauſe. After the garriſon at Oxford had ſurrendered, he retired to Weſtminſter, kept a public-houſe in Phœnix-alley, near Long-acre, and continued conſtant in his loyality to the king; after whoſe death, he ſet up a ſign over his door of a mourning crown; but that proving offenſive, he pulled it down, and hung up his own picture, with theſe verſes under it:

"There's many a head ſtands for a ſign,
"Then, gentle reader, why not mine?"

And theſe on the other ſide,

"Tho' I deſerve not, I deſire,
"The laurel wreath, the poet's hire."

He died in 1654, aged 74, as Wood was informed by his nephew, a painter of Oxford, who gave his picture to the ſchool-gallery there, where it hangs, and ſhews him to have been of a quick and ſmart countenance. Our water-poet found leiſure to write fourſcore books, ſome of which occaſioned diverſion enough in their time, and were thought worthy to be collected in a folio volume. "Had "he had learning," ſays Wood, "beſtowed on him ac-"cording to his natural parts, which were excellent, he "might have equalled, if not excelled, many who claim "a great ſhare in the temple of the Muſes."

TAYLOR (Dr. JOHN), a late learned diſſenting teacher, was born near Lancaſter; ſettled firſt at Kirkſtead in Lincolnſhire, where he preached to a very ſmall congregation, and taught a grammar ſchool for the ſupport of his family, near twenty years; but afterwards, his great worth and merit in this obſcure ſituation being known, he was unanimouſly choſen at Norwich, where he preached many years. From this city he was invited to Warrington in Lancaſhire, to ſuperintend an academy they had formed there; being judged the fitteſt perſon, as his learning and worth were ſo univerſally known and acknowledged, to give this new inſtitution a proper dignity and reputation in the world. With this invitation, ſo warmly and importunately enforced, he complied; from motives purely diſintereſted, and the fair and flattering proſpect of being greatly uſeful. But ſome differences about precedency and authority, as well as ſome diſputes about the principles of morals, were kindled into ſuch a flame, as ſoon involved and almoſt endangered the very being of the academy, and ſubjected him to much ill treatment and ſcurrilitity. The very bad uſage he met with, where he naturally expected the kindeſt, he often ſaid, "would ſhorten his days:" and ſo it proved. He who had the beſt conſtitution, and who had by management preſerved it the beſt of any ſevere ſtudent, was ſoon thrown into a complication of diſorders, which, though by gentle, yet repeated ſtrokes, ſoon laid the originally ſtrong and vigorous fabric in ſad and deplorable ruins. "The laſt time I ſaw him," ſays Mr Harwood, "he bitterly lamented his unhappy ſituation, and his being "rendered (all proper authority, as a tutor, being taken "from him) utterly incapable of being any longer uſeful, "ſaid his life was not any object of deſire to him, when

Sermon occaſioned by his death, by E. Harwood, 1761.

" his public uſefulneſs was no more; and repeated with " great emotion ſome celebrated lines to this purpoſe out " of Sophocles [A]."

He died March the 5th, 1761, having gone to bed as well as uſual the night before, only complaining a little of a preſſure on his ſtomach. As to his writings, the firſt piece he publiſhed was " A prefatory Diſcourſe to a " Narritive of Mr. Joſeph Rawſon's Caſe;" who was excluded from communion with the congregational church in Nottingham, for aſſerting the unity and ſupremacy of God the Father. In 1740, " The Scripture Doctrine of " Original Sin," which has gone through three editions. In 1745, " A Paraphraſe on the Romans;" and, the ſame year, " A Scripture Catechiſm with Proofs." In 1750, " A Collection of Tunes in various Airs, with a ſcheme " for ſupporting the ſpirit and practice of Pſalmody in con- " gregations." In 1751, " The Importance of Children; or, " Motives to the good Education of Children." In 1753, " The Scripture Doctrine of Atonement." In 1754, his great work, the labour of his whole life, " An Hebrew " Engliſh Concordance," in 2 vols. folio; which will remain a monument to all future ages of his indefatigable induſtry and critical ſkill. The ſame year, " The Lord's " Supper explained upon Scripture Principles." In 1757, " The Covenant of Grace, in defence of infant-baptism." In 1755, " A Charge, delivered at the ordination of Mr. " Smithſon." In 1756, " A Sermon," preached at the opening of the new chapel in Norwich. In 1759, " An " Examination of Dr. Hutcheſon's Scheme of Morality." His laſt performance, in 1760, was " A Sketch of Moral " Philoſophy;" which he drew up for the uſe of his own pupils, and as introductory to " Wollaſton's Religion of " Nature."

From his firſt ſettling at Warrington as tutor, he ſpent all his leiſure hours in reviewing his Concordance, collating paſſages in an alphabetical order, and correcting the Engliſh tranſlation. He had made a conſiderable advance in this uſeful work, when death ſeized him [B].

[A] Αιχρον γαρ ανδρα τε μακρε χρηζειν βιε,
Κακοισιν οστις μηδεν εξαλλασσεται.
Τι γαρ παρ ημαρ ημερα τερπειν εχει,
Προθεισα κανα θεισα τε γε κατθανειν; Sophoc. Ajax. 476.

[B] The Dr. with great care and correctneſs compoſed, and fairly tranſcribed, a number of diſcourſes on moral, critical, and practical ſubjects, ſufficient to make four volumes in 8vo. which he deſigned for the preſs, and intended to be publiſhed after his death.

TAYLOR (JOHN), a learned ſcholar within our own remembrance, was born about 1703 at Shrewſbury, where his father was a barber. He received the early part of his education at the public grammar-ſchool of that town; was admitted of St. John's College, Cambridge, B. A. 1730, and choſen fellow. One of the earlieſt, if not the firſt, of his publications, was "Oratio habita "coram Academia Cantabrigienſi in Templo Beatæ Mariæ, "die Solenni martyrii Caroli primi regis, A. D. 1730, à "Joanne Taylor, A. M. collegii D. Joannis Evangeliſtæ "ſocio. Lond. Typis Gul. Bowyer, Sen. & Jun. 1730," 8vo. This was followed the ſame year by "The Muſick-"ſpeech at the public commencement in Cambridge, July 6, "1730." To which is added "An Ode, deſigned to have "been ſet to muſic on that occaſion." Mr. Taylor was appointed librarian in March 1732 (an office he held but a ſhort time), and was afterwards Regiſtrar. In 1732 appeared the Propoſals for his "Lyſias [A];" on which Mr. Clarke writes thus to Mr. Bowyer: "I am glad Mr. "Taylor is got into your preſs: it will make his Lyſias "more correct. I hope you will not let him print too "great a number of copies. It will encourage a young "Editor, to have his firſt attempt riſe upon his hands. "I fancy you have got him in the preſs for life, if he has "any tolerable ſucceſs there; he is too buſy a man to "ſcape." It was publiſhed, under the title of "Lyſiæ "Orationes & Fragmenta, Græcè & Latinè. Ad fidem "Codd. Manuſcriptorum recenſuit, Notis criticis, Inter-"pretatione nova, cæteroquè apparatu neceſſario donavit "Joannes Taylor, A. M. Coll. D. Joan. Cantab. Soc. "Academiæ olim a Bibliothecis, hodie a Commentariis. "Accedunt Cl. Jer. Marklandi, Col. D. Pet. Soc. Con-"jecturæ. Londini, ex Officinâ Gulielmi Bowyer, in ædi-"bus olim Carmeliticis, 1739." Of this work, which is now become ſcarce, no more than 300 copies were printed on demy paper, 75 on royal paper, and 25 on a fine writing royal. The doctor always entertained a fond hope of reprinting it, like his "Demoſthenes," with an equal quantity of notes to both pages. It was in part republiſhed a Cam-

Anecdotes of Bowyer, by Nichols, p. 62.

[A] About the ſame time came out propoſals for a new edition of Robert Stephens's Latin Theſaurus (which was publiſhed in four volumes folio, 1734). The editors were, Meſſ. Taylor, Johnſon of Magdalen, Hutchinſon of Trinity, and Law of Chriſt's. The propoſals were attacked by an anonymous writer in "The Grub-"Street Journal;" and the anonymous editors defended themſelves in "The "Weekly Miſcellany." The controverſy is preſerved among Mr. Bowyer's "Miſcellaneous Tracts."

bridge, in 8vo. 1740, under the title of "Lyſiæ Athe-
"nienſis Orationes Græcè & Latinè, ex Interpretatione &
"cum brevibus Notis Joannis Taylori in uſum ſtudioſæ
"Juventutis." At the end of this volume were adver-
tiſed, as juſt publiſhed, "Propoſals for printing by Sub-
"ſcription, a new and correct edition of Demoſthenes
"and Æſchines, by John Taylor, A. M. Fellow of St. John's
"College, and Regiſtrar of the Univerſity of Cambridge."
"—N. B. On or before the twenty-fourth day of Decem-
"ber next will be publiſhed (and delivered to ſubſcribers if
"deſired) 'Oratio contra Leptinem,' which begins the third
"volume of the above-mentioned work." The Dedication
to Lord Carteret, intended for the firſt volume (which Dr.
Taylor did not live to publiſh), is dated Dec. 3, 1747;
the third volume, 1748; and the ſecond, 1757. Earl
Granville, then lord Carteret, had before this time in-
truſted to his care the education of his grandſons, lord
viſcount Weymouth and Mr. Thynne; and, as Dr. Taylor
informs us, at the ſame time laid the plan, and ſuggeſted
the methods, of their education. In conſequence of this
nobleman's recommendation, "to lay out the rudiments
"of civil life, and of ſocial duties; to inquire into the
"foundations of juſtice and of equity; and to examine
"the principal obligations which ariſe from thoſe ſeveral
"connections into which Providence has thought pro-
"per to diſtribute the human ſpecies;" Dr. Taylor ſtud-
ied, as he ſays, to "the ſyſtem of that people, who, without
"any invidious compariſon, are allowed to have written
"the beſt comment upon the great volume of nature."
Theſe reſearches afterwards produced his "Elements of
"the Civil Law," printed in 4to, 1755 and 1769; and
this latter work, it is well known, occaſioned a learned,
but peeviſh, preface to the third volume of the "Divine
"Legation." In 1742 he publiſhed "Commentarius ad
"Legem Decemviralem de inope debitore in partes diſſe-
"cando: quem in Scholis Juridicis Cantabrigiæ Junii 22,
"1741, recitavit, cum pro gradu ſolenniter reſponderet,
"Johannes Taylor, LL. D. Collegii D. Joannis Socius.
"Accedunt a viris eruditiſſimis confectæ, nec in lucem
"hactenus editæ, Notæ ad Marmor Boſporanum Jovi
"Urio Sacrum. Diſſertatio de voce Yonane. Explica-
"tio Inſcriptionis in antiquo marmore Oxon. De Hiſto-
"ricis Anglicanis Commentatio," 4to. In 1743, "Ora-
"tiones Duæ, una Demoſthenis contra Mediam, altera
"Lycurgi contra Leocratem, Græcè & Latinè; recenſuit,
"emendavit,

"emendavit, notaſque addidit Joannes Taylor, LL. D. "Coll. D. Johan. Soc." In the next year, "Marmor "Sandvicenſe, cum Commentario & Notis Joannis Tay-"lori, LL. D." being a Diſſertation on a marble brought into England by lord Sandwich in 1739; containing a moſt minute account of the receipts and diſburſements of the three Athenian magiſtrates deputed by that people to celebrate the feaſt of Apollo at Delos, in the 101ſt Olympiad, or 374 before Chriſt, and is the oldeſt inſcription whoſe date is known for certain. A ſermon preached at Biſhop Stortford on the anniverſary ſchool-feaſt, Aug. 22, 1749: Another before the Houſe of Commons, on the faſt-day, Feb. 11, 1757.—He was admitted an advocate in Doctors Commons, Feb. 15, 1741; and ſucceeded Dr. Reynolds, as Chancellor of the dioceſe of Lincoln, in April 1744; but did not then think proper to enter into orders. By a letter from Mr. Clarke to Mr. Bowyer, without date, but written probably in 1742, when lord Carteret was ſecretary of ſtate, the former ſays, "If he (Dr. Tay-"lor) ſtill perſiſts in not going into orders, though an "Archbiſhop would perſuade him to it, it is plain he is "no great friend to the Church, though, as my lord "Halifax ſaid when he kept Mr. Addiſon out of it, I be-"lieve it is the only injury he will ever do it. I heartily "wiſh he may be more agreeably, he will ſcarce be more "uſefully, employed. Suppoſing, which I am in hopes "of, from his Grace's recommendation, that my lord "Carteret ſhould make him one of the Under-Secretaries, "what will become of all the orators of the ages paſt? "Inſtead of publiſhing the ſentiments of antient Dema-"gogues, his whole time will be engroſſed in cooking up "and concealing the many fineſſes of modern politicks. "But, however, I ſhould rejoice to ſee him ſo employed, "and hope there is ſome proſpect of it." His preferments, after he entered into orders, were, the Archdeaconry of Buckingham; the Rectory of Lawford in Eſſex, in April 1751; the Reſidentiaryſhip of St. Paul's, in July 1757, ſucceeding Dr. Terrick, who is ſaid to have been raiſed to the ſee of Peterborough expreſsly to make the vacancy; and the office of prolocutor to the lower houſe of convocation the ſame year. He was alſo commiſſary of Lincoln and of Stowe; was a valuable member both of the Royal and Antiquarian Societies, his name being diſtinguiſhed in the publications of each; and was appointed Director of the latter, April 23, 1759, and at the next

meeting one of their Vice-presidents. He was esteemed one of the most disinterested and amiable, as he was one of the most learned, of his profession; and died, universally lamented and beloved, April 4, 1766. He was buried in the vault under St. Paul's, nearly under the Litany-desk; where there is an epitaph; and another inscription to his memory may be seen in the "Anecdotes of Bowyer," p. 65; with a great number of curious particulars in respect to his private life and manners. At the time of his death, an octavo edition of his "Demosthenes," in two volumes, was just finished at the University press [B]; and four sheets only of an "Appendix to Suidas [C]."—Some Remarks of Dr. Taylor's (and also of Mr. Markland's) were inserted in Mr. Foster's "Essay on Accent "and Quantity, 1763." Several of his poetical productions may be seen in the "Gent. Mag. 1779," and in Nichols's "Select Collection of Poems."

[B] The notes only were wanting. These were afterwards added, and the book published in 1769. Without drawing an invidious comparison between the typographical labours of the Two Universities, Dr. Taylor's editions of the Greek Orators, should they be its last productions (*quod avertat Deus!*), will do immortal honour to the Cambridge press.

[C] It was thus advertised at the end of the 8vo Lysias, 1741: "In the "University Press, and shortly will "be published, Appendix Notarum in "Suidæ Lexicon, ad paginas Edit. "Cantab. A. 1705, adcommodatarum: "colligente, qui & suas etiam "quammultas adjecit, Joanne Taylor, "A.M. Coll. Joan. Soc."

Temple's Life before his works, in folio.—General Dictionary.

TEMPLE (Sir WILLIAM), an eminent English statesman, and very polite writer, was the son of Sir William Temple, of Sheen in Surry, master of the rolls and privy-counsellor in Ireland, in the reign of Charles II. by a sister of the learned Dr. Henry Hammond. His grandfather, Sir William Temple, was the younger son of the Temples, of Temple-hall, in Leicestershire, and, as it seems, the raiser of his family. He was, at first, fellow of King's-college in Cambridge, afterwards master of the free-school at Lincoln, then secretary successively to Sir Philip Sidney, William Davison, Esq; one of Queen Elizabeth's secretaries, and to the famous Earl of Essex; which last he served while he was lord deputy of Ireland. In 1609, upon the importunate solicitation of Dr. James Usher, he accepted the provostship of Trinity-college in Dublin; after which he was knighted, and made one of the masters of the chancery in Ireland. He died about 1626, aged 72, after having given proof of his abilities and learning, by several publications in Latin.

Our

Our Sir William Temple was born at London, about 1629; and, from his childhood, diſcovered a ſolid penetrating genius, and a wonderful deſire of knowledge, which his father took care to cultivate by all the advantages of a liberal education. He made his firſt application to letters at Penſhurſt in Kent, under the inſpection of his uncle, Dr. Hammond, who was then miniſter of that pariſh; and from thence was removed to a ſchool at Biſhop's Stortford, to be farther inſtructed in the Greek and Latin tongues. At ſeventeen years of age he was ſent to Emanuel-college in Cambridge, where he had the great and learned Dr. Cudworth for his tutor; and, about a year after, left the univerſity, in order to travel into foreign countries. He went into France in 1648; and, after ſpending two years there, proceeded to Holland, Flanders, and Germany. In theſe travels, he made himſelf a very compleat maſter of the French and Spaniſh tongues. He returned to England in 1654, and ſoon after married a daughter of Sir Thomas Oſborne: he had met with her in the Iſle of Wight, in 1648, when King Charles was a priſoner in Cariſbrook-caſtle; and accompanying her to Guernſey, where her father was then governor, conceived a paſſion for her, which ended in marriage. While England was governed by the uſurpers, he lived privately with his father in Ireland, and devoted his whole time to the ſtudy of hiſtory and philoſophy. Upon the reſtoration of Charles II. he began to put himſelf forward, and became a member of parliament in Ireland; but, upon being ſent over hither as a commiſſioner, in 1662, to the king, freſh views opened themſelves to him; and he only returned to Ireland, in order to tranſport his family to England. Though his parts and accompliſhments were ſufficiently known, and no recommendations of them were farther neceſſary, yet his political principles would not ſuffer him to mix in public affairs, till the Reſtoration in 1660; nor would theſe ſame principles, we are told, allow him to continue in buſineſs any longer than 1680; when, the French party having gained the aſcendant, he ſent his ſon to acquaint the king, that he had "reſolved "to paſs the remainder of his life like as good a private "ſubject as any he had, but never to meddle with any "public employment." He had then ſpent twenty years in the buſineſs of the ſtate, with particular honour and ſucceſs, namely, from the 32d to the 52d year of his age; and this, it ſeems, he took to be the part of a man's life

moſt fit to be dedicated to the ſervice of his prince and country, "the reſt being," as he obſerved, "too much "taken up with his pleaſures or his eaſe."

To give a particular account of his negotiations at home and abroad, would be to open a great part of the hiſtory of Charles II's reign, and therefore cannot be expected from us; but two great events, in which he had a principal hand, may juſt be mentioned. One was, the triple league between England, Holland, and Sweden, in 1668, ſo much to the peace of Europe, and diminution of the threatening power of France. The other was, the marriage of the prince of Orange with the lady Mary, daughter of the duke of York. Burnet ſays, that "the triple leagus was "certainly the maſter-piece of king Charles's life; and, if "he had ſtuck to it, would have been both the ſtrength "and the glory of his reign." There was ſomething very great in ſir William Temple's management of this important affair; and the higheſt eloges were beſtowed on him for it. He tranſacted it with the utmoſt ſecrecy, induſtry, and ſucceſs; and M. De Witt wrote to the earl of Arlington, that, "as it was impoſſible to ſend a miniſter of "greater capacity, or more proper for the temper and ge-"nius of the United Provinces, than ſir William Temple; "ſo he believed no other perſon either would, or could "more equatably judge of the diſpoſition wherein he found "the States to anſwer the good intention of the king of "Great-Britain: and that ſir William Temple ought not "to be leſs ſatisfied with the readineſs with which the States "had paſſed over to the concluding and ſigning of thoſe "treaties for which he came thither, than their high mighti-"neſſes were with his conduct and agreeable manner of "dealing in the whole courſe of his negotiation." The States-general likewiſe wrote the following letter to the king of Great-Britain, dated February 18, 1668:

History, Vol. I. p. 254, folio.

"SIR,

"It is merely in compliance to cuſtom, that we do our-"ſelves the honour to write to your majeſty, in anſwer to "the letter you were pleaſed to ſend to us, relating to ſir "William Temple: for we can add nothing to what your "majeſty has ſeen yourſelf on his conduct, by the ſucceſs "of the negotiation committed to his charge. As it is a "thing without example, that, in ſo few days, three ſuch "important treaties have been concluded: ſo we can ſay, "that the addreſs, vigilance, and ſincerity of this miniſter

"are

" are alſo without example. We are extremely obliged to " your majeſty, that you are pleaſed to make uſe of an in- " ſtrument ſo proper for confirming that ſtrict amity and " good intelligence which the treaty at Breda had ſo hap- " pily begun; and we are bold to ſay, that, if your ma- " jeſty continues to make uſe of ſuch miniſters, the knot " will ſoon grow too faſt to be untied, and your majeſty " will ever find a moſt particular ſatisfaction by it, as well " as we, who, after our moſt hearty thanks to your majeſty " for this favour, ſhall pray God, &c."

Sir William Temple was not only a very able ſtateſman and negotiator, but alſo a very polite and elegant writer. As many of his works in this way have been publiſhed, at different times, as amount to two volumes in folio; which have alſo been printed more than once in 8vo, and very much read. His "Obſervations upon the United Provinces of the Netherlands" were publiſhed in one vol. 8vo, 1672. His "Miſcellanea," conſiſting of ten tracts upon different ſubjects, are in two volumes 8vo. One of theſe tracts is upon ancient and modern learning; and what he advanced there, as it in ſome meaſure gave occaſion to, ſo it involved him in the controverſy, which was ſoon after agitated here in England, concerning the ſuperiority of the ancients and the moderns. His "Memoirs" alſo of what had paſſed in his public employments, eſpecially thoſe abroad, make a very entertaining part of his works. They were written in three parts, the firſt of which began with his journey to Munſter, contained chiefly his negotiations of the triple alliance, and ended with his firſt retirement from public buſineſs, in 1671, a little before the ſecond Dutch war. He began the ſecond part with the approaches of the peace between England and Holland, in 1673, and concluded it with his being recalled from Holland, in February 1678-9, after the concluſion of the peace of Nimeguen. The third part contains what paſſed from this peace to ſir William's retirement. The ſecond part of theſe "Memoirs" was publiſhed in his life-time, and, it is believed, with his conſent; though it is pretended that they were written only for the uſe of his ſon, and ſent into the world without his knowledge. The third part was publiſhed by Dr. Swift, in 1709, many years after his death. The firſt part was never publiſhed at all; and Dr. Swift, in the preface to the third, tells us, that "ſir William often aſſured him he had burnt thoſe " Memoirs; and for that reaſon was content his letters " during his embaſſies at the Hague and Aix-la-Chapelle

See article PHALARIS.

" (he

" (he might have added Munſter) ſhould be printed after " his death, to ſupply that loſs. What it was," continues Swift, " that moved ſir William Temple to burn thoſe " firſt Memoirs may, perhaps, be conjectured from ſome " paſſages in the ſecond part formerly printed. In one place " the author has theſe words: 'My lord Arlington, who " made ſo great a figure in the former part of theſe Memoirs, " was now grown out of all credit, &c.' In other parts " he tells us, 'That that lord was of the miniſtry which " broke the triple alliance, adviſed the Dutch war and " French alliance, and, in ſhort, was at the bottom of all " thoſe ruinous meaſures which the court of England was " then taking: ſo that, as I have been told from a good " hand, and as it ſeems very probable, he could not " think that lord a perſon fit to be celebrated for his part " in forwarding that famous league, while he was ſe- " cretary of ſtate, who had made ſuch counterpaces to de- " ſtroy it."

In 1693, ſir William publiſhed an anſwer to a ſcurrilous pamphlet, intituled, " A letter from Mr. du Cros to the lord " ———." This du Cros bore very impatiently the character which ſir William had given him in the ſecond part of his "Memoirs," and wrote the above letter to abuſe him for it. In 1694, he had the misfortune to loſe his lady, who was a very extraordinary woman, as well as a good wife. In 1695, he publiſhed "An introduction to the " hiſtory of England;" ſome few miſtakes were noted in this work. Not long after his death, Dr. Swift, then domeſtic chaplain to the earl of Berkley, who had lived many years as an amanuenſis in ſir William Temple's family, publiſhed two volumes of his "Letters," containing an account of the moſt important tranſactions that paſſed in Chriſtendom, from 1667 to 1672; and, in 1703, a third volume, containing "Letters to king Charles II. the prince " of Orange, the chief miniſters of ſtate, and other perſons," in 8vo. The editor informs us, that theſe papers were the laſt of this or any kind, about which he had received his particular commands; and that they were corrected by himſelf, and tranſcribed in his life-time.

After ſir William had renounced public affairs, in 1680, he went into retirement, and divided his time between his books and his gardens; although, in the mean while, he was frequently conſulted by thoſe who were at the helm, eſpecially after the Revolution, and was even viſited for that purpoſe, ſometimes, by king William. He died towards the

the end of 1700, in his seventy-second year, at Moor-park, near Farnham, in Surry; where, according to express directions in his will, his heart was buried in a silver box, under the sun-dial in his garden. This sun-dial, we are told, was opposite to the window whence he used to contemplate and admire the works of nature with his sister, the ingenious lady Giffard; who, as she shared and eased the fatigues of his voyages and travels during his public employments, was the chief delight and comfort of his retirement in old age. As to his person, his stature was above the middle size: he was well-set and well-shaped; his hair chestnut brown, his face oval, his forehead large, a quick piercing eye, and a sedate and philosophical look. Those who have endeavoured to set sir William's character in the best light, have allowed him to have had some tincture of vanity and spleen; but bishop Burnet has painted him horribly, and must, therefore, be understood in the following passage with proper limitations and restrictions. "Sir William "Temple," says he, "had been sent over the summer "before to Holland, as embassador; and his chief instruc- "tions were, to dispose all people's minds, chiefly the "prince's, to a peace: but the prince had avoided the "seeing him till the end of the campaign. Lord Arlington had thrown him off, when he went into the French "interest; and Temple was too proud to bear contempt, "or forget such an injury soon. He was a vain man, much "blown up in his own conceit, which he shewed too indecently on all occasions. He had a true judgement in all "affairs, and very good principles with relation to government, but in nothing else. He seemed to think, "that things were as they are from all eternity; at least, "he thought religion was fit only for the mob. He was "a great admirer of the sect of Confucius in China, who "were atheists themselves, but left religion to the rabble. He was a corrupter of all that came near him: "and he delivered himself up wholy to study, ease, and "pleasure. He entered into a close friendship with lord "Danby, who depended much on him, and was directed "in all his notions as to foreign affairs by him: for no "man ever came into the ministry, who understood the affairs of Europe so little as he did." Burnet's disaffection to sir William Temple arose, as appears, from sir William's holding and propagating irreligious principles; he allows him, however, to have been a truly great statesman, and, in the very next words to those just cited, refers his reader

History of king Charles II. anno 1674.

for

for "an account of our affairs beyond ſea, to his letters; in "which," ſays Burnet, "they are very truly and fully ſet "forth."

Sir William Temple had one ſon, John Temple, eſq; a man of great abilities and accompliſhments, and who, ſoon after the Revolution, was appointed ſecretary at war by king William; but he had ſcarce been a week in that office, when he drowned himſelf at London-bridge. This extraordinary affair happened the 14th of April 1689, when Mr. Temple, having ſpent the whole morning at his office, took a boat about noon, as if he deſigned to go to Greenwich; when he had got a little way, he ordered the waterman to ſet him aſhore, and then making ſome diſpatches which he had forgot, proceeded. Before he caſt himſelf away, he dropped in the boat a ſhilling for the waterman, and a note to this effect:

"My folly in undertaking what I was not able to per-"form, has done the king and kingdom a great deal of "prejudice. I wiſh him all happineſs, and abler ſervants "than

"JOHN TEMPLE."

It was thought, at firſt, that he thereby meant his incapacity for the ſecretaryſhip at war, and the rather, becauſe he had aſked the king leave to reſign it the day before; but then it was obſerved, that he had been melancholy for ſome months paſt, as alſo that the great prejudice to the king's affairs, mentioned in his note, could not be occaſioned by any miſtakes committed in a place in which he had yet done little or nothing. Another cauſe of his melancholy is aſſigned, which carries more probability, and, for want of a better, is like to paſs. General Richard Hamilton being upon ſuſpicion confined in the Tower, Mr. Temple viſited him ſometimes, upon the ſcore of a former acquaintance; when diſcourſing upon the preſent juncture of affairs, and how to prevent the effuſion of blood in Ireland, the general ſaid, "That the beſt way was, to ſend thi-"ther a perſon in whom Tyrconnel could truſt; and he did "not doubt, if ſuch a perſon gave him a true account of "things in England, he would readily ſubmit." Mr. Temple communicated this overture to the king, who approving of it, and looking upon general Hamilton to be the propereſt perſon for ſuch a ſervice, aſked Mr. Temple whether he could be truſted? who readily engaging his word for him, Hamilton was ſent to Ireland; but, inſtead of diſcharging

Boyer's Memoirs of the life and negociations of Sir William Temple, p. 416, &c. 1715, 8vo.

6 the

the commiſſion he was ſent on, and perſuading Tyrconnel to ſubmit, encouraged him as much as poſſible to ſtand out, and offered him his aſſiſtance, which Tyrconnel gladly accepted. Mr. Temple contracted an extreme melancholy upon Hamilton's deſertion; and though the king encouraged him, being convinced of his innocence, could not reſtrain it from bringing him to the above untimely end. Sir William, in the mean time, bore this terrible misfortune amazingly well; but derived his firmneſs, if he be rightly repreſented, from a very ſingular principle, namely, that "a wiſe man might diſpoſe of himſelf, and make his life "as ſhort as he pleaſed." Boyer's Memoirs, &c. p. 416.

Mr. Temple had married mademoiſelle Du Pleſſis Rombouillet, a French lady, who had by him two daughters, to whom Sir William bequeathed the bulk of his eſtate; but with this expreſs condition, that they ſhould not marry Frenchmen: "a nation," ſays Boyer, "to whom Sir Wil- Ibid. p. 18. "liam ever bore a general hatred, upon account of their "imperiouſneſs and arrogance to foreigners."

TEMPLEMAN (PETER), M. D. an eminent attorney at Dorcheſter in the county of Dorſet (by Mary daughter of Robert Haynes, a gentleman who was bred at Wadham-college, Oxford, and became a merchant at Briſtol, but when advanced in years quitted buſineſs and retired to Yeovil in Somerſetſhire), who died 1749, and his widow nineteen years after him, aged 93. Dr. Templeman was born March 17, 1711, and was educated at the Charter-houſe (not on the foundation), from whence he proceeded to Trinity-college, Cambridge, where he took his degree of B. A. with diſtinguiſhed reputation. During his reſidence at Cambridge, by his own inclination, in conformity with that of his parents, he applied himſelf to the ſtudy of divinity, with a deſign to enter into holy orders: but after ſome time, from what cauſe we know not, he altered his plan, and applied himſelf to the ſtudy of phyſic. In the year 1736, he went to Leyden, where he attended the lectures of Dr. Boerhaave, and the Profeſſors of the other branches of medicine in that celebrated univerſity, for the ſpace of two years or more. About the beginning of 1739, he returned to London, with a view to enter on the practice of his profeſſion, ſupported by a handſome allowance from his father. Why he did not ſucceed in that line was eaſy to be accounted for by thoſe who knew him. He was a man of a very liberal turn of mind, Anecdotes of Bowyer, by Nichols, p. 275.

of

of general erudition, with a large acquaintance amongſt the learned of different profeſſions, but of an indolent, inactive diſpoſition; he could not enter into juntos with people that were not to his liking; he could not cultivate the acquaintance to be met with at tea-tables; he could not intrigue with nurſes, nor aſſociate with the various knots of pert, inſipid, well bred, impertinent, good humoured, malicious goſſips, that are often found ſo uſeful to introduce a young phyſician into practice: but rather choſe to employ his time at home in the peruſal of an ingenious author, or to ſpend an Attic evening in a ſelect company of men of ſenſe and learning. In this he reſembled his brother Armſtrong, whoſe limited practice in his profeſſion was owing to the ſame cauſe. In the latter end of the year 1750 he was introduced to Dr. Fothergill (by Dr. Cuming), with a view of inſtituting a Medical Society, in order to procure the earlieſt intelligence of every improvement in phyſic from every part of Europe. An extract from one of his letters [A] will give ſome idea of this plan, which never took effect. At the ſame period he tells his friend, "Dr. Mead "has very generouſly offered to aſſiſt me with all his in"tereſt for ſucceeding Dr. Hall at the Charter-houſe, "whoſe death has been for ſome time expected. Inſpired "with gratitude, I have ventured out of my element (as "you will plainly perceive), and ſent him an Ode [B]." Dr. Templeman's epitaph on Lady Lucy Meyrick (

[A] "I ſpent the whole afternoon "yeſterday with Dr. Fothergill in ſet"tling the plan of our deſign, which "in ſhort is this: By a ſettled regu"lar correſpondence in the principal "cities of Europe, to have the moſt "early intelligence of the improve"ments in chemiſtry, anatomy, bo"tany, chirurgery, with accounts of "epidemical diſeaſes, ſtate of the "weather, remarkable caſes, obſerva"tions and uſeful medicines. A ſo"ciety to be formed here in town, to "meet regularly once a week, at "which meeting all papers tranſmit"ted to be read, and ſuch as are ap"proved of to be publiſhed in the En"gliſh language, in the manner of "our Philoſophical Tranſactions; a "pamphlet of 2s. or 2s. 6d. once in "three months. In a dearth of new "things on each of thoſe heads, to "extract out of the French Memoirs, "German Ephemerides, &c. ſuch "things as ſhall appear to the Society "to be uſeful diſcoveries or obſerva"tions, and not ſufficiently known "or attended to. The greateſt diffi"culty lying on us is the choice of "proper perſons to execute this deſign; "ſome being too much taken up in buſi"neſs, and others juſtly exception"able as being untractable, preſump"tuous, and overbearing. The men "of buſineſs, however, will be of "ſome uſe to us, in communicating "remarkable caſes and occurrences. "Such a work will require a great "number of hands; and beſides good "abilities, it will be neceſſary they "ſhould be good ſort of men to." MS. Letter to Dr. Cuming.

[B] See this in the "Anecdotes," p. 276.

only

only Engliſh copy of verſes of his writing that we know of) is printed in the eighth volume of the "Select Collection "of Miſcellany Poems, 1781." In 1753 he publiſhed the firſt volume of "Curious Remarks and Obſervations in "Phyſic, Anatomy, Chirurgery, Chemiſtry, Botany, and "Medicine, extracted from the Hiſtory and Memoirs of "the Royal Academy of Sciences at Paris;" and the ſecond volume in the ſucceeding year. A third was promiſed, but we believe never printed. It appears indeed that if he had met with proper encouragement from the public, it was his intention to have extended the work to twelve volumes, with an additional one of Index, and that he was prepared to publiſh two ſuch volumes every year [c]. His tranſlation of "Norden's Travels" appeared in the beginning of the year 1757; and in that year he was editor of "Select Caſes and Conſultations in Phyſic, by Dr. "Woodward," 8vo. On the eſtabliſhment of the Britiſh Muſeum in 1753, he was appointed to the office of keeper of the reading-room, which he reſigned on being choſen, in 1760, Secretary to the then newly inſtituted Society of Arts, Manufactures, and Commerce. In 1762, he was elected a correſponding member of the Royal Academy of Sciences of Paris, and alſo of the Oeconomical Society at Berne. Very early in life Dr. Templeman was afflicted with ſevere paroxyſms of an aſthma [D], which eluded the force of all that either his own ſkill, or that of the moſt eminent phyſicians then living, could ſuggeſt to him; and it continued to harraſs him till his death, which happened Sept. 23, 1769. He was eſteemed a perſon of great learning, particularly with reſpect to languages, ſpoke French with great fluency, and left the character of a humane,

[c] This circumſtance is taken from one of his own letters, in which he adds, "All my golden dream is at an "end; for though I have the ſatisfac- "tion to have the applauſe of thoſe "whoſe judgement I value, yet the "generality of the world do not give "me ſuch encouragement as even to "pay my expences. I could rail "heartily; but it ſignifies nothing "for poor Bayes to fume, when the "upper gallery is diſpoſed to hiſs and "pelt." MS. Letter.

[D] In 1745 he mentioned this diſorder to a medical friend as returning more violently and frequently than ever, and in regular attacks like an ague. His friends thought him in a galloping conſumption; and by their advice he went to Hampſtead to drink aſſes milk. "After lodging there," he ſays, "to no manner of purpoſe "more than a month, I returned to "town, and now began to think I "had nothing elſe to do but to apply "to quackery, and heſitated a little "betwixt Ward and the Biſhop of "Cloyne. I concluded, however, "that the firſt place was due to the "Church, and accordingly entered "upon Tar-water." MS. Letter.

generous,

generous, and polite member of ſociety [E]. Of his two brothers, Giles is now rector of Winborn St. Giles's and of Cheſſiborn, in the county of Dorſet, to which he was preſented by the earl of Shafteſbury and Lord Rivers. Nathaniel, ſolicitor of Lincoln's-Inn, one of the ſixty clerks in Chancery, and one of the commiſſioners of hackney coaches, died Dec. 21, 1774. Dr. Templeman's uncle William was alſo an attorney, and was clerk of the peace for the county of Dorſet from the acceſſion of George II. to the time of his death in 1754. He married Elizabeth daughter of Andrew Purchaſe, alderman of Dorcheſter, and great grand-daughter to biſhop Ironſide, by whom he had four ſons, now living; William, ſteward to the late Prince of Wales for Dorſet and Somerſet for ſeveral years to the time of the Prince's death, and now one of the Commiſſioners of the Lottery; Nathaniel, rector of Almer and Loders 1753-4 and of The Holy Trinity and St. Peter in Dorcheſter, 1681; Richard, rector of St. James, Shafteſbury, and of Compton Abbas or Weſt Compton; and John, an attorney-at-law in Dorcheſter.

[E] It may not be improper to diſtinguiſh Dr. Templeman from Mr. Thomas Templeman, the author of "Engraved Tables, containing Calculations of the number of ſquare Feet and People in the ſeveral Kingdoms of the World;" who was a writing-maſter in the town of St. Edmund's Bury. Both are often confounded, and the latter often appears in quotations with the Doctor's degree of the former. There was no conſanguinity betwixt the Doctor and this man's family.

TENIERS (DAVID), a Flemiſh painter, was born at Antwerp, in 1582, and received the firſt rudiments of his art from the famous Rubens, who conſidered him, at length, as his moſt deſerving ſcholar. On leaving Rubens, he began to be much employed; and, in a little time, was in a condition to take a journey to Italy. At Rome he fixed himſelf with Adam Elſheimer, who was then in great vogue; of whoſe manner he became a thorough maſter, without neglecting at the ſame time the ſtudy of other great maſters, and endeavouring to penetrate into the deepeſt myſteries of their practice. An abode of ten years in Italy enabled him to become one of the firſt in his ſtyle of painting; and a happy union in the ſchools of Rubens and Elſheimer formed in him a manner as agreeable as diverting. When Teniers returned to his own country, he entirely employed himſelf in painting ſmall pictures, filled with figures of perſons drinking, chymiſts, fairs, and merry makings, with a number of country men and women. He ſpread

ſo

ſo much taſte and truth through his pictures, that nature hardly produced a juſter effect. The demand for them was univerſal; and even his maſter Rubens thought them an ornament to his cabinet, which was as high a compliment as could be paid them. Teniers drew his own character in his pictures, and in all his ſubjects every thing tends to joy and pleaſure. He was always employed in copying after nature, whatſoever preſented itſelf; and he accuſtomed his two ſons to follow his example, and to paint nothing but from that infallible model, by which means they both became excellent painters. Theſe are the only diſciples we know of David Teniers the elder, who died at Antwerp in 1649, aged 67.

David Teniers, his ſon, was born at Antwerp in 1610, and was nick-named "The Ape of Painting;" for there was no manner of painting but what he imitated ſo exactly, as to deceive even the niceſt judges. He improved greatly on the talents and merit of his father, and his reputation introduced him to the favour of the great. The archduke Leopold William made him gentleman of his bed-chamber; and all the pictures of his gallery were copied by Teniers, and engraved by his direction. Teniers took a voyage to England, to buy ſeveral pictures of the great Italian maſters for count Fuenſaldegna, who, on his return, heaped favours on him. Don John of Auſtria, and the king of Spain, ſet ſo great a value on his pictures, that they built a gallery on purpoſe for them. Prince William of Orange honoured him with his friendſhip; Rubens eſteemed his works, and aſſiſted him with his advice. His principal talent was landſkip, adorned with ſmall figures. He painted men drinking and ſmoaking, chemiſts, elaboratories, country fairs, and the like: his ſmall figures are ſuperior to his large ones. The diſtinction between the works of the father and the ſon is, that in the ſon's you diſcover a finer touch and a freſher pencil, and a greater choice of attitudes, and a better diſpoſition of figures. The father retained ſomething of the tone of Italy in his colouring, which was ſtronger than the ſon's, but his pictures have leſs harmony and union: beſides, the ſon uſed to put at the bottom of his pictures, "David Teniers, junior." He died at Antwerp in 1694, aged 84.

His brother Abraham was a good painter; equal, if not ſuperior, to his father and brother in the expreſſion of his characters, and knowledge of the chiaro-oſcuro, though

inferior in the ſprightlineſs of his touch, and the lightneſs of his pencil.

General Dictionary.

TENISON (Dr. THOMAS), archbiſhop of Canterbury, was born at Cottenham in Cambridgeſhire, Sept. 29, 1636, and educated at the free-ſchool in Norwich. Thence he went to Corpus Chriſti College in Cambridge, where he took the degrees both in arts and divinity, at the regular ſeaſon. He was fellow of his college; and in the beginning of his life, while the fanatical government laſted, ſtudied phyſic, but afterwards went into orders. He was ſome time miniſter of St. Andrew's church in Canbridge, where he attended the ſick inhabitants in the plague of 1665, for which he had a piece of plate preſented to him by his pariſhioners. His firſt preferment of any conſequence was the rectory of *Holywell* in *Huntingdonſhire*, to which he was preſented by the earl of *Mancheſter*. He had acquired a reputation for abilities and learning; and in 1670 gave a public ſpecimen of them, by publiſhing in 8vo, "The creed of Mr. Hobbes examined, "in a feigned conference between him and a ſtudent in "divinity." He ſhewed himſelf very active againſt the growth of Popery, both in king Charles's and king James's reign. Under the former, in 1678, he publiſhed "A "diſcourſe upon idolatry;" under the latter, when the controverſy with the Papiſts was profeſſedly agitated, he publiſhed eight or nine pamphlets. In 1679, he put out in 8vo, "Baconiana: or, Certain genuine remains of Sir "Francis Bacon, &c." In 1680 he was preſented to the vicarage of St. Martin in the Fields, London; and, the year after, publiſhed a ſermon upon "The diſcretion of "giving alms," which was attacked by Poulton, a Jeſuit. In 1683, during the ſevere froſt, his private diſburſements to the poor amounted to above 300l. In 1685, he attended the duke of Monmouth on the morning of his execution. In 1688, Dr. Sharp, rector of St. Giles's in the Fields, at that time under ſuſpenſion, was reſtored to the exerciſe of his miniſterial office, chiefly by his intereſt. In 1689 he was one of the eccleſiaſtical commiſſioners appointed to prepare matters to be laid before the convocation; and publiſhed "A diſcourſe concerning the eccle-"ſiaſtical commiſſion opened in the Jeruſalem-chamber, "Oct. 10, 1689." The 26th of this month he was preſented, by king William and queen Mary, to the archdeaconry of London. While he was vicar of St. Martin's, he made

ſeveral

ſeveral donations to the ſaid pariſh; and, among others, endowed a free-ſchool for it, and built a handſome library, which he furniſhed with uſeful books. In 1691, he was nominated to the ſee of Lincoln; and, in 1694, upon the death of Tillotſon, to that of Canterbury. Dr. Kennet obſerves, that, upon the death of archbiſhop Tillotſon, "it was the ſolicitous care of the court to fill up the ſee of "Canterbury. The firſt perſon that ſeemed to be offered "to the eye of the world, was Dr. Stillingfleet, biſhop of "Worceſter; but his great abilities had raiſed ſome envy "and ſome jealouſy of him: and, indeed, his body would "not have borne the fatigues of ſuch a ſtation. Even the "biſhop of Briſtol, Dr. John Hall, maſter of Pembroke-"college, Oxford, was recommended by a great party of "men, who had an opinion of his great piety and modera-"tion. But the perſon moſt eſteemed by their majeſties, "and moſt univerſally approved by the miniſtry, and the "clergy, and the people, was Dr. Teniſon, biſhop of "Lincoln, who had been exemplary in every ſtation of "his life, had reſtored a neglected large dioceſe to ſome "diſcipline and good order, and had before, in the office "of a parochial miniſter, done as much good as, perhaps, "was poſſible for any one man to do. It was with great "importunity, and after rejecting better offers, that he was "prevailed with to take the biſhopric of Lincoln; and it "was with greater reluctancy, that he now received their "majeſties deſire and command for his tranſlation to "Canterbury." Complete hiſtory of England, Vol. III. p. 676.

He performed all the offices of a good archbiſhop for twenty years, and died at Lambeth, Dec. 14, 1715, in his 79th year. He had married the daughter of Dr. Love, maſter of Benet-college in Cambridge, who died about a year before him. His funeral ſermon on queen Mary occaſioned a letter to him, dated March 29, 1695, and ſaid to be written by Dr. Kenn, the deprived biſhop of Bath and Wells. In 1705 he received a letter from the princeſs Sophia, electreſs dowager of Brunſwick and Lunenburg, which we will ſubjoin, becauſe it is curious and intereſting.

"My Lord,

"I received your grace's letter. You have no reaſon to "make any excuſe that you have not written to me more "often; for I do not judge of people's friendſhip for me "by the good words they give: but I depend upon your in-"tegrity, and what you tell me in general of the honeſt

"men in England. I deſire no farther aſſurance of their "good will and affection to me, unleſs they think it neceſ- "ſary for the good of the Proteſtant religion, the public li- "berties of Europe, and the people of England. I thank "God, I am in good health, and live in quiet and content "here: therefore I have no reaſon to deſire to change my "way of living, on the account of any perſonal ſatisfaction "I can propoſe to myſelf. However, I am ready and wil- "ling to comply with whatever can be deſired of me by "my friends, in caſe that the parliament think that it is "for the good of the kingdom to invite me into England. "But I ſuppoſe they will do this in ſuch a manner, as will "make my coming agreeable to the queen, whom I ſhall "ever honour, and endeavour to deſerve her favour; of "which ſhe hath given me many public demonſtrations, "by what ſhe hath done for me in England and Scotland, "which you can judge of more particularly: and I muſt "remember, that ſhe ordered me to be prayed for in the "churches. I doubt not but her majeſty is as much in- "clined, at preſent, to eſtabliſh the ſafety of the three "kingdoms upon ſuch a foot, that they may be expoſed to "the leaſt hazard that is poſſible, and that ſhe will begin "with England. Mr. How has acquainted me with her "majeſty's good inclinations for my family, which makes "me think that, perhaps, her majeſty ſees this is a proper "time for her to expreſs herſelf in our favour: but whether "I am right in this point or no, my friends in England "can beſt judge. It is but reaſonable that I ſhould ſubmit "myſelf to their opinions and advice; and I depend moſt "upon what your grace ſhall adviſe, which will ever have "the greateſt weight with me. Therefore I write the more "plainly to you, and tell you my thoughts, that you may "communicate them to all you think fit; for they will then "ſee that I have a great zeal for the good of England, and "a moſt ſincere reſpect for the queen. This is the beſt "proof I can give, at preſent, of my eſteem for your grace; "but I ſhall be glad of further opportunities to aſſure you "that I am, and ſhall ever be, moſt ſincerely, my Lord,

"Votre tres affectionnée à vous ſervir,

"SOPHIE Electrice."

The Life of Terence aſcribed to Suetonius, with the

TERENTIUS (PUBLIUS), or TERENCE, an ancient dramatic writer among the Romans, was a native of Carthage, and born in the year of Rome 560. He was brought early to Rome, among other ſlaves, and fell into

the

the hands of a generous maſter, Terentius Lucanus, a Roman ſenator, who was ſo taken with his uncommon parts, that he gave him firſt a good education, and afterwards his liberty. He received his name, as well as his liberty, from Terentius Lucanus, as the cuſtom was; and thus, by a ſingular fatality, ſays madam Dacier, while he has immortaliſed the name of his maſter, has not been able to preſerve his own. His merit ſoon recommended him to the acquaintance and familiarity of the chief nobility; and ſuch was his friendſhip with Scipio and Lælius, that his rivals and enemies took occaſion from thence to ſay, that his plays were compoſed by thoſe noblemen. Suetonius relates a ſtory from Cornelius Nepos, which may ſeem to confirm ſuch a ſurmiſe: it is, that on the 1ſt of March, which was the feaſt of the Roman ladies, Lælius being deſired by his wife to ſup a little ſooner than ordinary, he prayed her not to diſturb him; and that, coming very late to ſupper that night, he ſaid, he had never compoſed any thing with more pleaſure and ſucceſs; when, being aſked by the company what it was, he repeated ſome verſes out of the third ſcene of the fourth act in the "Heautontimorumenos." Terence takes notice of this report, in his prologue to the "Adelphi," and does not offer to refute it; but Suetonius ſays, that he forebore, in complaiſance to his patrons, who might poſſibly not be diſpleaſed with it: and, indeed, in the prologue to the "Heautontimorumenos," Terence deſired the auditors not to credit the ſlanderous reports of his brother writers. It is very poſſible, that Scipio and Lælius might ſometimes amuſe themſelves with compoſing a ſcene or two for a poet, with whom they converſed ſo familiarly; but the plays were certainly Terence's.

notes of madam Dacier, prefixed to her tranſlation of his comedies.—Cruſius's Lives of the Roman poets, Vol. II.

We have ſix of them remaining, and probably one or two are loſt, for the "Andria" does not ſeem to have been his firſt. The very prologue to this play intimates the contrary; and the circumſtance related by Suetonius, about Terence's reading his firſt piece to Cæcilius, proves the "Andria" not to have been it, and that Suetonius has miſtaken the name of the play; for Cæcilius died two years before the "Andria" was brought on the ſtage. Cæcilius was the beſt poet of the age, and near fourſcore when Terence offered his firſt play; much regard was paid to his judgement, and therefore the ædile offered Terence to wait upon Cæcilius with his plays, before he would venture to receive it. The old gentleman, being at table, bid our

young author take a ſtool, and begin to read it to him. It is obſerved by Suetonius, that Terence's dreſs was mean, ſo that his outſide did not much recommend him; but he had not gone through the firſt ſcene, when Cæcilius invited him to ſit at table with him, deferring to have the reſt of the play read till after ſupper. Thus, with the advantage of Cæcilius's recommendation, did Terence's firſt play appear, when Terence could not be twenty-five: for the "Andria" was acted, when he was but twenty-ſeven. The "Hecyra" was acted the year following; the "Self-"tormentor, Heautontimorumenos," two years after that; the "Eunuch" two years after the "Self-tormentor;" the "Phormio," the latter end of the ſame year; and, the year afterwards, the "Adelphi, or Brothers," was acted: that is, before Chriſt 160, when Terence was thirty-three years of age.

After this, Terence went into Greece, where he ſtayed about a year, in order, as it is thought, to collect ſome of Menander's plays. He fell ſick on his return from thence, and died at ſea according to ſome; at Stymphalis, a town in Arcadia, according to others, when he was not quite five and thirty years of age. From the above account, we cannot have loſt above one or two of Terence's plays; for it is ridiculous to credit what Suetonius reports from one Conſentius, an unknown author, namely, that Terence was returning with above an hundred of Menander's plays, which he had tranſlated, but that he loſt them by ſhipwreck, and died of grief for the loſs. Terence was of a middle ſize, very ſlender, and of a dark complexion. He left a daughter behind him, who was afterwards married to a Roman knight. He left, alſo, a houſe and gardens on the Appian way, near the Villa Martis, ſo that the notion of his dying poor ſeems a little ſtrange. If he could be ſuppoſed to have reaped no advantages from the friendſhip of Scipio and Lælius, yet his plays muſt have brought him in conſiderable ſums. He received eight thouſand ſeſterces for his "Eunuch," which was acted twice in one day; a piece of good fortune which perhaps never happened to any other play, for plays with the Romans were never deſigned to ſerve above two or three times. There is no doubt that he was well paid for the reſt; for it appears from the prologue to the "Hecyra," that the poets uſed to be paid every time their play was acted. At this rate, Terence muſt have made a handſome fortune before he died, for moſt of his plays was acted more than once in his life-time.

It

It would be endleſs to mention the teſtimonies of the ancients in his favour, or the many fine things ſaid of him by modern commentators and critics. Menander was his model, and from him he borrowed many of his materials. He was not content with a ſervile imitation of Menander, but always conſulted his own genius, and made ſuch alterations as ſeemed to him expedient. His enemies blamed his conduct in this; but in the prologue to the "Andria," he pleads guilty to the charge, and juſtifies what he had done by very ſufficient reaſons. The comedies of Terence were in great repute among the Romans; though Plautus, having more wit, more action, and more vigour, had ſometimes better luck upon the ſtage. Terence's chief excellence conſiſts in theſe three points, beauty of characters, politeneſs or dialogue, and regularity of ſcene. His characters are natural, exact, and finiſhed to the laſt degree; and no writer, perhaps, ever came up to him for propriety and decorum in this reſpect. If he had laid the ſcene at Rome, and made his characters Roman, inſtead of Grecian; or if there had been a greater variety, and leſs ſameneſs in his characters, the want of both which things have been objected to him; his plays might have been more agreeable, might have more affected thoſe for whoſe entertainment they were written: nevertheleſs, he is perfect in what he pretends to, and as far as he goes. The politeneſs of his dialogue, or conſummate elegance and purity of his diction, is acknowledged by all; by Cæſar, Tully, Paterculus, and Quintilian among the ancients, and by all the moderns. If Terence could not attain all the wit and humour of Menander, yet he fairly equalled him in chaſteneſs and correctneſs of ſtyle. This is Cæſar's judgement of him in thoſe well-known lines:

"Tu quoque, tu in ſummis, O dimidiate Menander,
"Poneris, & merito, puri ſermonis amator:
"Lenibus atque utinam ſcriptis adjuncta foret vis
"Comica, ut æquato virtus polleret honore
"Cum Græcis."——

The moderns have been in no leſs raptures about the ſtyle of Terence. Eraſmus ſays, that "the purity of the Epiſt. xx. lib. xxviii.
"Roman language cannot be learned from any ancient
"author ſo well as from Terence;" and many have given it as their opinion, that the Latin tongue cannot be loſt while the comedies of Terence remain. This Roman urbanity and purity of diction ſhews Terence to have been

made a ſlave very young, and his education to have been wholly Roman, ſince otherwiſe his ſtyle could never have been ſo free from the African tincture. Regularity of ſcene, or proper diſpoſition and conduct of the drama, is a third excellence of Terence. His ſcene, as the ingenious Congreve, who calls him the correcteſt writer in the world, has well obſerved, always proceeds in a regular connection, the perſons going off and on for viſible reaſons, and to carry on the action of the play. Upon the whole, the faults and imperfections are ſo few, that they ought not to be mentioned. Scaliger ſaid, there were not three in the whole ſix plays. He ſeems, indeed, to want nothing to make him abſolutely complete, except that Attic urbanity, that *comica vis*, which Cæſar wiſhes he had had, and which Plautus poſſeſſed, though with much indelicacy and coarſeneſs, in an eminent degree. Madam Dacier has obſerved, that "it would be difficult to determine which "of his ſix plays deſerves the preference, ſince they have "each of them their peculiar excellences. The "Andria" "and "Adelphi," ſays ſhe, "appear to excel in characters "and manners;" the "Eunuch" and "Phormio," in vi- "gorous action and lively intrigue; the "Heautontimoru- "menos" and "Hecyra," in ſentiment, paſſion, and ſim- "plicity of ſtyle."

Dedication to Way of the world.

The beſt editions of Terence are, the "Elzevir one "1635," 12mo; that "cum integris notis Donati," & "ſelectis variorum, 1686," 8vo; "Weſterhovius's," in two volumes 4to, 1726; and that of "Bentley" the ſame year, 4to. Madam Dacier has given a moſt beautiful French verſion of this fineſt of authors.

See art. BENTLEY.

TERRASSON (the abbé), a French writer, was born of a good family at Lyons in 1669, and was admitted into the congregation of the oratory, which he quitted very ſoon. He entered into it again, and then left it for ever. His father, we are told, was ſo angry at this unſteadineſs, that he reduced him by his will to a very moderate income; which however the abbé, who behaved always like a philoſopher, bore without complaining. He went to Paris, and got acquainted with the abbé Bignon, who became his protector and patron, and procured him a place in the academy of ſciences, in 1707. In 1721, he was erected a profeſſor in the college royal. When diſputes about Homer between La Motte and madam Dacier ran high, he thought proper to enter the liſts, and wrote "une Diſſertation con-

"tre

" tre l'Iliade," in 2 vols, 12mo. Rouſſeau ſays, in one of his letters, " I have no curioſity about this work of Ter-" raſſon: it is ſufficient once to have ſeen the author, to " know that he hath never ſacrificed to the Graces, and " that he never can be qualified to judge of thoſe of poetry. " He is of a hard and pedantic nature, and ought never to " depart from his angles and his parallels; and for the beau-" ties of a poet, ſuch a one as Homer, they are altogether " a *terra incognita* to him." Terraſſon had better ſucceſs in his political and moral romance called " Sethos;" which, though it was not perhaps univerſally read on account of the learning and philoſophy ſcattered throughout it, yet is full of good things, and hath great merit. Another capital work of Terraſſon is, " A French tranſlation of Diodorus Si-" culus, with a preface and notes," which has been well ſpoken of.

This abbé died in 1750, with the reputation of having been one of the beſt practical philoſophers of his age. Voltaire's critique upon him is, that " he was a philoſopher both " in his life and his death; that there are ſome very fine " things in his " Sethos;" that his tranſlations of Diodorus " is uſeful; but that his examination of Homer is void of " all taſte." Siécle de Louis XIV. tom. II.

TERTULLIAN (QUINTUS SEPTIMIUS FLORENS), a celebrated father of the primitive church, was an African, and born at Carthage in the ſecond century. His father was a centurion in the troops which ſerved under the proconſul of Africa. Tertullian was at firſt an heathen, and a man, as he himſelf owns, of moſt debauched and profligate manners; but afterwards embraced the Chriſtian religion, though it is not known when, or upon what occaſion. He flouriſhed chiefly under the reigns of the emperors Severus and Caracalla, from about 194 to 216; and it is probable that he lived ſeveral years after, ſince Jerome mentions a report of his having attained to a decrepit old age. There is no paſſage in his writings whence it can be concluded that he was a prieſt; but Jerome affirms it ſo poſitively, that it cannot be doubted. He had vaſt parts and learning of all kinds, which he employed vigorouſly in the cauſe of Chriſtianity, and againſt heathens and heretics, but towards the latter part of his life became a very great heretic himſelf; for he quitted the church, to follow Montanius and his prophetеſſes, which is the reaſon why his name has not been tranſmitted to us Du Pin, Tillemont, Cave, &c. De ſpectac. c. 29.—De reſurrect. c. 59.—De pœnitent. c. 4. In catalog. eccl. ſcript.

with the title of St. before it. The cauſe of his ſeparation is not certainly known, but only conjectured. Baronius has ſuppoſed that it was jealouſy, becauſe Victor was preferred before him to the ſee of Rome; Pamelius ſays, that he was angry, becauſe he could not get the biſhopric of Carthage; and others have aſſigned different reaſons, which are yet leſs probable. A more likely one is that which Jerome relates, namely, that the envy which the Roman clergy bore him, and the outrageous manner with which they treated him, exaſperated him againſt the church, and provoked him to quit it. Add to this, what is perhaps the moſt likely reaſon of all, that the extraordinary ſanctity and auſterity, which the ſect of Montanus affected, ſuited admirably with the ſevere and enthuſiaſtic nature of Tertullian; ſo that he might aſſociate himſelf to it probably more to gratify his own humour, than from any motive of reſentment to others. The books he wrote to his wife ſufficiently ſhew, that he was a married man; and the ſame books ſhew too, more plainly than the Papiſts care to allow, that he lived all his days as a married man with his wife, without ſeparating from her upon his commencing prieſt, if indeed he did not marry her after. More plainly, I ſay, than the prieſts care to allow; for, upon this ſuppoſition, they muſt either give the lye to St. Jerome, who affirms Tertullian to have been a prieſt, or admit that it was lawful for prieſts to marry: and what can be worſe than either? The time of his death is no where mentioned.

All the ancients, and all the moderns, have ſpoken highly of the abilities and learning of this father, and we cannot do better than quote ſome of the principal teſtimonies from both, as they will ſerve for a very good cri-
Hiſt. Eccleſ. lib. ii. c. 2. tique upon his works and character. Euſebius ſays, that he was one of the ableſt Latin writers, and particularly inſiſts upon his being thoroughly converſant in the Roman laws; which may incline one to think, that, like his ſcholar, Cyprian, he was bred to the bar. Cyprian uſed every day to read ſomething of his works, and, when he called for the book, ſaid, "Give me my maſter," as Jerome relates upon the authority of a prieſt, who had it from Cyprian's ſecretary. Lactantius allows him to have been ſkilled in all kinds of learning, yet cenſures him for an harſh, inelegant, and obſcure writer: "In omni genere
Lactant. lib. v. c. 1. "literarum peritus, ſed in loquendo parum facilis, & "nimis compte, & multum obſcurus." Jerome, in his Catalogue of eccleſiaſtical writers, calls him a man of a quick

quick and ſharp wit; and ſays, in his epiſtle to Magnus, that no author had more learning and ſubtility; but in other places he reprehends his errors and defects; and, in his Apology againſt Ruffinus, "commends his wit, but "condemns his hereſies." Vicentius Lirinenſis gives this character of him: "Tertullian was," ſays he, "among the "Latins what Origen was among the Greeks; that is to "ſay, the firſt and the moſt conſiderable man they had. "For what is more learned than he? what more verſed "both in eccleſiaſtical and profane knowledge? Has he "not comprised in his vaſt capacious mind all the philoſo- "phy of the ſages, the maxims of the different ſects, with "their hiſtories, and whatever pertained to them? Did he "ever attack any thing which he has not almoſt always "either pierced by the vivacity of his wit, or overthrown "by the force and weight of his reaſonings? And who can "ſufficiently extol the beauties of his diſcourſe, which is ſo "well guarded and linked together by a continual chain "of arguments, that he even forces the conſent of thoſe "whom he cannot perſuade? His words are ſo many "ſentences; his anſwers almoſt ſo many victories." Commoni- torium, p. 345. Paris, 1679.

The moderns have ſpoken of Tertullian in much the ſame ſtrain, only with ſomewhat more preciſion. We will quote the teſtimonies of two remarkable authors, who have given judgement of him, and in a different way; the one with regard to his nature and genius, the other concerning his ſtyle and manner of writing. The authors here meant are father Malebranche and Balzac. What Malebranche has ſaid of him is curious, and deſerves to be tranſcribed at large. This fine writer is treating of the force of the imagination; and upon this topic he obſerves, that "one of the greateſt and moſt remarkable proofs "of the influence which ſome imaginations have over "others, is the power in certain authors of perſuading "without reaſon. For inſtance, the turn that Tertullian, "Seneca, Montaigne, and ſome others, give their words, "the charms and luſtre which dazzle the underſtandings "of moſt men, though it be only a faint draught of fancy, "and the ſhadow as it were of the imagination of thoſe "authors. Their words, as dead as they are, have more life "and vigour than the reaſons of others. They enter, "they penetrate, they domineer over the ſoul in ſo "imperious a manner, as to challenge obedience without "being underſtood, and to have their orders ſubmitted to "before they are known. A man has a mind to believe, "but La recherche de la verité liv. ii. p. 3. ch. 3.

"but he knows not what. When he would know pre-
"cisely what he believes, or would believe; and ap-
"proaches, as I may say, to view these phantoms; they
"vanish into smoke with all their gaudy drapery and
"lustre." Yet, though he mentions these writers as in-
stances to his present purpose, he owns they have their
beauties as well as defects; and he proceeds to settle the
real merits of each. "Tertullian," says he, "was indeed
"a man of profound learning; but he had more memory
"than judgement, greater penetration and extent of ima-
"gination than of understanding. There is no doubt
"that he was a visionary, and had all the qualities I
"have attributed to visionaries. The respect he had for
"the visions of Montanus, and for his prophetesses, is an
"incontestible proof of the weakness of his judgement.
"His fire, his transports, his enthusiasms upon the most
"trifling subjects, plainly indicate a distempered imagina-
"tion. What irregular motions are there in his hyper-
"boles and figures! How many pompous and magnificent
"arguments, that owe all their force to their sensible
"lustre, and persuade many merely by giddying and
"dazzling the mind!" He then gives examples out of his
book "De pallio;" and concludes with saying, that "if
"justness of thought, with clearness and elegance of expres-
"sion, should always appear in whatever a man writes,
"since the end of writing is to manifest the truth, it is
"impossible to excuse this author; who, by the testimony
"of even Salmasius, the greatest critic of our times, has
"laid out all his endeavours to become obscure; and has
"succeeded so well in what he aimed at, that this com-
"mentator was almost ready to swear, no man ever un-
"derstood him perfectly."

So much for Tetullian's genius, and the nature of his faculties, which Malebranche has described very pro-
Liv. v. lett. perly. What Balzac has said regards his style and manner of writing; and is expressed thus, in a letter written to Rigaltius: "I expect," says he, "the Tertullian you are
"publishing, that he may learn me that patience for
"which he gives such admirable instructions. He is an
"author, to whom your preface would have reconciled
"me, if I had an aversion for him; and if the harshness
"of his expressions, and the vices of his age, had dissuaded
"me from reading him: but I have had an esteem for him
"a long time; and as hard and crabbed as he is, yet he is
"not at all unpleasant to me. I have found in his
"writings

"writings that black light, which is mentioned in one of "the ancient poets; and I look upon his obſcurity with "the ſame pleaſure as that of ebony, which is very bright "and neatly wrought. This has always been my opinion; "for as the beauties of Africa are no leſs amiable, though "they are not like ours, and as Sophoniſba has eclipſed ſe- "veral Italian ladies; ſo the wits of that country are not leſs "pleaſing with this foreign ſort of eloquence, and I ſhall "prefer him to a great many affected imitators of Cicero. "And though we ſhould grant to nice critics that his "ſtyle is of iron, yet they muſt likewiſe own to us, that "out of this iron he has forged moſt excellent weapons: "that he has defended the honour and innocence of "Chriſtianity; that he has quite routed the Valentinians, "and ſtruck Marcion to the very heart." Our learned Dr. Cave has likewiſe ſhewn himſelf, ſtill more than Balzac, an advocate for Tertullian's ſtyle; and, with ſubmiſſion to Lactantius, who (as we have ſeen above) cenſured it as harſh, inelegant, and obſcure, affirms, that "it has a "certain majeſty peculiar to itſelf, a ſublime and noble "eloquence ſeaſoned abundantly with wit and ſatire, which, "at the ſame time that it exerciſes the ſagacity of a reader, "highly entertains and pleaſes him: Habet Tertulliani "ſtilus majeſtatem quandam ſibi propriam, & grandem "eloquentiam ſale & acumine plurimum conditam, quæ "ſimul legentis ingenium exercet, & animum ſuaviter "delectat."

Hiſt. literar. vol. i. p. 92. Oxon. 1740.

The principal editors of this father, by which are meant thoſe who have given editions of his works in one collected body, are Rhenanus, Pamelius, and Rigaltius. Rhenanus firſt publiſhed them at Baſil in 1521, from two manuſcripts which he had got out of two abbeys in Germany. As this editor was well verſed in all parts of learning, and eſpecially in eccleſiaſtical antiquity, ſo none have laboured more ſucceſsfully than he in the explication of Tertullian; and Rigaltius has obſerved with reaſon, that he wanted nothing to have made his work complete, but more manuſcripts: and though, ſays honeſt Du Pin, his notes have been cenſured by the Spaniſh inquiſition, and put at Rome into the Index expurgatorius, yet this ſhould not diminiſh the eſteem we ought to have for him. Rhenanus's edition had been printed a great number of times, when Pamelius publiſhed Tetullian with new commentaries at Antwerp in 1579; and although this editor has been blamed for digreſſing too much to things

Eccleſiaſt. Aut. cent. iii.

foreign

foreign to his point, yet his notes are useful and learned. His edition, as well as Rhenanus's, has been printed often, in various places. After these the learned Rigaltius put out his edition in 1634, which is far preferable to either of the former; for, having some manuscripts and other advantages which the former editors wanted, he has given a more correct text. He has also accompanied it with notes, in which he has explained difficult passages, cleared some antient customs, and discussed many curious points of learning. The greatest objection to this editor has been made by the Roman Catholics, who say, that he has occasionally made observations not favourable to the present practice of the church: but, says Du Pin, who by the way was but a poor Catholic, as well as Rigaltius, "whatever exceptions may be made to his divinity, his "remarks relating to grammar, criticism, and the explica- "tion of difficult passages, are excellent." In the mean time it is a general opinion, that, notwithstanding the labours of these learned men, there is still room for a more complete edition of Tertullian than any that has appeared; which, however, cannot well be expected, till reading the fathers shall become a more fashionable study than it is at present.

See art. RIGALTIUS, and also PAMELIUS.

Besides the works in general, detached pieces of Tertullian have been put out by very learned critics. Salmasius bestowed a very voluminous comment upon his small piece "De pallio," the best edition of which is that of Leyden 1656, in 8vo: but what constitutes its principal value now is a fine print of Salmasius, placed at the beginning of it. His "Apologeticus," as it has been most read, so it has been the oftenest published of all this father's works. This Apology for Christianity and its professors was written about the year 200, in the beginning of the persecution under the emperor Severus. It is commonly believed, that he wrote it at Rome, and addressed it to the senate: but it is more probable, that it was composed in Africa, as indeed he does not address himself to the senate but to the proconsul of Africa, and the governors of the provinces. The best edition of it is that by Havercamp at Leyden 1718, in 8vo.

Fabric. Bib. Græc. vol. viii.

THEMISTIUS, an ancient Greek orator and philosopher, whose eloquence procured him the name of Euphrades, was of Paphlagonia, and flourished in the fourth century. His father Eugenius was a man of noble birth, and

and an excellent philoſopher; and, like a good parent, was at the pains of training up his ſon under his own particular care and management. Themiſtius taught philoſophy twenty years at Conſtantinople, and acquired a prodigious reputation. Then he went to Rome, where the emperor offered any conditions, if he would fix himſelf in that city; but he returned ſhortly, and ſettled at Conſtantinople, where he married a wife, and begat children. Themiſtius was a Peripatetic, and tells us in one of his Orations, that he had choſen Ariſtotle for the arbiter of his opinions, and the guide of his life; yet he was not ſo bigoted to this maſter, but that he was well verſed in Plato, and was particularly ſtudious of the diction and manner of this philoſopher, as appears from his works. He had a great opinion of the neceſſity of ſacrificing to the Graces; and he ſays in another Oration, "Cum divino "Platone verſo, cum Ariſtotele habito, ab Homero vix "divellor: I often converſe with the divine Plato, I live "with Ariſtotle, and I am very unwillingly ſeparated from "Homer."

He had a vaſt intereſt and favour with ſeveral ſucceeding emperors. Conſtantius elected him into the ſenate in the year 355, ordered a brazen ſtatue to be erected to him in 361, and pronounced his philoſophy "the ornament "of his reign." Julian made him prefect of Conſtantinople in 362, and wrote letters to him, ſome of which are ſtill extant. Jovian, Valens, Valentinian, and Gratian, ſhewed him many marks of eſteem and affection, and heard him with pleaſure haranguing upon the moſt important ſubjects. Valens in particular, who was inclined to favour the Arians, ſuffered himſelf to be diverted by Themiſtius from perſecuting the orthodox; who repreſented to him the little reaſon there was to be ſurpriſed at a diverſity of opinions among the Chriſtians, when that was nothing in compariſon of the differences among the heathens; and that ſuch differences ought never to terminate in ſanguinary meaſures. The orator's end was to perſuade to an univerſal toleration, and he obtained it. He was indeed of a very tolerating ſpirit; for, though an inveterate heathen, he maintained correſpondences and friendſhips with Chriſtians, and particularly with the well-known Gregory of Nazianzen, who, in a letter to him ſtill extant, calls him "the king of language and com-"poſition." Laſtly, the emperor Theodoſius made him again prefect of Conſtantinople in the year 384, and,

when he was going into the Weſt, committed his ſon Arcadius to his inſpection and tutorage. He lived to be exceedingly old; but the preciſe time of his death is not recorded. He has ſometimes been confounded with another Themiſtius, who was much younger than he, a deacon of Alexandria, and the founder of a ſect among Chriſtians.

More than thirty Orations of Themiſtius are ſtill extant, ſome of which had been publiſhed by Petavius; but the beſt edition is that, with a Latin verſion and notes by father Hardouin, at Paris 1684, in folio. He wrote alſo Commentaries upon ſeveral parts of Ariſtotle's works; which were publiſhed in Greek at Venice in 1534, folio; Latin verſions were afterwards made by Hermolaus Barbarus, and others.

Cibber's Lives, vol. V.

THEOBALD (LEWIS), was born at Sittingbourn in Kent, of which place his father was an eminent attorney. His grammatical learning he received at Iſleworth in Middleſex, and afterwards applied himſelf to the law: but, finding that purſuit tedious and irkſome, he quitted it for the profeſſion of poetry. He engaged in a paper called "The Cenſor," publiſhed in Miſt's "Weekly Journal;" and, by delivering his opinion with too little reſerve concerning ſome eminent wits, expoſed himſelf to their laſhes and reſentment. Upon the publication of Pope's Homer, he praiſed it in the moſt extravagant terms; but afterwards thought proper to retract his opinion, for reaſons we cannot gueſs, and abuſed the very performance he had before affected to admire. Pope at firſt made Theobald the hero of his "Dunciad;" but afterwards, for reaſons beſt known to himſelf, thought proper to diſrobe him of that dignity, and beſtow it upon another. In 1726, Theobald publiſhed a piece in octavo, called "Shakeſpear Reſtored:" of this, it is ſaid, he was ſo vain as to aver, in one of Miſt's "Journals," "that to expoſe any errors in it was impracti-"cable;" and, in another, "that what care might for "the future be taken, either by Mr. Pope, or any other "aſſiſtants, he would give above five hundred emenda-"tions, that would eſcape them all." During two whole years, while Pope was preparing his edition, he publiſhed advertiſements, requeſting aſſiſtance, and promiſing ſatisfaction to any who would contribute to its greater perfection. But this reſtorer, who was at that time ſoliciting favours of him by letters, did wholly conceal that he

he had any ſuch deſign till after its publication; which he owned in the "Daily Journal of Nov. 26, 1728." Theobald was not only thus obnoxious to the reſentment of Pope, but we find him waging war with Mr. Dennis, who treated him with more roughneſs, though with leſs ſatire. Theobald, in "The Cenſor," N° 33, calls Dennis by the name of Furius. Dennis, to reſent this, in his remarks on Pope's Homer, thus mentions him; "There is "a notorious idiot, one Hight Whacum; who, from an "under-ſpur-leather to the law, is become an under-"ſtrapper to the play-houſe, who has lately burleſqued the "Metamorphoſes of Ovid, by a vile tranſlation, &c. This "fellow is concerned in an impertinent paper called the "Cenſor." Such was the language of Dennis, when inflamed by contradiction.

In 1720, Theobald introduced upon the ſtage a tragedy, called "The Double Falſhood," the greateſt part of which he aſſerted was Shakſpeare's. Pope inſinuated to the town, that it was all, or certainly the greateſt part, written, not by Shakſpeare, but Theobald himſelf; and quotes this line,

"None but thyſelf can be thy parallel."

which he calls a marvellous line of Theobald, "unleſs," ſays he, "the play, called 'The Double Falſhood' be "(as he would have it thought) Shakſpeare's; but, whe-"ther this is his or not, he proves Shakſpeare to have "written as bad." The arguments, which Theobald uſes to prove the play to be Shakſpeare's, are indeed far from ſatisfactory. This "Double Falſhood" was vindicated by Theobald, who was attacked again in "The art of ſinking in Poetry." Here Theobald endeavoured to prove falſe criticiſms, want of underſtanding Shakſpeare's manner, and perverſe cavilling in Pope: he juſtifies himſelf and the great dramatic poet, and attempts to prove the tragedy in queſtion to be in reality Shakſpeare's, and not unworthy of him. Theobald, beſides his edition of Shakſpeare's plays, in which he corrected with great pains and ingenuity many faults, is the author of ſeveral other dramatic pieces.

THEOCRITUS, an ancient Greek poet, of whoſe family nothing is known, ſave that his father's name was Praxagoras, and his mother's Philina. This we learn from an epigram, commonly ſet in the front of his works; which

Fabric. Bibl. Græc. vol. ii.—Konnet's Lives of the Greek Poets.

which informs us also, that he was of Syracuse in Sicily. Two of his Idyllium's ascertain his age, one addressed to Hiero king of Syracuse, another to Ptolemy Philadelphus, of Egypt. Hiero was the same famous prince, whose actions are recorded in the first book of Polybius's History, and began his reign in the second year of the 126th
Page 127. Olympiad, or about the 275th before Christ, as Casaubon has proved in his notes on that historian: and as for Ptolemy Philadelphus, the commencement of his reign is constantly fixed in the 123d Olympiad. Hiero, though a prince famous for the fortune of his arms and his good government, yet seems to have expressed no great affection for letters. This is supposed to have been the occasion of Theocritus's 16th Idyllium, inscribed with Hiero's name, where the poet asserts the dignity of his profession, complains of the poor encouragement it met with, and artfully insinuates to the prince, what a brave figure he would have made in verse, had he been as good a patron as he was an argument, to the Muses. It was probably Hiero's coldness and neglect, which put Theocritus upon leaving Sicily for the Egyptian court, where king Ptolemy then sat, supreme president of arts and wit. And we may guess that the poet met with kinder entertainment at Alexandria than he had experienced at Syracuse, from his famous panegyric on Ptolemy, which makes his 17th Idyllium; in which, among other things, he extols his generous protection of learning and ingenuity, as something beyond the degree of common virtues and excellences. There are no farther memorials of this poet's life to be gathered from his works, except his friendship with Aratus, the famous author of the "Phænomena," to whom he addresses his 6th Idyllium, whose love he describes in the 7th, and from whom he borrows the pious beginning of the 17th. Theocritus has lain under a suspicion of having suffered an ignominious death, grounded on these lines of
Ver. 349. Ovid in the "Ibis," if the Ibis be Ovid's

"Utque Syracusio præstricta fauce poetæ
Sic anima laqueo sit via clausa tuæ."

But it does not appear that by the Syracusian poet Ovid means Theocritus. Some commentators upon the passage suppose Empedocles, who was a poet and philosopher of Sicily, to have been the person pointed at; and others think, that Ovid by a small mistake might confound Theocritus the rhetorician of Chios, who was also a poet,

with

with Theocritus of Syracuſe; for the former, as Plutarch and Macrobius teſtify, really was executed by king Antigonus, for being unſeaſonably and imprudently witty. He had been guilty of ſome high crime againſt this king, who it ſeems had but one eye: but, being aſſured by his friends that he ſhould certainly obtain a pardon, as ſoon as he ſhould appear to his majeſty's eyes; "Nay then," cried he, "I am indiſputably a dead man, if thoſe be the "conditions."

Plut. Sympoſ. lib. ii. —Macrob. Saturn. lib. vii. c. 3.

The compoſitions of this poet are diſtinguiſhed among the ancients by the name of "Idylliums," in order to expreſs the ſmallneſs and variety of their natures; they would now be called "Miſcellanies, or poems on ſeveral occaſions." The nine firſt and the eleventh are confeſſed to be true paſtorals, and hence Theocritus has uſually paſſed for nothing more than a paſtoral poet: yet he is manifeſtly robbed of a great part of his fame, if his other poems have not their proper laurels. For though the greater part of his "Idylliums" cannot be called the ſongs of ſhepherds, yet they have certainly their reſpective merits. His paſtorals doubtleſs ought to be conſidered as the foundation of his credit; upon this claim he will be admitted for the finiſher, as well as the inventor of his art, and will be acknowledged to have excelled all his imitators, as much as originals uſually do their copies. He has the ſame advantage in the paſtoral, as Homer had in the epic poeſy; and that was, to make the critics turn his practice into eternal rules, and to meaſure Nature herſelf by his accompliſhed model. And therefore, as to enumerate the glories of heroic poetry is the ſame thing as to caſt up the ſum of Homer's praiſes; ſo to ſet down the beauties of paſtoral verſe is only an indirect way of panegyrizing Theocritus. Indeed, Theocritus has in this reſpect been ſomewhat happier than Homer, as Virgil's Eclogues are confeſſed by all a more unequal imitation of his Idylliums, than his Æneis of the Iliad. Theocritus writes in the Doric dialect, which was very proper for his ſhepherds: "His ruſtic and paſtoral Muſe," ſays Quintilian, "dreads "not only the forum, but even the city." The critic however did not in theſe words mean any reproach to Theocritus, as ſome have fooliſhly conſtrued, for he was too good a judge of propriety, he knew that this did not hinder the poet from being admirable in his way, "admirabilis in genere ſuo," as he expreſsly calls him in the ſame ſentence; nay, he knew that he could not have

Inſt. orat. lib. x. c. 1.

been admirable without this, and would certainly have thought very meanly of moſt modern paſtorals, where ſhepherds and country louts are introduced holding inſipid converſation with all the affected delicacy and refinement of court language and ſentiment.

This poet was firſt publiſhed in folio by Aldus at Venice in 1495, and by Henry Stephens at Paris in 1566, with other Greek poets, and without a Latin verſion: a neat edition alſo in Greek only was printed at Oxford in 1676, 8vo. He was afterwards publiſhed with Latin verſions, and more than once with the Greek ſcholia and the notes of Scaliger, Caſaubon, Heinſius, &c. but the beſt edition is that of Oxford 1699, 8vo. Since the former edition of this work, another edition of Theocritus has been printed at Oxford, 1770, in two volumes 4to.

Bibliotheca Biographica

THEODORE I. king of Corſica, baron Niewhoff, grandee of Spain, baron of England, peer of France, baron of the holy Empire, prince of the Papal throne: for thus he ſtyled himſelf. "A man whoſe claim to royalty," ſays an ingenious author, "was as indiſputable, as the moſt "ancient titles to any monarchy can pretend to be; that "is, the choice of his ſubjects; the voluntary election of "an injured people, who had the common right of man-"kind to freedom, and the uncommon reſolution of de-"termining to be free."

March the 15th, 1736, whilſt the Corſican mal-contents were ſitting in council, an Engliſh veſſel from Tunis, with a paſſport from our conſul there, arrived at a port then in poſſeſſion of the mal-contents. A ſtranger on board this veſſel, who had the appearance of a perſon of diſtinction, no ſooner went on ſhore, but was received with ſingular honours by the principal perſons, who ſaluted him with the titles of excellency, and vice-roy of Corſica. His attendants conſiſted of two officers, a ſecretary, a chaplain, a few domeſtics and Morocco ſlaves. He was conducted to the biſhop's palace; called himſelf lord Theodore, whilſt the chiefs knew more about him than they thought convenient to declare. From the veſſel that brought him were debarked ten pieces of cannon, 4000 fire-locks, 3000 pair of ſhoes, a great quantity of proviſions, and coin to the amount of 200,000 ducats. Two pieces of cannon were placed before his door, and he had 400 ſoldiers poſted for his guard. He created officers, formed twenty-four companies of ſoldiers, diſtributed among the mal-contents the

arms and ſhoes he had brought with him, conferred knighthood on one of the chiefs, appointed another his treaſurer, and profeſſed the Roman Catholic religion. Various conjectures were formed in different courts concerning him; the eldeſt ſon of the pretender, prince Ragotſki, the duke de Ripperda, comte de Bonneval, were each in their turns ſuppoſed to be this ſtranger; all Europe was puzzled; but the country of our ſtranger was ſoon diſcovered: he was in fact a Pruſſian, well known by the name of Theodore Anthony, baron of Niewhoff.

Theodore was a knight of the Teutonic order, had ſucceſſively been in the ſervice of ſeveral German princes, had ſeen Holland, England, France, and Portugal; gained the confidence of the great at Liſbon, and paſſed there for a chargé des affairs from the emperor. This extraordinary man, with an agreeable perſon, had reſolution, ſtrong natural parts, and was capable of any enterprize. He was about fifty years of age. Upon his firſt landing, the chiefs of the Corſicans publicly declared to the people, that it was to him they were to be indebted for their liberties, and that he was arrived in order to deliver the iſland from the tyrannical oppreſſion of the Genoeſe. The general aſſembly offered him the crown, not as any ſudden act into which they had been ſurpriſed, but with all the precaution that people could take to ſecure their freedom and happineſs under it. Theodore, however, contented himſelf with the title of govenor-general. In this quality he aſſembled the people and adminiſtered an oath for preſerving eternal peace among themſelves; and ſeverely did he exact obedience to this law.

He was again offered the title of king: he accepted it the 15th of April 1736, was crowned king of Corſica, and received the oath of fidelity from his principal ſubjects, and the acclamations of all the people. The Genoeſe, alarmed at theſe proceedings, publicly declared him and his adherents guilty of high treaſon; cauſed it to be reported, that he governed in the moſt deſpotic manner, even to the putting to death many principal inhabitants, merely becauſe they were Genoeſe; than which nothing could be more falſe, as appears from his manifeſto, in anſwer to the edict. Theodore, however, having got together near 25000 men, found himſelf maſter of a country, where the Genoeſe durſt not appear: he carried Porto Vecchio, and, May the 3d, blocked up the city of Baſtia, but was ſoon obliged to retire. He then ſeparated his force, was ſuc-

ceſsful in his conqueſts, and came again before Baſtia, which ſoon ſubmitted to him. His court grew brilliant, and he conferred titles of nobility upon his principal courtiers.

Towards July, murmurs were ſpread of great diſſatisfactions, ariſing from the want of Theodore's promiſed ſuccours: on the other hand, a conſiderable armament ſailed from Barcelona, as was ſuppoſed in his favour. At the ſame time France and England ſtrictly forbade their ſubjects to aſſiſt in any way the mal-contents. Sept. the 2d, Theodore preſided at a general aſſembly, and aſſured his ſubjects anew of the ſpeedy arrival of the ſo much wanted ſuccours. Debates ran high; and Theodore was given to underſtand, that before the end of October he muſt reſign the ſovereign authority, or make good his promiſe. He received in the mean time large ſums, but nobody knew whence they came: he armed ſome barques, and chaced thoſe of the Genoeſe which lay near the iſland. He now inſtituted the Order of the Deliverance, in memory of his delivering the country from the dominion of the Genoeſe. The moneys he had received he cauſed to be new coined; and his affairs ſeemed to have a promiſing aſpect; but the ſcene preſently changed.

In the beginning of November, he aſſembled the chiefs; and declared, that he would not keep them any longer in a ſtate of uncertainty, their fidelity and confidence demanding of him the utmoſt efforts in their favour; and that he had determined to find out in perſon the ſuccours he had ſo long expected. The chiefs aſſured him of their determined adherence to his intereſts. He named the principal among them to take the government in his abſence, made all the neceſſary proviſions, and recommended to them union in the ſtrongeſt terms. The chiefs, to the number of forty-ſeven, attended him with the utmoſt reſpect on the day of his departure to the water-ſide, and even on board his veſſel; where, after affectionately embracing them, he took his leave, and they returned on ſhore, and went immediately to their reſpective poſts which he had aſſigned them; a demonſtrative proof this, that he was not forced out of the iſland, did not quit it in diſguſt, or leave it in a manner inconſiſtent with his royal character.

Thus ended the reign of Theodore, who arrived in a few days diſguiſed in the habit of an Abbé at Livorna, and thence,

thence, after a ſhort ſtay, conveyed himſelf nobody knew whither. The next year, however, he appeared at Paris; was ordered to depart the kingdom in 48 hours; precipitately embarked at Rouen, and arrived at Amſterdam, attended by four Italian domeſtics; took up his quarters at an inn; and there two citizens arreſted him, on a claim of 16000 florins. But he ſoon obtained a protection, and found ſome merchants, who engaged to furniſh him with a great quantity of ammunition for his faithful iſlanders. He accordingly went on board a frigate of 52 guns, and 150 men; but was ſoon afterwards ſeized at Naples, in the houſe of the Dutch conſul, and ſent priſoner to the fortreſs of Cueta. This unhappy King, whoſe courage had raiſed him to a throne, not by a ſucceſſion of bloody acts, but by the free choice of an oppreſſed nation, for many years ſtruggled with fortune; and left no means untried, which policy could atempt, to recover his crown. At length he choſe for his retirement this country, where he might enjoy that liberty, which he had ſo vainly endeavoured to fix to his Corſicans; but his ſituation here, by degrees, grew wretched; and he was reduced ſo low, as to be, ſeveral years before his death, a priſoner for debt in the King's-bench.

To the honour of ſome private perſons, a charitable contribution was ſet on foot for him, in 1753; and, in 1757, at the expence of a gentleman, a marble monument was erected to his memory in the church yard of St. Anne's Weſtminſter, with the following inſcription:

Near this place is interred
Theodore King of Corſica;
Who died in this pariſh Dec. 11,
1756,
immediately after leaving
the King's bench priſon,
by the benefit of the act of inſolvency.
In conſequence of which,
he regiſtered his kingdom of Corſica
for the uſe of his creditors.

The grave, great teacher, to a level brings
Heroes and beggars, galley ſlaves, and kings.
But Theodore this moral learn'd ere dead:
Fate pour'd its leſſon on his living head;
Beſtow'd a kingdom, and deny'd him bread.

Fabric. Bibl. Græc. lib. v. c. 11. —Tillemont, Du Pin, Cave, &c.

THEODORET, an illuſtrious writer of the church, was born at Antioch about the year 386, of parents diſtinguiſhed by their piety as well as by their wealth. His birth was accompanied with miracles before and after, which he himſelf relates in his "Religious Hiſtory;" for, if we may believe him, as Du Pin, though a Papiſt, very wiſely puts it, it was by the prayers of a religious man, called Macedonius, that God granted his mother to conceive a ſon, and bring him into the world. When the holy anchorite promiſed her this bleſſing, ſhe engaged herſelf on her part to devote him to God; and accordingly calling him Theodoretus, or rather Theodoritus, which ſignifies either given by God, or devoted to God, he was ſent at ſeven years of age to a monaſtery, where he learned the ſciences, theology, and devotion. He had for his maſters Theodorus of Mopſueſtia, and St. John Chryſoſtom, and made under them a very uncommon progreſs. His learning and goodneſs becoming known to the biſhops of Antioch, they admitted him into holy orders; yet he did not upon that account change either his habitation or manner of living, but found out a way to reconcile the exerciſes of a religious life with the function of a clergyman. After the death of his parents, he diſtributed his whole inheritance to the poor, and reſerved nothing at all to himſelf. The biſhopric of Cyrus becoming vacant about 420, the biſhop of Antioch ordained Theodoret againſt his will, and ſent him to govern that church. Cyrus is a city of Syria, in the province of Euphrateſia, an unpleaſant and barren country, but very populous. The inhabitants commonly ſpake the Syriac tongue, few of them underſtanding Greek; they were almoſt all poor, rude, and barbarous; many of them were engaged in profane ſuperſtitions, or in ſuch groſs errors as rendered them more like Heathens than Chriſtians. The learning and worth of Theodoret, which were really very great, ſeemed to qualify him for a better ſee, yet he remained in this, and diſcharged all the offices of a good biſhop and a good man. He was afterwards engaged in the Neſtorian quarrels, very much againſt his will; but, as ſoon has he could free himſelf, retired to his ſee, ſpent his life in compoſing books and doing good acts, and died there in 457, aged ſeventy and upwards. He wrote "Commentaries upon the Holy Scriptures," an "Eccleſiaſtical Hiſtory," a "Religious Hiſtory, containing the lives and praiſes of thirty monks," and ſeveral other things, which are ſtill extant.

Great encomiums have been beſtowed upon this writer. "Of all the fathers," ſays Du Pin, "who have compoſed "works of different kinds, Theodoret is one of thoſe who "hath ſucceeded the beſt in every kind. Some have been "excellent writers in matters of controverſy, but bad inter-"preters of Scripture; others have been good hiſtorians, "but bad divines; ſome have had good ſucceſs in morality, "who have had no ſkill in doctrinal points; thoſe who "have applied themſelves to confute Paganiſm by their own "principles and authors, have uſually had little knowledge "in the myſteries of our religion; and laſtly, it is very rare "for thoſe who have addicted themſelves to works of piety "to be good critics. Theodoret had all theſe qualities; "and it may be ſaid, that he hath equally deſerved the name "of a good interpreter, divine, hiſtorian, writer in con-"troverſy, apologiſt for religion, and author of works of "piety. But he hath principally excelled in his compoſi-"tions on Holy Scripture; he hath outdone almoſt all other "commentators in that kind, according to the judgement "of the learned Photius. His ſtyle, ſaith that able critic, "is very proper for a commentary; for he explains, in juſt "and ſignificant terms, whatſoever is obſcure and difficult "in the text, and renders the mind more fit to read and "underſtand it by the pleaſantneſs and elegance of his diſ-"courſe. He never wearies his reader with long digreſſions, "but on the contrary labours to inſtruct him clearly, neat-"ly, and methodically, in every thing that ſeems hard. "He never departs from the purity and elegance of the At-"tic dialect, unleſs when he is obliged to ſpeak of abſtruſe "matters, to which the ears are not accuſtomed; for it is "certain that he paſſes over nothing that needs explication; "and it is almoſt impoſſible to find any interpreter who un-"folds all manner of difficulties better, and leaves fewer "things obſcure. We may find many others, who ſpeak "elegantly and explain clearly; but we ſhall find few, who "have forgotten nothing which needed illuſtration, without "being too diffuſe, and without running out into digreſ-"ſions, at leaſt ſuch as are not abſolutely neceſſary to clear "the matter in hand. Yet this is what Theodoret has ob-"ſerved throughout his commentaries, in which he hath "opened the text admirably well by his accurate inquiries."

As this extract from Du Pin may ſeem to ſavour of panegyric a little, we will qualify it with a paſſage from Beauſobre, a learned and judicious critic, who, in the Hiſtory of the Manichees, ſpeaks of this father in the following terms:

"Theodoret

See Jortin's Remarks on eccles. hist. vol. III.

"Theodoret is, in my opinion, one of the moſt valuable "of the fathers. He is learned; he reaſons well, eſpecially "in his dialogues againſt the Greek hereſies of his times: "he is a good literal interpreter of the Scriptures. I can"not help admiring his prudence and moderation, when I "conſider, that he ended his Eccleſiaſtical Hiſtory at the "time when the Neſtorian quarrels, in which he was ſo "deeply intereſted, began. But, I fear, his zeal againſt "heretics impoſed upon him almoſt as much, as his ad"miration for the heroes of the aſcetic life, with whom "he was charmed. Monaſteries have undoubtedly ſent "forth great men into the world; but theſe diſciples of the "monks contracted there in their youth a ſuperſtitious "diſpoſition, which is hardly ever thrown off; and the "weak ſide of this able man ſeems to have been an exceſ"ſive credulity."

The works of Theodoret were publiſhed in Greek and Latin, by father Sirmond at Paris, 1642, in four volumes folio; to which the Jeſuit Garner added, in 1684, a fifth, conſiſting of other pieces, which had never been printed before, of ſuppoſititious pieces, learned diſſertations, and an account of the life, principles, and writings of Theodoret.

The "Eccleſiaſtical Hiſtory" of Theodoret, which is divided into five books, is a kind of ſupplement to Socrates and Sozomen, as being written after theirs, about anno 450. It begins where Euſebius leaves off, that is, at the riſe of the Arian hereſy in 322, and ends with 427, before the beginning of the Neſtorian hereſy. It has been tranſlated and publiſhed by Valeſius, with Euſebius and the other eccleſiaſtical hiſtorians, and republiſhed with additional notes, by Reading, at London 1720, in 3 vols. folio.

See art. EUSEBIUS.

Fabric. Bibl. Græc. vol. I. —Kennet's Lives of the Greek poets.

THEOGNIS, an eminent Greek poet, was born in the 59th Olympiad, or about 550 years before Chriſt. He calls himſelf a Megarian, in one of his verſes; but then he cannot be underſtood of Megara in Sicily, as ſome have imagined; becauſe, when he reckons up his travels, he puts Sicily among the foreign countries he viſited. He means Megara in Achaia, as appears alſo from his own verſes, for he prays the gods to turn away a threatening war from the city of Alcathous; now Ovid calls the ſame Megara, Alcathoe. We have a moral work of his extant, of ſomewhat more than a thouſand lines, which is acknowledged to be an uſeful ſummary of precepts and reflections; which, however, has ſo little of the genius and fire of poetry in it,

De Triſt. lib. 1.

that,

that, as Plutarch ſaid, it may more properly be called Carmen than Poema. In ſhort, theſe Γνῶμαι, Sententiæ, or Precepts, are collected in the ſimpleſt manner, without the leaſt ornament or diſguiſe; and, as we know they were chiefly employed in the inſtruction of children, ſo it is reaſonable to ſuppoſe they were put into verſe, merely for the ſake of aſſiſting the memory. Athenæus reckons this author among the moſt extravagant voluptuaries, and cites ſome of his verſes to juſtify the cenſure; and Suidas, in the account of his works, mentions a piece intituled, "Exhortations, or Admonitions," which he ſays was ſtained with a mixture of impure love and diſhoneſt notions. The verſes we have at preſent are, however, entirely free from any thing of this kind, which has made ſome imagine that they were not left in this good condition by the author, but that the lewd and groſs paſſages may have been taken out, and the void ſpaces filled up with wiſer and graver ſentences. They have been very often printed both with and without Latin verſions, and are to be found in all the collections of the Greek minor poets. In libro de legend. poet.

THEOPHANES (PROKOPOVITCH), an hiſtorian who may be ranked among thoſe to whom Ruſſia is chiefly indebted for the introduction of polite literature, was the ſon of a burgher of Kiof; born in that city June 9, 1681, and baptiſed by the name of Eliſha. Under his uncle Theophanes, rector of the ſeminary in the Bratſkoi convent at Kiof, he commenced his ſtudies, and was well grounded in the rudiments of the Greek, Latin, and Hebrew tongues. Though his uncle died in 1692, he completed his education in that ſeminary; and in 1698, in the eighteenth year of his age, he travelled into Italy. He reſided three years at Rome, where, beſide a competent knowledge of the Italian, he acquired a taſte for the fine arts, and improved himſelf in philoſophy and divinity. Upon his return to Kiof, he read lectures on the Latin and Sclavonian art of poetry in the ſame ſeminary in which he had been educated; and, having aſſumed the monaſtic habit, aſſumed the name of Theophanes. Before he had attained the 25th year of his age, he was appointed præfect, the ſecond office in the ſeminary, and profeſſor of philoſophy. In 1706 he diſtinguiſhed himſelf by ſpeaking a Latin oration before Peter the Great; and ſtill more by a ſermon which, in 1709, he preached before the ſame monarch after the battle of Pultava. Having once attracted Coxe's Travels into Ruſſia, vol. II. p. 139.

the-

the notice, he ſoon acquired the protection of Peter, who was ſo captivated with his great talents, ſuperior learning, and polite addreſs, as to ſelect him for a companion in the enſuing campaign againſt the Turks; a ſure prelude to his future advancement. In 1711 Theophanes was nominated abbot of Bratſkoi, rector of the ſeminary, and profeſſor of divinity. His cenſures againſt the ignorance and indolence of the Ruſſian clergy, and his endeavours to promote a taſte for polite literature among his brethren, rendered him a fit inſtrument in the hands of Peter for the reformation of the church, and the final abolition of the patriarchal dignity. He was placed at the head of the ſynod, of which eccleſiaſtical eſtabliſhment he himſelf drew the plan; was created biſhop of Pleſcof; and in 1720 archbiſhop of the ſame dioceſe: ſoon after the acceſſion of Catharine he was conſecrated archbiſhop of Novogorod and metropolitan of all Ruſſia; and died in 1736. Beſide various ſermons and theological diſquiſitions, he wrote a treatiſe on rhetoric, and on the rules for Latin and Sclavonian poetry; he compoſed verſes in the Latin language; and was author of a "Life of Peter the Great," which unfortunately terminates with the battle of Pultava. In this performance the prelate has, notwithſtanding his natural partiality to his benefactor, avoided thoſe ſcurrilous abuſes of the contrary party, which frequently diſgrace the beſt hiſtories; and has been particularly candid in his account of Sophia. Peter, from a well-grounded experience, had formed ſuch a good opinion of the talents of Theophanes, as to employ him in compoſing the decrees which concerned theological queſtions, and even many which related to civil affairs. Theophanes may be ſaid, not only to have cultivated the ſciences, and to have promoted them during his life, but likewiſe to have left a legacy to his countrymen, for their further progreſs after his deceaſe, by maintaining in his epiſcopal palace fifty boys, whoſe education he ſuperintended: under his auſpices they were inſtructed in foreign languages, and in various branches of polite knowledge, which had been hitherto cenſured by many as profane acquiſitions; thus tranſmitting the rays of learning to illuminate future ages and a diſtant poſterity [A].

THE

[A] For the hiſtory of Theophanes, Mr. Coxe has followed implicitly Muller, whoſe fidelity and accuracy always appear to him unqueſtionable. Monſ. Le Clerc differs from Mr. Muller in relating the earlieſt part of this prelate's

prelate's life. He alſo informs us, that Theophanes perſuaded Peter to introduce the Proteſtant religion into Ruſſia; and that the emperor was inclined to follow his advice, but was prevented by his death. This anecdote Mr. Coxe would not venture to adopt (though he could not controvert it) as the ingenious author has not cited his authority. See Le Clerc's Hiſt. Anc. de Ruſſie, p. 262; and Hiſt. Mod. p. 65. 66.

THEOPHILUS, a writer and biſhop of the primitive church, was born and educated a heathen, and afterwards converted to Chriſtianity. Some have imagined that he is the perſon to whom St. Luke dedicates the "Acts of the Apoſtles," but they were groſsly miſtaken; for this Theophilus was ſo far from being contemporary with St. Luke and the apoſtles, that he was not ordained biſhop of Antioch till anno 170, and he governed this church twelve or thirteen years. He was a vigorous oppoſer of certain heretics of his time, and compoſed a great number of works, all of which are loſt, except three books to Autolycus, a learned Heathen of his acquaintance, who had undertaken to vindicate his own religion againſt that of the Chriſtians. The firſt book is properly a diſcourſe between him and Autolycus, in anſwer to what this Heathen had ſaid againſt Chriſtianity. The ſecond is to convince him of the falſhood of his own, and the truth of the Chriſtian religion. In the third, after having proved that the writings of the Heathens are full of abſurdities and contradictions, he vindicates the doctrine and the lives of the Chriſtians from thoſe falſe and ſcandalous imputations, which were then brought againſt them. And laſtly, at the end of his work, he adds an hiſtorical chronology from the beginning of the world to his own time, to prove, that the hiſtory of Moſes is the ancienteſt and the trueſt; and it appears from this little epitome, how well this author was acquainted with profane hiſtory. Theſe three books are filled with a great variety of curious diſquiſitions concerning the opinions of the poets and philoſophers, and there are but few things in them relating immediately to the doctrines of the Chriſtian religion. Not that Theophilus was ignorant of theſe doctrines; but, having compoſed his works for the conviction of a Pagan, he inſiſted rather on the external evidence or proofs from without, as better adapted, in his opinion, to the purpoſe. His ſtyle is elegant, and the turn of his thought very agreeable; and this little ſpecimen is ſufficient to ſhew, that he was indeed a very eloquent man.

Fabric. Bibl. Græc. lib. v. c. 1.—Cave. Hiſt. literar. vol. I.

The piece is intituled, in the Greek manuſcripts, "The "books of Theophilus to Autolycus, concerning the faith "of

"of the Chriſtians, againſt the malicious detractors of "their religion." They were publiſhed, with a Latin verſion, by Conradus Geſner, at Zurich, in 1546. They were afterwards ſubjoined to Juſtin Martyr's works, printed at Paris in 1615 and 1636; then publiſhed at Oxford, 1684, in 12mo, under the inſpection of Dr. Fell; and, laſtly, by Jo. Chriſt. Wolfius, at Hamburgh, 1723, in 8vo.

It is remarkable, that this patriarch of Antioch was the firſt who applied the term Trinity to expreſs the three perſons in the Godhead.

Diogenes Laertius, de vit. philoſoph.—Fabric. Bibl. Græc. tom. II.

THEOPHRASTUS, a great philoſopher of antiquity, was the ſon of a fuller at Ereſus, a city in Leſbos. His firſt maſter was Leucippus, not the famous Leucippus, who was a ſcholar of Zeno, but of his own town and country: from whence he went to Plato's ſchool at Athens, and afterwards ſettled in Ariſtotle's, where he ſoon diſtinguiſhed himſelf from the reſt of his diſciples. His new maſter, charmed with the readineſs of his wit, and ſweetneſs of his elocution, changed his name, which was Tyrtamus, to that of Euphraſtus, which ſignifies one who ſpeaks well; but this name not ſufficiently expreſſing the great eſtimation he had for the beauty of his genius and language, he called him Theophraſtus, which is "one whoſe language is divine." This agrees with Cicero's ſentiments of this philoſopher, in his book "De claris oratoribus." "Who is there," ſays he, "more fertile than Plato? Philoſophers ſay, that Jupiter "were he to ſpeak Greek, would ſpeak in his manner. "Who more nervous than Ariſtotle? more ſweet than "Theophraſtus?" In ſome of his epiſtles to Atticus, he calls him his friend; and ſays, that his works were familiar to him, and that the reading of them had afforded him abundance of pleaſure. Ariſtotle relates concerning him and Caliſthenes, another of his ſcholars, what Plato had ſaid of Ariſtotle himſelf and Xenocrates, that "Caliſthenes "had a dull invention and ſluggiſh fancy, and that Theo"phraſtus, on the contrary, was ſo ſprightly, acute, and "penetrating, as to comprehend at once all that was to be "known of a thing: ſo that the one wanted ſpurs to prick "him forward, the other reins to hold him in."

It is ſaid that Ariſtotle's ſcholars, obſerving their maſter to grow in years, and with no proſpect of living much longer, begged of him to name his ſucceſſor; and as he had only two perſons in his ſchool on whom the choice could

fall, Menedemus the Rhodian, and Theophraſtus the Leſbian, he determined his choice in the following manner: he ordered wine to be brought him of Rhodes and Leſbos, and taſting of both ſaid, that they were excellent in their kind, the firſt indeed ſtrong, but that of Leſbos more pleaſant, and to which, therefore, he gave the preference: by which his ſcholars underſtood that he ſpake not of the wine, but of his ſucceſſor. Others relate, that Ariſtotle made this choice upon his privately withdrawing from Athens to Chalcis, which he did, leſt the Athenians ſhould proceed againſt him, as they had proceeded againſt Socrates, for having ſpoken irreverently of their gods.

Whatever was the cauſe, Theophraſtus ſucceeded Ariſtotle in the 2d year of the 114th Olympiad, or about 324 before Chriſt, and his name became ſo famous through all Greece, that he had, ſoon after, near two thouſand ſcholars. In the fourth year of the 118th Olympiad, Sophocles, not the tragic poet, but ſon of Amphiclides, who was at that time chief magiſtrate, procured a law to be made, prohibiting, upon pain of death, any philoſopher to teach in the public ſchools, unleſs he was licenſed by the ſenate and people. This law was made under a pretext of regulating the government, and hindering public aſſemblies, but in reality to affront Theophraſtus. By this decree he baniſhed all the philoſophers out of the city, and Theophraſtus among the reſt, but the year following Philo, a diſciple of Ariſtotle, accuſed Sophocles of having acted contrary to law, laid a fine upon him of five hundred talents, and called home the philoſophers; by which means Theophraſtus returning, was reinſtated in his ſchool. He was in this more fortunate than Ariſtotle, who was forced to ſubmit to his proſecutor Eurymedony and he was ſo much honoured by the Athenians, that Agnonides, accuſing him of impiety, very hardly eſcaped from being fined himſelf. And indeed the character given of him is, that he was a man of ſingular prudence, zealous for the public good, laborious, officious, affable, liberal. Plutarch ſays, when Ereſus was oppreſſed with tyrants, who had uſurped the government, that he joined with his countryman Phidias, not the famous ſtatuary, and out of his own eſtate contributed with him to arm thoſe who had been baniſhed, who, re-entering the city, expelled the traitors, and reſtored the whole iſle of Leſbos to its liberty. Plutarch adverſ. Coloten.

His many and excellent accompliſhments did not only acquire him the good-will of the people, but the eſteem and familiarity

arity of kings. He was the friend of Caſſander, ſucceſſor of Arideus, brother to Alexander the Great, in the kingdom of Macedon; and Ptolemy, ſon of Lagus, and firſt king of Egypt, kept a conſtant correſpondence with this philoſopher. At laſt he died, worn out with extreme old age and fatigues: all Greece lamented him, and all the Athenians aſſiſted at his funeral. Cicero ſays, that Theophraſtus "complained of nature, as he lay upon his death-bed, for "having given to deers and crows ſo long a life, which was "uſeleſs to them, while ſhe had allotted men an extreme "ſhort life, though it was of the greateſt conſequence to "them to live long: ſince, if the age of men was extended "to a greater number of years, their lives would be im-"proved by univerſal knowledge, and all arts and ſcien-"ces brought to perfection." And St. Jerom aſſures us, that, "at one hundred and ſeven years of age, Theophraſtus "lamented that he was to die, juſt when he began to "know how to live." But, methinks, he had much more reaſon to complain of philoſophy, for ſuffering him to bemoan himſelf in ſo ridiculous a manner, and for not having taught him to think more juſtly and worthily of the natural order and conſtitution of things. Men ſpend long lives in ſuperfluous and vain purſuits, and then complain they have not time enough for neceſſary acquiſitions: whereas they have, as it is very reaſonable to ſuppoſe, more than enough to acquire all that belongs to the perfection and happineſs of their natures. Theophraſtus talked much better ſenſe to his ſcholars, when they came to him juſt before he died, and aſked him if he had any thing to ſay to them: "Nothing," anſwered he, "but that the life of man loſeth "many pleaſures for the ſake of glory; that nothing is "more unprofitable than the love of fame, which pro-"miſeth great things at a diſtance, but deceiveth in the "poſſeſſion: therefore, my diſciples, be content. If "you can contemn the eſteem of men, which, conſi-"dering how it is uſually beſtowed, is not worth hav-"ing, you will ſave a great deal of trouble and weari-"ſomeneſs: and if it abate not your endeavours, honour "may ſtill happen to be your reward. Remember only, "that in life there are many uſeleſs things, and but few "which tend to a ſolid good." Theſe were his laſt words, and wiſe ones too.

Tuſculan. quæſt. lib. III.

In imitation of his maſter Ariſtotle, he compoſed an infinite number of works; and, indeed, we do not find that any of the ancients exceeded him in this reſpect. Dio-

genes

genes Laertius reckons up more than two hundred different tracts, and the ſubjects of which they treated; but the greateſt part are loſt. Thoſe that remain are, nine books of the "Hiſtory of plants;" ſix of the "Cauſes "of plants;" a book "Of ſtones;" "Of winds;" "Of fire;" "Of honey;" "Of the ſigns of fair wea-"ther;" "Of the ſigns of tempeſts;" "Of the ſigns of "rain;" "Of ſmells;" "Of ſweat;" "Of the vertigo;" "Of wearineſs;" "Of the relaxation of the nerves;" "Of ſwooning;" "Of fiſh which live out of water;" "Of animals which change their colour;" "Of animals "which are born ſuddenly;" "Of animals ſubject to "envy;" and, "The characters of men." Theſe are what remain of his writings: among which the laſt, namely, "The characters of men," has been by far the oftenеſt printed, and the moſt read; as indeed it is fitted to entertain all readers, while the reſt belong only to the men of ſcience.

THEVENOT (MELCHISEDEC), librarian to the king of France, and a celebrated writer of travels, was born at Paris in 1621, and had ſcarcely gone through his academical ſtudies, when he diſcovered a ſtrong paſſion for viſiting foreign countries. At firſt he ſaw only part of Europe; but then he took great care to procure very particular informations and memoirs from thoſe who had travelled over other parts of the globe, and out of thoſe compoſed his "Voyages and Travels." He laid down, among other things, ſome rules, together with the invention of an inſtrument, for the better finding out of the longitude, and the declination of the loadſtone; and ſome have thought, that theſe are the beſt things in his works, ſince travels related at ſecond-hand can never be thought of any great authority or moment; not but that Thevenot travelled enough to relate ſome things upon his own knowledge. Another paſſion in him, equally ſtrong with that for travelling, was to collect ſcarce books in all ſciences, eſpecially in philoſophy, mathematics, and hiſtory; and in this he may be ſaid to have ſpent his whole life. When he had the care of the king's library, though it is one of the beſt furniſhed in Europe, he found two thouſand volumes wanting in it, which he had in his own. Beſides printed books, he brought a great many manuſcripts in French, Engliſh, Spaniſh, Italian, Latin, Greek, Hebrew, Syriac, Arabic, Turkiſh, and Perſic. The marbles preſented to him by Journal des ſçavans, tom. XX.

Mr. Nointel, at his return from his embaſſy to Conſtantinople, upon which there are bas-reliefs and inſcriptions of almoſt two thouſands years old, may be reckoned among the curioſities of his library. He ſpent moſt of his time among his books, without aiming at any poſt of figure or profit; however, he had two honourable employments; for he aſſiſted at a conclave held after the death of pope Innocent X. and was the French king's envoy at Genoa. He was attacked with what is called a flow fever in 1692, and died October the 28th the ſame year at the age of ſeventy-one. According to the account given, he managed himſelf very improperly in this illneſs; for he diminiſhed his ſtrength by abſtinence, while he ſhould have increaſed it with hearty food and ſtrong wines, which was yet the more neceſſary on account of his great age. "Thevenot's Travels into "the Levant, &c." were publiſhed in Engliſh, in the year 1687, folio, they had been publiſhed in French, at Paris, 1663, folio.

THIRLBY (STYAN), LL.D. a very ingenious and learned Engliſh critic, was the ſon of Mr. Thirlby, vicar of St. Margaret's in Leiceſter, and born about 1692.* He received his education firſt at Leiceſter, under the Rev. Mr. Kilby, from whoſe ſchool he was ſent in three years to Jeſus College, Cambridge, and ſhewed early in life great promiſes of excellence. From his mental abilities no ſmall degree of future eminence was preſaged: but the fond hopes of his friends were unfortunately defeated by a temper which was naturally indolent and quarrelſome, and by an unhappy addiction to drinking. Among his early productions of ingenuity was a Greek copy of verſes on the Queen of Sheba's viſit to Solomon. He publiſhed "An An- "ſwer to Mr. Whiſton's Seventeen Suſpicions concerning "Athanaſius, in his Hiſtorical Preface, 1712 [A];" and obtained a fellowſhip of his college by the expreſs deſire of Dr. Aſhton, who ſaid "he had had the honour of ſtudying with "him when young:" though he afterwards ſpoke very contemptuouſly of him [B] as the editor of "Juſtin Martyr," which appeared in 1723, in folio; and the dedication to which has always been conſidered as a maſterly production, in ſtyle particularly. Thus far Mr Thirlby went on in the

Anecdotes of Bowyer, p. 31; enlarged by ſubſequent communications.

[A] "Written by one very young, "and, he may add, at ſuch broken "hours as many neceſſary avocations "and a very unſettled ſtate of health "would ſuffer him to beſtow upon "them." PREFACE.—It appears by another tract in this controverſy, that Mr. Thirlby was then "about 20 years old."

[B] The proof of this aſſertion reſts on an hitherto unprinted letter of Dr. Aſhton, annexed to this article, p. 164.

Divinity

Divinity line; but his verſatility led him to try the round of what are called the learned profeſſions. His next purſuit was phyſic, and for a while he was called "Doctor." He then ſtudied the civil law, in which he lectured *while* the late Sir Edward Walpole was his pupil; but he was a careleſs tutor, ſcarcely ever reading lectures. The late learned Dr. Jortin, who was one of his pupils, was very early in life recommended by him to tranſlate ſome of Euſtathius's notes for the uſe of "Pope's Homer," and complained "that Pope, having accepted and approved his performance, "never teſtified any curioſity or deſire to ſee him [c]." The civil law line diſpleaſing him, he applied to common law, and had chambers taken for him in the Temple by his friend Andrew Reid, with a view of being entered of that ſociety, and being called to the bar; but of this ſcheme he likewiſe grew weary. He came, however, to London, to the houſe of his friend Sir Edward Walpole, who procured for him the office of a king's waiter in the port of London, in May, 1741, a ſinecure place, worth about 100l. per annum. Whilſt in Sir Edward's houſe, he kept a miſcellaneous book of memorables, containing whatever was ſaid or done amiſs by Sir Edward or any part of his family. The remainder of his days were paſſed in private lodgings, where he lived very retired, ſeeing only a few friends, and *indulging occaſionally* in exceſſive drinking, being ſometimes in a ſtate of intoxication for five or ſix weeks together; and, as is uſual with ſuch men, appeared to be ſo even when ſober; and in his cups he was jealous and quarrelſome. An acquaintance who found him one day in the ſtreets haranguing the crowd, and took him home by gentle violence, was afterwards highly eſteemed by Thirlby for not relating the ſtory. He contributed ſome notes to Theobald's Shakſpeare; and afterwards talked of an edition of his own; and Dr. Jortin undertook to read over that Poet, with a view to mark the paſſages where he had either imitated Greek and Latin writers, or at leaſt had fallen into the ſame thoughts and expreſſions. Dr. Thirlby dropt his deſign; but left a Shakſpeare, with ſome abuſive remarks on Warburton in the margin of the firſt volume, and a very few attempts at emendations; which Sir Edward Walpole, to whom he bequeathed all his books and papers, lent to Dr. Johnſon when he was preparing his valuable edition of "Shakſpeare" for the preſs; and the name of Thirlby appears in it as a commentator. He died Dec. 19, 1753.

[c] See Dr. Johnſon's Life of Pope, firſt ed. p. 65; and ſee alſo a Letter of Fenton, in the "Additions to Pope." Vol. II, p. 116.

As the edition of "Juſtin Martyr" was the *magnum opus* of Dr. Thirlby, and he is a writer of whom ſo little has ever hitherto been ſaid, this article ſhall be enlarged with the opinions of ſome eminent ſcholars on that performance.

"The learned Mr. Thirlby, fellow of Jeſus college, is "publiſhing a new edition of 'Juſtin Martyr's two Apo-"logies,' and his 'Dialogue with Trypho the Jew.' The "Greek text will be printed exactly according to R. Ste-"phens's edition. The verſion is Langus's, corrected in "innumerable places. On the ſame page with the text and "verſion are printed the notes and emendations of the "Editor, with ſelect notes of all the former editors, "viz. of Scaliger, Caſaubon, Salmaſius, Capellus, Va-"ſius, and other learned men. The moſt ſelected places "have been collated with the MS. from which R. Ste-"phens's edition was taken, and the variations are in-"ſerted in their proper places. At the end are biſhop Pear-"ſon's notes from the margin of his book, and Dr. Da-"vis's notes upon the firſt 'Apology;' both now firſt "printed." Mr. BOWYER, in "Bibliotheca Literaria," N°. I. p. 47.

"You are much miſtaken in thinking Thirlby wants "ſome money from you (though in truth he wants): you "are only taken in to adorn his triumph by a letter of "applauſe, though I think you may ſpare that too; for "he is ſet forth in his coach, with great oſtentation, to "viſit his patron. I have not had the patience to read all "his dedication, but have ſeen enough to obſerve, that "it is ſtuffed with ſelf-conceit, and an inſolent contempt "of others, Bentley eſpecially, whom he again points out "in p. 18 [D]. He ſticks not to fling ſcorn upon Juſtin

[D] He treats Dr. Bentley in that page with the higheſt contempt, as he had done before in his preface. He treats Meric Caſaubon and Iſaac Voſſius in a manner not much different; and of the learned Dr. Grabe he ſpeaks in his Preface as follows: "Grabius "vir bonus, nec indoctus fuit, et in "ſcriptis patrum apprime verſatus, cri-"ticus non fuit, neque eſſe potuit, ut-"pote neque ingenio, neque judicio, "neque ſi verum dicere licet doctrinâ, "ſatis ad eam rem inſtructus." How different is this from the character given him by that learned and truly good man Mr. Nelſon, in his "Life "of Biſhop Bull," p. 402. "But who can mention Dr. Grabe without a deep and particular concern for ſo great a man, in the very prime of his age, when we expected to reap the fruits of his indefatigable ſtudies, which were chiefly converſant about Chriſtian antiquities, and who, by an eminent author (Dr. Hickes), is very aptly compared to a great and mighty prince, who dying, leaves behind him many plans of noble and curious buildings, foundations of others; others erected above ground, ſome half, others almoſt, and others perfectly finiſhed. Such are the remains left us by this great maſter-builder, as may appear by the catalogue of his Manuſcripts. Still

"himself, as a trifling writer, beneath his dignity to con-
"sider, and so absurd a reasoner as only *pessimæ lituræ*
"can mend. I have read about sixty pages of his per-
"formance, and am really ashamed to find so much self-suf-
"ficiency, and insufficiency. I am almost provoked to turn
"critick myself, and let me tempt you to a little laughter,
"by promising to shew you some conceits upon Justin;
"which are under no name in Thirlby's edition." *Dr. Charles Ashton to Dean Moss*, 1723, *MS.*

"I think somebody has told me, that 'Justin Martyr's
"Apology' has been lately published from Dr. Ashton's
"papers; by whom I know not. His 'Hierocles' shews, that
"Needham was not equal to that work: has this the same
"view with regard to Thirlby? That man was lost to the
"republick of letters very surprizingly; he went off, and
"returned no more." *Mr. Clarke of Chichester to Mr. Bowyer, March* 10, 1768.

Still the learned, who could best judge of his great talents, readily offer him that incense of praise, which is justly due to his profound erudition; whereby he was qualified to enlighten the dark and obscure parts of ecclesiastical history, to trace the original frame and state of the Christian church, and to restore the sacred volumes, the pillars of our faith, to their primitive perfection." Dr. Ashton, *MS. Letter, as above.*

THOMAS (William), D. D. bishop of Worcester, was son of Mr. John Thomas, a linen-draper in the city of Bristol, who lived in a house of his own on the bridge in the said town, where our venerable bishop was born on Thursday, February 2, 1613, and baptized in St. Nicholas church in that city, on the Friday following. He was of a very ancient and noble family, as appears by a pedigree taken out of the Heralds-office by William Thomas lord bishop of Worcester in 1688, to prove his right to the Herbert arms; it begins with Henry Fitz Herbert, chamberlain to king Henry the first, from whom descended Thomas ap William of Carmardhen, whose son was William Thomas, great grandfather to the bishop, he was allied likewise to lord Ferrers of Groby, to William Vesci lord of Kyldare, to Robert Ufford earl of Suffolk, and to many other noble families, as appears by the pedigree: his mother was Elizabeth Blount, descended from the Blounts of Eldersfield in this county, which family had considerable estates in Eldersfield, Staunton, Turley, and Dimock: her uncle Thomas Blount was an eminent lawyer in the

History of Worcestershire, by Dr. Nash, vol. II. p. clviii.

city of Briſtol, who, dying without iſſue, left a conſiderable part of his fortune to his niece, a woman of great modeſty, piety and virtue, and to whom her ſon William paid a very dutiful reſpect, and was a great comfort after the deceaſe of his father: his grandfather, William Thomas, was recorder of Caermarthen, where he and his family had for a long time lived in great credit; and the earl of Worthampton, then lord preſident of Wales, gave him this character, "that he was the wiſeſt and moſt prudent "perſon he ever knew member of a corporation:" this gentleman, after the death of their ſon, undertook the care of his grandſon; which truſt he executed with the greateſt care and attention, placing him under the tuition of Mr. Morgan Owen, maſter of the public ſchool at Caermarthen, afterwards biſhop of Llandaff: here he continued till he went to St. John's College, Oxford, in the ſixteenth year of his age, in Michaelmas term 1629; from hence he removed to Jeſus College, where he took his degree of B. A. 1632, and ſoon after was choſen fellow of the college, and appointed tutor by the principal: here, according to the faſhion of the times, he ſtudied much ſchool philoſophy and divinity, epitomiſing with his own hand all the works of Ariſtotle: he took his degree of M. A. Feb. 12, 1634, was ordained deacon by John Bancroft, biſhop of Oxford, at Chriſt Church, June 4, 1637, and prieſt in the year following at the ſame place, and by the ſame biſhop. Soon after he was appointed vicar of Penbryn, in Cardiganſhire, and chaplain to the earl of Northumberland, who preſented him to the vicarage of Laugharn, with the rectory of Lanſedurnen annexed. This preſentation being diſputed, he determined to give it up; but the earl encouraged him to perſevere, aſſuring him that he would be at all the expence and trouble: in conſequence of which, the diſpute was ſoon ended, and Mr. Thomas inſtituted: here he determined to reſide, having no other thoughts or deſigns but how beſt to perform his duty; and that he might be more fixed, and finding the inconveniences of a ſolitary ſingle life, he reſolved to marry; the perſon he choſe was Blanch Samyne, daughter of Mr. Peter Samyne, a Dutch merchant in Lyme-ſtreet, London, of an ancient and good family, by whom he had eight children, William, who died young, Peter, John, Blanch, Bridget, William, Sarah, and Elizabeth. Here he religiouſly performed every duty of a pariſh prieſt, eſteeming

his

his employment not a trade, but a truſt, till about the year 1644, a party of the parliament horſe came to Laugharn, and enquired whether that Popiſh prieſt Mr. Thomas was ſtill there, and whether he continued reading the liturgy, and praying for the queen; and one of them adding, that he ſhould go to church next Sunday, and if Mr. Thomas perſevered in praying for that drab of the whore of Babylon, he would certainly piſtol him. Upon this Mr. Thomas's friends earneſtly preſſed him to abſent himſelf; but he refuſed, thinking it would be a neglect of duty: he no ſooner began the ſervice, but the ſoldiers came and placed themſelves in the next pew to him, and when he prayed for the queen, one of them ſnatched the book out of his hand, and threw it at his head, ſaying, "What "do you mean by praying for a whore and a rogue?" The preacher bore it with patience and compoſure; but the ſoldier who had committed the affront was inſtantly ſeized with ſuch anxiety and compunction, that his companions were forced to carry him away. Mr. Thomas continued the ſervice, and delivered the ſermon with his uſual emphaſis and propriety; and when he returned to his houſe, he there found the ſoldiers ready to beg his pardon, and deſiring his prayers to God for them. When this happened, he was about 33 years old. Soon after, the parliament committee deprived him of the living of Laugharn; and though a principal member of that body had been his pupil and particular friend, yet he refuſed to ſhew him any favour, ſaying. "If he was his father, he would do "him no ſervice unleſs he would take the covenant." From this time till the Reſtoration, Mr. Thomas endured great hardſhips, being a ſufferer to the amount of above fifteen hundred pounds, and for the common ſupport of his family obliged to teach a private ſchool in the country; and though his friends often made him liberal preſents, yet his wife and numerous family were frequently in want of common neceſſaries.

At the Reſtoration Mr. Thomas was re-inſtated in his living, and by the king's letters patent made chanter of St. David's: in this year he took his doctor's degree in divinity, carrying with him a letter from the chancellor, who ſaid thus of him: "I have heard of his great worth and "deſerts, as well in reſpect of his learning and orthodox "judgement, as of his moſt exemplary life and converſation." In the year 1661, he was preſented to the rectory of Llanbeder in the Valley, in the county of Pembroke, by

lord chancellor Hyde, and made chaplain to the duke of York, whom he attended in his voyage to Dunkirk, in whoſe family he continued ſome time, and with whom he was in one of the ſea engagements againſt the Dutch. By the intereſt of the duke and the chancellor he was promoted to the deanry of Worceſter, Nov. 25, 1665, in the room of Dr. Thomas Warmeſtry, deceaſed. Here, though a ſtranger, he behaved himſelf in ſuch a manner as to gain the affections of all the gentlemen of the county, particularly the duke of Beaufort, lord Windſor, afterwards created earl of Plymouth, and Sir John Pakington: the laſt, that he might enjoy more of his company, preſented him to the rectory of Hampton Lovet in the beginning of the year 1670. Upon this he quitted his living at Laughern, and removed his family to Hampton; here he enjoyed an eaſy and pleaſant retirement, and he was often heard to ſay that this was the pleaſanteſt part of his life, and that here he had more quiet and ſatisfaction within himſelf than when he was afterwards in the higheſt order of the church: here he found time to ſearch into antiquity, to enlarge his mind, and to enrich it with fruitful knowledge: but his pleaſures were not without alloy, for, during his reſidence here in the year 1677, his beloved wife died, and was buried in one of the ſide ailes of the cathedral church of Worceſter. In this year alſo he was promoted to the ſee of St. David's, and held the deanry of Worceſter in commendam. He was very acceptable to the gentry and clergy of that dioceſe; he had been bred up among them, ſpake their language, and had been a fellow-ſufferer with many of them in the late troubleſome times: his behaviour confirmed their expectations, his generous temper agreed with theirs, but his chief concern was not ſo much to pleaſe their humours, as to correct their morals, and ſave their ſouls, to promote true piety and goodneſs, and to ſow the ſeeds of holineſs among them; he began to repair the palaces at Brecknock and Aberguilly; he preached frequently in ſeveral parts of his dioceſe in the language of the country, and was very inſtrumental in promoting the tranſlation of the Bible into Welſh; he endeavoured all he could to remove the cathedral ſervice from St. David's to Caermarthen; the former being a place of no trade, little frequented, ſituated in a corner of the kingdom, twelve long miles from any market town, the cathedral ruinous, the biſhop's palace quite demoliſhed, no reſidence kept, the canons never attending except to receive their revenues, and not one ſhilling

ling laid out in repairing the cathedral after the Reſtoration. On the contrary, Caermarthen he knew to be a rich, populous town; the great church capable of being made decent and handſome, and the epiſcopal houſe of Aberguilly very near, where the biſhop conſtantly reſided. On thoſe motives he ſet about the work very heartily, but met with the ſame ſucceſs as biſhop Barlow had done before. See Heylin's *Hiſt. of the Reformation*, p. 54, 2d. ed.

Having been biſhop of St. David's ſix years, he was tranſlated to the ſee of Worceſter in the place of biſhop Fleetwood: as ſoon as he knew of this appointment, his lordſhip, who never was a lover of money, deſiſted from any further treaty with ſeveral tenants of the biſhoprick of St. David's, and refuſed very conſiderable fines, afterwards received by biſhop Womack. He came to Worceſter Auguſt 1683, and was conducted to his palace by the gentry and clergy of his dioceſe, where they were entertained very handſomely, and ever after found a plentiful table and hearty welcome; he being always of opinion that, in order to amend the morals of the people, the firſt ſtep was to gain their acquaintance and affection. Upon this principle, he was a great lover of hoſpitality and charity, the poor of the neighbourhood were daily fed at his door, and he ſent proviſions twice a week to the common priſon, beſides very large ſums given where he ſaw occaſion: ſome may think he carried this matter to exceſs, for though he frequently was heard to ſay, "he dreaded debt as a ſin," through his extenſive charity, and the neceſſary calls of a numerous family, he ſometimes brought himſelf to the verge of it, he laid not up for himſelf or his children; and, when charged by ſeveral for not providing for his own houſehold, his anſwer always was, "that no biſhop or prieſt was to enrich himſelf with, or raiſe his family out of the revenues of the church; that the ſacred canons forbade it; and that for his part he was reſolved that none of his ſhould be the richer for them, as he was only God's ſteward, and bound to diſpenſe them to his glory in works of charity and piety." He was extremely careful what perſons he ordained; his cenſures were alſo expreſſed in the ſofteſt words, and with an humble air of ſuch tenderneſs and brotherly compaſſion as always gained the more ingenuous, and left the incorrigible without excuſe. He conſtantly attended ſix o'clock prayers in the cathedral, ſo long as his health would permit; and upon complaint from archbiſhop Sheldon, dated June 4, 1670, that the duties of reading the church ſervice and adminiſtering the ſacraments were too much

much neglected by dignified perſons, "the deans and ca-"nons, as if it were an office below them, and left for the "moſt part to be performed by their vicars or petty "canons, to the offence of the church's friends, and the "advantage of lectaries, and their own juſt reproach;" he, together with the prebendaries, ſo ordered the reſidence, that one or two of them generally officiated at the communion. The biſhop, at his firſt viſitation of the dean and chapter, by his own authority, and their concurrence, procured a chapter act to be made, to oblige the prebendaries to be reſident two at a time in every month; this being done with the concurrence of Dr. Hickes, the then dean, and Dr. Hopkins, a worthy prebendary of the church, paſſed without the leaſt apppearance of uneaſineſs in any one member of the ſociety. The money, which at former viſitations was uſually expended in entertaining the biſhops, he ordered to be laid out in books for the library, and entertained the church at his own charge; he was beſides a conſiderable benefactor to the library, the books about this time being brought from an inconvenient room on the ſouth ſide of the church, and placed in the chapter-houſe, a very elegant room capable of containing a noble collection of books [A]: indeed it has at preſent a very valuable collection in ſome branches, and it has been much wiſhed, particularly by biſhop Johnſon, that the uſe of the books ſhould not be confined to the members of the church only, but that here ſhould be a provincial library for the uſe of every literary gentleman in the country, that a good fire ſhould be kept all the winter, and a librarian with a proper ſalary appointed to attend: a fund for this might eaſily be raiſed; even the money ſpent at the audit dinners would be nearly ſufficient: if this ſcheme was carried into execution, as the room is one of the beſt calculated for the purpoſe, ſo the collection would ſoon grow to be the beſt in England, except thoſe of the univerſities, and two or three others; as every gentleman in the county and neighbourhood, who had any curious books, would rejoice to depoſite them in ſuch ſafe hands. But to return to our good biſhop: he often was preſent in the Conſiſtory court, which tended to prevent the frivolous ſuits, and expedite the dilatory proceedings which at that time were much complained of. In the year 1683, Archbiſhop Sancroft wrote a letter to the biſhop, complaining of a cuſtom which

[A] See Dr. Hopkins's Life, prefixed to his Sermons.

then

then and for many years after continued, of preaching the ſermon in the body of the cathedral, the prayers being read in the choir: the origin of this cuſtom was, that as there was no ſermon in the pariſh churches, the ſeveral pariſhioners might, after their own prayers, attend the ſermon of ſome eminent preacher in the cathedral. He was a great patron of the French Proteſtants, and contributed largely to their ſupport.—In the year 1687, when the king made his progreſs through part of England, the biſhop ſent his ſervant to Bath, to invite his majeſty to his palace at Worceſter, where he had the honour of entertaining him the 23d day of Auguſt, the eve of St. Bartholomew. He met him at the gate of his palace, attended by his clergy, and in a ſhort Latin ſpeech welcomed him to the city. His majeſty walked upon a large piece of white broad cloth of the manufacture of the city, all ſtrewed with flowers, which reached from the palace gate to the ſtairs leading up to the great hall: as he went along, he ſaid, "My Lord, this "looks like Whitehall." Having refreſhed himſelf after his journey, he went to ſee the cathedral, the Dean attending his majeſty to the college gate, from whence he went to ſee the curioſities of the town, and among the reſt, was ſhewn where the battle was fought between Oliver and his royal brother, who from thence made a narrow eſcape; his majeſty being forced to alight from his horſe to get into Sidbury gate, and a cry being made for a horſe to remount the king, one Mr. William Bagnal, who then lived in Sidbury, turned out his own horſe ready ſaddled, upon which his majeſty fled through St. Martin's gate, and ſo to Boſcobel, to a daughter of this Mr. Bagnal. Dr. Thomas, when Dean of Worceſter, married his eldeſt ſon.

The next morning, being the feaſt of St. Bartholomew, the king went to hear maſs at the Popiſh chapel, built at his acceſſion to the crown, on the eaſt ſide of the Foregate-ſtreet, attended by the mayor and aldermen, whom, when they came to the gate of the chapel, his majeſty aſked, if they would not go in with him; to which the mayor with a becoming ſpirit replied, "I think we have attended your "majeſty too far already." This worthy magiſtrate, who preferred his religion, and duty to his country, to every other conſideration, ſhould have his name recorded in letters of gold: Dr. Naſh took pains to find out who it was, and believes it to be either Thomas Bearcroft or Thomas Sherwin; the former was elected by the new charter, the latter by the old charter reſtored. Upon this anſwer made

by

by the mayor, the king went into the Popiſh chapel; and the mayor, with all the Proteſtants who attended him, went to the college church, where, when divine ſervice was ended, the biſhop waited on his majeſty till dinner came in, and the meat being ſet on the table, he offered to ſay grace; upon which the king was pleaſed to ſay, he would ſpare him that trouble, for he had a chaplain of his own, upon which the good old man withdrew, not without tears in his eyes. As ſoon as the dinner was over, his majeſty proceeded in his progreſs to Ludlow, having expreſſed himſelf well pleaſed with the attendance of the gentlemen of the county, and his entertainment by the biſhop, which, his lordſhip ſays in a private letter to a friend, tho' very chargeable to him, yet he did not grudge it, as he hoped he had done the church ſome credit by it; the white broad cloth on which his majeſty walked from the palace gate to the ſtairs leading to the great hall, coſt his lordſhip 27l. it was rolled up after his majeſty, and taken away by his attendants as belonging to his wardrobe.

While the king was at Worceſter, the neighbouring Diſſenters of all denominations ſent their addreſſes to him, which the Earl of Plymouth, being lord lieutenant, was to receive, and to deliver to the king. When he brought the two firſt, the king aſked him what religion the men who brought them were of. "Indeed, Sir," replied the lord lieutenant, "I did not aſk them; but I know by their looks "they are neither of your religion, nor mine." But now the good biſhop's troubles drew on apace; the penal laws againſt Non-conformiſts were ſuſpended; and May 4, 1688, the king ordered the biſhops to take care that his declaration ſhould be read in the neighbourhood of London, on the 20th and 27th of the ſaid month, and in all other churches and chapels the third and tenth of June. The archbiſhop and ſix biſhops preſented a petition againſt it; the conſequence of which was, that they were ſent to the Tower; this was great grief to the biſhop, not that he was concerned for any fault or miſbehaviour of his brethren, or for the calamity that had befallen them, for he often wiſhed that he had been with them, to bear his teſtimony in ſo good a cauſe, and to have a ſhare with them in their honourable ſufferings, but he was troubled to think on that impending ſtorm which he foreſaw might fall on the church: however, both he and the dean (Dr. Hickes) reſolved not to diſperſe the declaration, and ſignified to all the clergy his utter diſlike of it. Soon after he received a letter from court,

containing

containing a reprimand for not obeying the king's orders; the anſwer to which, as he himſelf ſays, was ſincere without any tincture of colluſion, but declaratory of his firm reſolution not to comply. Upon king William's acceſſion, his ill health would not allow him to attend the convention; and indeed he never approved of the Prince of Orange's being declared king, and much leſs of that act which obliged all perſons to take oaths of allegiance to king William and queen Mary, or to forfeit their offices, their livings, and their temporal ſubſiſtence; for his own part, he was reſolved to forſake all, rather than act contrary to his former oaths and homage which he had paid to king James; and altho' he writes to Kettlewell, and ſays, "If my heart "do not deceive me, and God's grace do not fail me, I "think I could ſuffer at a ſtake, rather than take this oath," yet I do not find that he uſed any perſuaſions to prevent others from taking it, only freely gave his opinion, and adviſed them ſincerely to conſult their own conſciences; this was what he ſaid to the clergy, and when a grandſon of his, Dr. William Thomas, of whom we ſhall ſpeak hereafter, then a ſtudent in Trinity College, Cambridge, conſulted him on this critical point, he left him to his own liberty, and the feelings of his own conſcience: and in one of his ſermons he ſays, "An humble man ſubmits, ſuſpects his "own judgement, hath a venerable eſteem for his ſuperi- "ors; if ſtartled by any conſtitutions in church and ſtate, "he frequently prays, ſeriouſly diſcourſes, modeſtly coun- "ſels with others; if after all expedients he remains diſſa- "tisfied, if he cannot ſwim with the ſtream, he will not "trouble the waters."

The limited time for taking the oaths drawing near, he prepared himſelf for leaving the palace, and vacating the ſee: he had agreed with Mr. Martin, the then vicar of Wolverly, to come and live with him: and he wrote to Dr. Stillingfleet, telling him that he would uſe all his intereſt that he might ſucceed him. Whilſt he was thus preparing all things for his retirement, God was pleaſed to prepare better for him, for, about the 20th of June, after a very ſevere fit of the gout, he grew coninually weaker and weaker, though his friends did not think him in any immediate danger; however, the biſhop perceiving himſelf decaying, on Sunday 23d received the ſacrament in his own chapel; on Monday all his ſervants were called in, and he gave every one of them his bleſſing; that night he endeavoured to ſleep, but in vain; his daughter-in-law Mrs.

Anne Thomas ſat up with him, and was much edified by him, for the moſt part of that reſtleſs night he ſpent in ejaculations, and prayers to God, that he would be pleaſed to releaſe him from his miſeries, and troubles of this vain world: there was no weight or clog on his conſcience; death did not appear at all troubleſome to him, the ſting was gone, his earneſt deſire was to depart, and be with Chriſt. Thus he ſpent the few remaining hours of his life, being ſenſible to the laſt; but, growing ſtill weaker and weaker, like an expiring taper, about three o'clock the next day, being the 25th, he patiently ſubmitted to the ſtroke of death, and reſigned his ſpirit into the hands of God that gave it.

He died in the 76th year of his age; and according to his own appointment lies buried at the north-eaſt corner of the cloyſters of Worceſter cathedral, at the bottom of the ſteps as you enter the ſouth door, being uſed to ſay that the church was for the living, and not for the dead; his funeral was ordered by himſelf, as many old men going before his corpſe cloathed in black as he was years old when he died. The inſcription ordered by himſelf, was agreable to his extraordinary humility, "Depoſitum Gulielmi Thomas S. T. P. "olim Decani Wigornienſis indigni, poſtea Epiſcopi "Minevenſis indignioris, tandem Epiſcopi Wigornienſis "indigniſſimi, meritis tamen Chriſti reſurrectionis ad vitam "æternam candidati." Something further was added afterwards by Dean Hickes, and a marble monument placed within the church by his youngeſt ſon, Mr. William Thomas, of Hackney.

His whole eſtate amounted to but 800l.

He left behind him two ſons, John and William, and five grandchildren, four by his daughter Elizabeth, who married Mr. Jonathan Andrews of Barnes-hall near Worceſter, and one by his ſon John, who was the Worceſterſhire antiquary, of whom we ſhall preſently ſpeak further.

He publiſhed in his life-time "An apology for the church "of England, 1678-9," 8vo. "A ſermon preached at Caer-"marthen aſſizes," printed 1657. "The Mammon of unrighteouſneſs," a ſermon preached at the cathedral church of Worceſter when he was in a very languiſhing ſtate of health, his "Letter to his Clergy," and an imperfect work intituled "Roman Oracles ſilenced," were publiſhed after his death. All theſe ſhew him to be a good biſhop and induſtrious divine, but not a writer of parts or genius; his ſtyle is harſher and more antiquated than moſt writers of his

his time; but his matter ſhews the ſimplicity, the humility, the goodneſs of his heart; for meekneſs and unaffected humility were the chief ornaments of his ſoul; theſe rendered him peaceable and quiet, patient of contradiction, and contented in all conditions, the ſame eaſy man when ſequeſtered as when biſhop; and with the ſame tranquillity and chearfulneſs of mind he prepared to lay down his biſhoprick, as in his younger years he had done his carriage: he was never known to have been in a paſſion: when dean of Worceſter, one of the prebendaries in chapter fell into a ſudden and violent emotion upon no great provocation, which made the dean ſay to him, "Brother, "brother, God give you more patience." To which the angry gentleman replied, "Mr. Dean, Mr. Dean, God "give you more paſſion." The good man made no reply, but by a ſmile. His memory was very good, for though he penned his ſermons with great accuracy, yet he always delivered them *memoriter*: he was of a ſtature ſomewhat tall and ſlender, of a long viſage, his forehead large, his countenance graceful, and his aſpect venerable. the conſtitution of his body in his younger years ſtrong and healthful, though afterwards much broken by frequent infirmities, particularly the gout, to frequent and violent fits of which he was ſubject for upwards of four and twenty years, which diſorder would much ſooner have brought him to an end, had not been checked by his great temperance and regular abſtinence.

THOMAS (WILLIAM), born in the year 1670, was grandſon to the biſhop, and only ſon of John Thomas and Mary Bagnall; which Mary was daughter to Mr. Bagnall, who lived in Sidbury, in the city of Worceſter, and was ſo inſtrumental in ſaving the life of Charles II. by furniſhing him with a horſe, ſaddle and bridle, whereon he fled to Boſcobel after the battle of Worceſter. Our antiquary, William, as was obſerved before, inherited but little from his grandfather. He was educated at Weſtminſter ſchool, from whence he was elected to Trinity college, Cambridge, June 25, 1688, being then 17 years old, as appears by the account of admiſſions in that college: here he took his maſter's degree, and ſoon after went into orders: he had the living of Exal in Warwickſhire given him by the intereſt of lord Somers, to whom he was diſtantly related: at Atherſton in the ſame county he had a conſiderable eſtate, as he had likewiſe at the Grange near Todding-

History of Worceſterſhire, by Dr. Naſh, vol. II. p. clviii.

ton in Glouceſterſhire; the former came to him by his wife, the latter by his unkle William Thomas.

Queen Anne was well diſpoſed to him, and made many enquiries after him, his grandfather the biſhop having been formerly her preceptor; but he declined preferment or attendance at court. He married Elizabeth Carter, only daughter of George Carter, Eſq; of Brill in the county of Bucks, with whom he had a conſiderable fortune. By her he had a numerous iſſue, nine daughters and five ſons; of the latter one only ſurvived him about eight years, and died unmarried: of the daughters one only is now alive (1784) and unmarried. Elizabeth married George Wingfield, Eſq; of Lippard near Worceſter, and left one ſon George, who married Anne, only daughter of T. Boſtock, D. D. canon of Windſor, and is now living. For the education of his numerous family, Dr. Thomas wiſhed to come to Worceſter, which he accordingly did in 1721, and in the year 1723 was preſented to the Rectory of St. Nicholas in that city by biſhop Hough, to whom he dedicated "Antiquitates Prioratus majoris Malvernæ," printed 1725, his edition of "Dugdale's Watwickſhire in 1730," and likewiſe his "Survey of the cathedral church of Worceſter, printed 1736:" to Dugdale he made many large and valuable additions, and it is now deſervedly a book of great price [A].

In

[A] One reaſon of the high price of Sir William Dugdale's works may be learned from the following letter.

"For my much honoured friend Sir Thomas Delvis at Dodington, Cheſhire."

"Honoured Sir, Your ſervant Mr. Rope this day enquiring of me from you when I ſhould go towards London, intimating your inclinations to come into thoſe parts; I thought it fit to acquaint you hereby, that I ſhall go upon this day ſevennight; but I think not to make above ten days ſtay there, my chief buſineſs being to ſettle my books and papers, with what elſe was ſaved from the late dreadful fire at Mr. Aſhmole's chamber in Middle Temple-lane, where I ſhall lodge during my ſtay there. I intend to bring down with me all thoſe tranſcripts from your old evidences, and upon my return to perfect that buſineſs before Chriſtmas, wiſhing heartily that you were here, if it were but one day and two nights, that I might confer with you and conſult about it. When I return, I will adverтiſe you thereof by a letter. I have had a very grievous loſſe there by this woeful fire in my own particular: for though my ſtudy was ſaved, as were the books of our public office; I loſt about 300 of my books of the 'Hiſtory of Fenns,' and ſome of the 'Monaſticons;' all which were in the rooms above my lodgings; beſides ſome conſiderable houſhold goods and furniture. But my greateſt loſſe was in Foſter-lane at my printer's, where the whole impreſſion, within a very few that were ſent and given to my friends and delivered to ſome bookſellers, of my laſt book entituled 'Origines Judiciales' (whereof I ſent Mr. Crow of Utchinton one) as alſo the greateſt part of Sir Henry Spelman's 'Gloſſary and Councells' which are unſold,

In his younger years, namely in 1700, he travelled to France and Italy, where he contracted a particular intimacy with Sir John Pakington; he was well ſkilled in the Greek and Latin languages, to which he added the French and Italian: he likewiſe made himſelf maſter of the Saxon, a taſk at that time not ſo eaſy as at preſent, when we have a good Dictionary and a good Grammar; the former would have ſaved him great labour, as Dr. Naſh ſaw one he made himſelf for his own uſe, which coſt him great pains: indeed his induſtry was amazing, hardly allowing himſelf time for ſleep, meats, or amuſement. He fully intended, if Providence had ſpread his life, to have publiſhed the Hiſtory of Worceſterſhire, and with this view had carefully examined and tranſcribed many of the regiſters of the biſhops, and the church of Worceſter. To theſe his labours Dr. Naſh owns *himſelf* much indebted, and ſays, he ſhould be highly ungrateful if he did not take every opportunity of acknowledging his obligations. He viſited likewiſe every church in the county about 50 years ago, which, together with the church gatherings of old Habingdon, were of great ſervice to Dr. Naſh, by explaining defaced arms and obliterated inſcriptions: indeed the account of the painted glaſs is chiefly taken from their MSS. as it is now, by time and other accidents, almoſt all broken, or rendered unintelligible, by the glaziers. He died July 26, 1738, aged 68, and his buried in the cloyſters of Worceſter cathedral, near his grandfarther.

"ſold, and wherein I was to have had "my ſhare in regard of my extraordi- "nary paynes in perfecting the latter "and care of the preſs, was conſumed "by fire. This is a ſad ſtory! but there "is no help but patience. Sir, I be- "ſeech you to preſent my beſt ſer- "vice to my worthy friends and "good neighbours, I mean Sir Tho- "mas Mainwaring and Mr. Crew; "and if you ſhall pleaſe to take a "journey hither upon my return from "London, I ſhall take it for a high "favour; reſting Your much obliged "ſervant, W. DUGDALE. "Blythe-hall near Coleſhill, 15th Oct. "1669."

THOMAS (Mrs.), known to the world by the name of Corinna, was born in 1675; and, after a life of ill health and misfortunes, died Feb. 3, 1730, in her 56th year, and was buried in the church of St. Bride. Amongſt her other misfortunes, ſhe laboured under the diſpleaſure of Pope, whom ſhe had offended, and who took care to place her in his "Dunciad." He once paid her a viſit, in company with Henry Cromwell, Eſq; whoſe letters, by ſome accident, fell into her hands, with ſome of Pope's anſwers. As ſoon as

Memoirs of Mrs. Thomas's life, prefixed to a volume of letters between her and Mr. Gwynnet Cibber's Lives. vol. IV.

as that gentleman died, Curll found means to wheedle them from her, and immediately committed them to the preſs; which ſo enraged Pope, that he never forgave her. Corinna, conſidered as an authoreſs, is of the ſecond rate: ſhe had not ſo much wit as Mrs. Behn, or Mrs. Manley, nor ſo happy a gift at intellectual painting; but her poetry is ſoft and delicate, her letters ſprightly and entertaining. Her poems were publiſhed after her death, by Curll; and two volumes of letters which paſſed between her and Mr. Gwynnet, who was to have been her huſband, but died before matters could be accompliſhed.

The Life of Mr. James Thomſon, by Patrick Murdoch, printed before his works in 1762.

THOMSON (James), an excellent Britiſh poet, was the ſon of a miniſter in Scotland, and born at Ednam, in the ſhire of Roxburgh, Sept. the 11th, 1700. He gave early marks of genius, which was diſcoverable through the rudeneſs of his puerile eſſays; and, after the uſual courſe of ſchool education at Jedburgh, was ſent to the univerſity of Edinburgh. In the ſecond year of his admiſſion, his ſtudies were for ſome time interrupted by the death of his father; but his mother ſoon after repaired with her family, which was very numerous, to Edinburgh, where ſhe lived in a decent frugal manner, till her favourite ſon had not only finiſhed his academical courſe, but was even diſtinguiſhed and patroniſed as a man of genius. Though the ſtudy of poetry was about this time become pretty general in Scotland, the beſt Engliſh authors being univerſally read, and imitations of them attempted, yet taſte had made little progreſs; the major part criticiſed according to rules and forms, and thus were very able to diſcern the inaccuracies of a poet, while all his fire and enthuſiaſm eſcaped their notice. Thomſon believed that he deſerved better judges than theſe, and therefore began to turn his views towards London, which an accident ſoon after intirely determined him to.

The divinity-chair at Edinburgh was then filled by Mr. Hamilton, whoſe lectures our author attending about a year, there was preſcribed to him, for the ſubject of an exerciſe, a pſalm, in which the power and majeſty of God are celebrated. Of this pſalm he gave a paraphraſe and illuſtration, as the nature of the exerciſe required, but in a ſtyle ſo highly poetical, that it ſurpriſed the whole audience. Mr. Hamilton complimented him upon the performance; but at the ſame time told him, ſmiling, that if he thought of being uſeful in the miniſtry, he muſt keep a ſtricter rein upon his imagination,

imagination, and expreſs himſelf in language more intelligible to an ordinary congregation. Thomſon concluded from this, that his expectations from the ſtudy of theology might be very precarious, even though the church had been more his free choice than it probably was: ſo that, having ſoon after received ſome encouragement from a lady of quality, a friend of his mother, then in London, he quickly prepared himſelf for his journey: and although this encouragement ended in nothing beneficial, it ſerved then for a good pretext, to cover the imprudence of committing himſelf to the wide world, unfriended and unpatroniſed, and with the ſlender ſtock of money he was then poſſeſſed of.

But his merit did not lie long concealed. Mr. Forbes, afterwards lord preſident of the ſeſſion, received him very kindly, and recommended him to ſome of his friends, particularly to Mr. Aikman, whoſe premature death he has with great affection commemorated, in a copy of verſes written on that occaſion. The good reception he met with wherever he was introduced emboldened him to riſque the publication of his "Winter," in March 1726, which was no ſooner read than univerſally admired; and from that time his acquaintance was courted by all men of taſte. Dr. Rundle, afterwards biſhop of Derry, received him into his intimate confidence and friendſhip; promoted his character every where; introduced him to his great friend the lord chancellor Talbot; and ſome years after, when the eldeſt ſon of that nobleman was to make his tour of travelling, recommended Mr. Thomſon as a proper companion for him. His affection and gratitude to Dr. Rundle are finely expreſſed, in his poem to the memory of lord Talbot. Mean while, our poet's chief care had been, in return for the public favour, to finiſh the plan which their wiſhes laid out for him; and the expectations which his "Winter" had raiſed were fully ſatisfied by the ſucceſſive publication of the other ſeaſons; of "Summer," in 1727; of "Spring," in 1728; and of "Autumn," in a 4to edition of his works, in 1730.

Beſides theſe, and his tragedy of "Sophoniſba," written and acted with applauſe in 1729, Thomſon had in 1727 publiſhed his "Poem to the memory of ſir Iſaac Newton," then lately deceaſed. The ſame year, the reſentment of our merchants, for the interruption of their trade by the Spaniards in America, running very high, Thomſon zealouſly took part in it, and wrote his poem "Britannia,"

to rouſe the nation to revenge. His poetical purſuits were now to be interrupted by his attendance on the honourable Mr. Charles Talbot in his travels, with whom he viſited moſt of the courts and capital cities of Europe. How particular and judicious his obſervations abroad were, appears from his poem on "Liberty," in five parts, thus intituled, "Ancient and modern Italy compared;" "Greece;" "Rome;" "Britain;" "The Proſpect." While he was writing the fifth part of "Liberty," he received a ſevere ſhock, by the death of his noble friend and fellow-traveller; and this was ſoon followed by another ſeverer ſtill, and of more general concern, the death of lord Talbot himſelf; which Thomſon ſo pathetically laments, in the poem dedicated to his memory. At the ſame time, he found himſelf from an eaſy ſubſiſtency reduced to a ſtate of precarious dependence, in which he paſſed the remainder of his life, excepting only the two laſt years of it, during which he enjoyed the place of ſurveyor-general of the Leeward iſlands, procured for him by the generous friendſhip of lord Lyttelton. Immediately upon his return to England with Mr. Talbot, the chancellor had made him his ſecretary of briefs, a place of little attendance, ſuiting his retired indolent way of life, and equal to all his wants. This place fell with his patron; yet could not his genius be depreſſed, or his temper hurt, by this reverſe of fortune. He reſumed, in time, his uſual chearfulneſs, and never altered one article in his way of living, which, though ſimple, was genial and elegant. The profits ariſing from his works were not inconſiderable; his "Tragedy of Agamemnon," acted in 1738, yielded a good ſum.

But his chief dependence, during this long interval, was on the protection and bounty of his royal highneſs Frederic prince of Wales, who, upon the recommendation of lord Lyttelton, then his chief favourite, ſettled on him an handſome allowance, and always received him very graciouſly. It happened, however, that the favour of his royal highneſs was, in one inſtance, of ſome prejudice to Mr. Thomſon, in the refuſal of a licence for his "Tragedy of Edward "and Eleanora, which he had prepared for the ſtage in 1739. This proceeded from the miſunderſtandings, which then ſubſiſted between the court of the prince of Wales and that of the king his father. His next dramatic performance was the Maſque of Alfred, written jointly with Mr. Mallet, who was his good friend on many occaſions, by command of the prince of Wales, for the entertainment of his royal highneſs's

highneſs's court at his ſummer reſidence. In 1745, his Tancred and Sigiſmunda, taken from the novel in Gil Blas, was performed with applauſe. He had, in the mean time, been finiſhing his "Caſtle of Indolence," an allegorical poem, in two cantos; the ſtanza which he uſes in this work is that of Spenſer, borrowed from the Italian poets. This was the laſt piece Thomſon himſelf publiſhed, his tragedy of "Coriolanus" being only prepared for the theatre, when a fever ſeized him, and deprived the world of a very good man, as well as of a very good poet. His death happened Aug. the 27th, 1748. His executors were the lord Lyttelton and Mr. Mitchel; and by their intereſt the orphan play, "Coriolanus," was brought on the ſtage to the beſt advantage: from the profits of which, and from the ſale of his manuſcripts and other effects, all demands were duly ſatisfied, and a handſome ſum remitted to his ſiſters. His remains were depoſited in the church of Richmond, under a plain ſtone, without any inſcription.

Thomſon himſelf hints, ſomewhere in his works, that his exterior was not the moſt promiſing, his make being rather robuſt than graceful; and his worſt appearance was, when he was ſeen walking alone, in a thoughtful mood; but when a friend accoſted him, and entered into converſation, he would inſtantly brighten into a moſt amiable aſpect, his features no longer the ſame, and his eye darting a peculiar animated fire. He had improved his taſte upon the beſt originals, ancient and modern, but could not bear to write what was not ſtrictly his own. What he borrows from the ancients, he gives us in an avowed faithful paraphraſe, or tranſlation, as we ſee in a few paſſages taken from Virgil; and in that beautiful picture from the Elder Pliny, where the courſe and gradual increaſe of the Nile are figured by the ſtages of a man's life. The autumn was his favourite ſeaſon for poetical compoſition, and the deep ſilence of the night the time he commonly choſe for ſuch ſtudies: ſo that he would often be heard walking in his ſtudy till near morning, humming over, in his way, what he was to correct and write out the next day. The amuſements of his leiſure hours were civil and natural hiſtory, voyages, and the beſt relations of travellers; and, had his ſituation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exerciſe. Although he performed on no inſtrument, he was paſſion-

ately fond of muſic, and would ſometimes liſten a full hour at his window to the nightingales in Richmond-gardens. Nor was his taſte leſs exquiſite in the arts of painting, ſculpture, and architecture. In his travels, he had ſeen all the moſt celebrated monuments of antiquity, and the beſt productions of modern art, and had ſtudied them ſo minutely, and with ſo true a judgement, that, in ſome of his deſcriptions in the poem of "Liberty," we have the maſter-pieces there mentioned, placed in a ſtronger light, perhaps, than if we ſaw them with our eyes. As for the more diſtinguiſhing qualities of his mind and heart, they are better repreſented in his writings, than they can be by the pen of any biographer. There his love of mankind, of his country and friends; his devotion to the Supreme Being, founded on the moſt elevated and juſt conceptions of his operations and providence, ſhine out in every page. So unbounded was his tenderneſs of heart, that it took in even the brute creation; he was extremely tender towards his own ſpecies. He is not indeed known, through his whole life, to have given any perſon one moment's pain by his writings, or otherwiſe. He took no part in the poetical ſquabbles of his time, and ſo was reſpected and left undiſturbed by both ſides. Theſe amiable virtues, this divine temper of mind, did not fail of their due reward: the beſt and greateſt men of his time honoured him with their friendſhip and protection; the applauſe of the public attended all his productions; his friends loved him with an enthuſiaſtic ardour, and ſincerely lamented his untimely death.

As a writer, he is entitled to one praiſe of the higheſt kind; his mode of thinking, and of expreſſing his thoughts, is original. His blank verſe is no more the blank verſe of Milton, or of any other poet, than the rhymes of Prior are the rhymes of Cowley. His numbers, his pauſes, his diction, are of his own growth, without tranſcription, without imitation. He thinks in a peculiar train, and he thinks always as a man of genius; he looks round on Nature and on Life with the eye which Nature beſtows only on a poet; the eye that diſtinguiſhes, in every thing repreſented to its view, whatever there is on which imagination can delight to be detained, and with a mind that at once comprehends the vaſt, and attends to the minute. The reader of the "Seaſons" wonders that he never ſaw before what Thomſon ſhews him, and that he never yet has felt what Thomſon impreſſes. His is one of

of the works in which blank verſe ſeems properly uſed; Thomſon's wide expanſion of general views, and his enumeration of circumſtantial varieties, would have been obſtructed and embarraſſed by the frequent inperfections of the ſenſe, which are the neceſſary effects of rhyme. His deſcriptions of extended ſcenes and general effects bring before us the whole magnificence of Nature, whether pleaſing or dreadful. The gaiety of Spring, the ſplendour of Summer, the tranquillity of Autumn, and the horror of Winter, take in their turns poſſeſſion of the mind. The poet leads us through the appearances of things as they are ſucceſſively varied by the viciſſitudes of the year, and imparts to us ſo much of the enthuſiaſm, that our thoughts expand with his imagery, and kindle with his ſentiments. Nor is the naturaliſt without his part in the entertainment; for he is aſſiſted to recollect and to combine, to arrange his diſcoveries, and to amplify the ſphere of his contemplation. The great defect of the "Seaſons" is want of method; but for this I know not that there was any remedy. Of many appearances ſubſiſting all at once, no rule can be given why one ſhould be mentioned before another; yet the memory wants the help of order, and the curioſity is not excited by ſuſpence or expectation. His diction is in the higheſt degree florid and luxuriant, ſuch as may be ſaid to be to his images and thoughts both *their luſtre* and their ſhade; ſuch as inveſts them with ſplendour, through which perhaps they are not always eaſily diſcerned. It is too exuberant, and ſometimes may be charged with filling the ear more than the mind.

THORESBY (RALPH), an eminent antiquary, was born at Leeds in Yorkſhire, 1658, and was the ſon of a reputable merchant there. The father was poſſeſſed of a good ſhare of learning, and had a peculiar turn to the knowledge of antiquities; which being inherited by the ſon, he employed his leiſure hours in viſiting remarkable places, copying monumental inſcriptions, ſtudying their hiſtory, and particularly collecting accounts of Proteſtant benefactions. His father, deſigning him for his own buſineſs, ſent him in 1678 to Rotterdam, in order to learn the Dutch and French languages, and to be perfected in mercantile accompliſhments; but he was obliged to return the year following, on account of his health. On the death of his father, in 1680, he entered on his buſineſs: Biographica Britannica.

and, though merchandize was his profession, yet learning and antiquities were his great delight; and they took so firm a possession of his heart, that, contenting himself with a moderate patrimony, he made those researches the great employment of his life. There is a circumstance relating to him, in the unhappy times under James II, which we cannot pass over. He had been bred among the Presbyterians, but, never imbibing any of their rigid principles, had always occasionally conformed to the established church: and now, when Popery began to threaten the nation, more frequently attended its worship, with a view of promoting an union among the Protestants for their mutual preservation. His Presbyterian pastor was highly displeased with his compliance, and treated him with a very indecent zeal. This prompted Thoresby to examine more closely the arguments on both sides, and to apply to his diocesan and friend abp. Sharp (who by the way had a good taste for coins and medals, and collected a curious cabinet of them), who treated him very affectionately, and by letters and personal conversation settled him in full communion with the established church.

Thoresby was well respected by the clergy and gentry of his town and neighbourhood, and by all the eminent virtuoso's and men of learning of his time. It would be almost endless to enumerate the assistances which he gave in one way or other to the works of the learned. When Gibson published his new edition of Camden's Britannia, he wrote notes and additional observations on the West-riding of Yorkshire for the use of it; and transmitted above a hundred of his coins to Mr. Obadiah Walker, who undertook that province which related to the Roman, British and Saxon monies. Hearne often acknowledged in print the favour of his correspondence. He communicated to Strype some original letters in his collection. He imparted to Calamy memoirs of several northern divines for his abridgement of "Baxter's Life and Times;" as he did also of the worthy royalists to Walker, for his "Sufferings of the Clergy;" which was published as an antidote to Calamy's book, esteeming good men of all parties worthy to have their names and characters transmitted to posterity. His skill in heraldry and genealogy rendered him a very serviceable correspondent to Collins in his "Peerage of England." By these kindnesses, sweetened with the easiness of access to his own cabinet, he always found the like easy admission to those of others; which gave him frequent opportunities

opportunities of enlarging his collection, far beyond what could have been expected from a private perſon, not wealthy. He commenced an early friendſhip with the celebrated naturaliſt Dr Martin Liſter. To this friend he ſent an account of ſome Roman antiquities, he had diſcovered in Yorkſhire, which being communicated by him and Dr. Gale, dean of York, to the royal ſociety, obtained him a fellowſhip of that learned body in 1697: and the great number of his papers, in their Tranſactions, relating to ancient Roman and Saxon monuments in the North of England, with notes upon them, and the inſcriptions of coins, &c. ſhew how deſerving he was of that honour.

He died, 1725, in his 68th year, and was interred among his anceſtors in St. Peter's church at Leedes. His character for learning is beſt ſeen in the books he publiſhed, which ſhew him to have been a great maſter of the hiſtory and antiquities of his own county; to attain which, it became neceſſary for him to be ſkilled, as he was, in genealogy and heraldry. He appears from theſe books to have been alſo an induſtrious biographer: but that which ſets his reputation the higheſt as a ſcholar, was his uncommon knowledge of coins and medals. He had long formed a deſign of doing honour to his native town and its environs, by writing the hiſtory thereof; and had accumulated a vaſt quantity of materials for the work, which was publiſhed in 1714, under the title of "Ducatus Leodienſis; or, The "Topography of Leedes and the Parts adjacent." To which is ſubjoined, "Muſeum Thoreſbianum; or, a Ca"talogue of the Antiquities, &c. in the Repoſitory of Ralph "Thoreſby Gent. &c." In the former piece, he frequently refers to the hiſtorical part, intended for giving a view of the ſtate of the northern parts of the kingdom during the dark ages of the Britons and Romans; and of the alterations afterwards made by the Saxons, Danes, and Normans: and he proceeded ſo far, as to bring his narration in a fair copy nearly to the end of the ſixth century, illuſtrating and confirming his hiſtory by his coins. This curious unfiniſhed manuſcript is inſerted in the Biographia Britannica, in order to excite ſome able hand to carry it on, and compleat the noble deſign of the author. His advancement in years hindering him from completing this work, he contented himſelf with committing to the preſs his "Vicaria Leodienſis: or, The Hiſtory of the Church "of Leedes, &c. which was publiſhed in 1724, 8vo.

The

The ſubject of this work being narrow and confined, he has enriched it with obſervations on the original of parochial churches, and the ancient manner of building them; as alſo on the old way of paſſing eſtates by delivery of pledges, ſubſcription of golden croſſes, pendent ſeals, &c: and, beſides the memoirs of many worthy divines ſucceſſively vicars of Leedes, he hath added the lives of the doctors Matthew Hutton, Edwyn Sandys, Tobie Matthew, John Thoreſby, abps. of York, and of Henry earl of Huntingdon.

Lives of painters who have lived ſince, or were omitted by De Piles, by J. B.

THORNHILL (ſir James), an eminent Engliſh painter, was born in 1676. He was the ſon of a gentleman of an ancient family and eſtate in Dorſetſhire; but the father's ill conduct having reduced him to ſell his eſtate, the ſon was under a neceſſity of ſeeking for a profeſſion that might ſupport him. He came to London, where the famous phyſician Sydenham, who was his uncle, ſupplied him with the neceſſary aſſiſtances for ſtudying under a ſmiddling painter. Such a maſter, however, doing but little for him, he was driven to truſt to his own judgement and application; and having naturally genius and taſte, he made, by the ſtrength of theſe, a ſurpriſing progreſs in the art of painting. He travelled through Holland and Flanders, from whence he went into France, where he bought ſeveral good pictures; amongſt others, a [illegible] of Annibal Carrache, and the hiſtory of Tancred by Pouſſin. If he had ſeen Italy, his works would have had more delicacy and correctneſs. His only view in travelling ſeemed to be, acquiring a knowledge of the taſtes of different nations, and buying up good pictures, in which he was very curious. Thornhill's merit ſoon ſpread his character, and raiſed his reputation to the higheſt pitch. Queen Anne appointed him to paint, in the dome of St. Paul's, the hiſtory of that ſaint, which he executed in a grand and beautiful manner, on eight pannels, in two colours, relieved with gold: her majeſty alſo nominated him her firſt hiſtory-painter. He afterwards executed ſeveral public works, particularly at Hampton-court, where he painted an apartment, in which the queen and prince George of Denmark her huſband are repreſented allegorically; as alſo another piece painted entirely on the wall, where the ſame ſubject is treated in a different manner. The other parts of the paintings there are done by Antonio Verrio, the Neapolitan.

These great works, having eſtabliſhed his reputation, procured him much employment among people of quality and fortune. His maſter-piece is the refectory and ſaloon of the ſailors hoſpital at Greenwich. The paſſage to this refectory is through a veſtibule, where ſir James has repreſented, in two colours, the winds in the cupola, and on the walls boys, who ſuſtain pannels to receive the inſcription of the names of the benefactors. From thence you aſcend into the refectory, which is a fine gallery, very lofty, in the middle of which king William and queen Mary are allegorically repreſented ſitting, and attended by the Virtues and Love, who ſupports the ſcepter; the monarch appears giving peace to Europe. The twelve ſigns of the zodiac ſurround the great oval in which he is painted; the four ſeaſons are ſeen above: laſtly, Apollo drawn by his four horſes, making his tour through the zodiac. The painter has repreſented in the angles the four elements, and the coloſſal figures that ſupport the baluſtrade, where the portraits of thoſe able mathematicians, that have perfected the art of navigation, are painted, ſuch as Tycho Brahe, Copernicus, and Newton. The cieling is all by his own hand; but he employed a Polander to aſſiſt him in painting the walls, which he has adorned with thoſe that are ſuitable to the intention of the fabric, ſuch as Liberality, Hoſpitality, and Charity. The ſaloon above is not ſo beautiful as the cieling; you aſcend to it by ſeveral ſteps. The cieling repreſents queen Anne and prince George of Denmark, ſurrounded with heroic virtues; Neptune and his train bringing their marine preſents, and the four quarters of the world preſenting themſelves in divers attitudes, to admire them. George I. is painted on the wall facing the entry, ſitting with all his family around him. On the left hand is the landing of king William, on the right that of king George I. at Greenwich. Theſe great works would have been certainly more eſteemed, if they had all been done by Sir James Thornhill's own hand, they are entirely from his deſigns; but one cannot help, in looking at them, criticiſing their incorrectneſs; one would even wiſh there were fewer figures. Theſe works diſplay a true genius in their author, and a great judgement and knowledge in treating the allegory, talents which muſt neceſſarily produce great and rich compoſitions.

As Sir James had acquired a conſiderable fortune, he laid out part of it profitably, in buying back the eſtate his father

father had ſold, and in rebuilding a beautiful houſe, where he uſed to live in ſummer-time. He was knighted by king George the Second; but, by the iniquity of the times, he had the honour to be turned out from his public employment, in company with the great Sir Chriſtopher Wren, to make room for perſons of far inferior abilities: after which, to amuſe himſelf, he continued to paint ſeveral pictures. The ill treatment he met with was thought to have impaired his health; and at laſt, after a year's ſickneſs, he died, 1732, aged 56, in the ſame place where he was born. By his marriage he left a ſon, and a daughter married to the celebrated Hogarth. His perſon was well made, and of an agreeable humour. He was ſeveral years in parliament, and was choſen F. R. S. He deſigned a great deal from practice, with a great facility of pencil. His genius, ſo well turned for hiſtory and allegory, was no leſs ſo for portrait, landſkip, and architecture; he even practiſed the laſt ſcience as a man of buſineſs, having built ſeveral houſes. He had a fine collection of deſigns of great maſters, which he had got together with diligence, and which did honour to his taſte; theſe he ſhewed very readily to ſtrangers. There are a ſet of prints engraved after the paintings on the cupola of St Paul's.

Thuanus de vita ſua, at the end of his Hiſtory.—Niceron, Memoires, &c. tom. ix.

THUANUS (JACOBUS AUGUSTUS), or JAQUES-AUGUSTE DE THOU, an illuſtrious hiſtorian of France, was ſon of a firſt preſident of the parliament of Paris, and born there 9th of October 1553. He was ſo exceeding weakly and infirm in his infancy, that there was no hope of rearing him for the five firſt years of his life; and to this it is owing, that abundantly more care was taken to preſerve his body, than to cultivate his mind, although he then appeared to be a boy of uncommon talents; for he was not addicted to the amuſements of childhood, but aimed at ſomething higher, and would divert himſelf with drawing and painting, for which he had always a very good taſte. When he was ten years old, he was put to books, and placed in the college of Bourgogne; but in leſs than a year he was attacked with a violent fever, and taken home. The phyſicians gave him over for many months; but he recovered, and applied again to books, though with great moderation; for his conſtitution was not able to undergo the leaſt fatigue. He was afterwards under the care

care of private tutors; and regard ſeems to have been had, in the choice of them, to the weakneſs of his nature, as well as to the improvement of his underſtanding; for they were phyſicians, and ſucceſſively four of them. Then he ſtudied under Dionyſius Lambinus, and Joannes Pellerinus, which laſt was profeſſor of the Greek language in the College-royal.

In 1570, he went to Orleans, to purſue the law; and there the writings of Cujacius inſpired him with ſuch an eſteem for that celebrated profeſſor, that he quitted Orleans, and repaired to him into Dauphiné. He ſtopped upon the road at Bourges ſix months, for the ſake of hearing the famous civilian Hotomanus; and then proceeded to Valence, where Cujacius was reading lectures. Here he met with Joſeph Scaliger, who was then upon a viſit to Cujacius; and made a friendſhip with him, which he cultivated ever after with the greateſt care. His father, unwilling to have him long at a diſtance from him, recalled him in about a year; and he returned to Paris ſome time before that terrible maſſacre of the Proteſtants, which was perpetrated on St. Bartholomew's day in 1572. As he was deſigned for the church, he went to live with his uncle Nicholas de Thou, who, being juſt made biſhop of Chartres, reſigned to him a canonry of Notre Dame. He began now to collect that library, which afterwards became ſo famous. In 1573, he accompanied Paul de Foix into Italy, and viſited the principal towns, cultivating acquaintance with the learned as he paſſed. On his return to Paris, he applied himſelf to reading, for four years: but this, he uſed to ſay, was not of that uſe to him, as converſing with learned men, which he did daily. About the end of 1576, when civil tumults threatened the ſtate, Mr. de Thou was employed in certain negotiations, which he executed ſo well, as to eſtabliſh the reputation of a man fit for buſineſs. He afterwards went into the Low-Countries, and in 1578 was made counſellor-clerk to the parliament; an honourable poſt, but accepted by him with reluctance, on account of his great love for retirement and ſtudy. In 1579, he accompained his elder brother to the baths of Plombieres in Lorrain; and this gentleman dying, he ſoon after quitted the eccleſiaſtical ſtate.

The plague beginning at Paris in 1580, he retired to Touraine, and took an opportunity of ſeeing Normandy and Bretagne; and on his return to Paris, after the plague ſtopped, was ſent with other counſellors in parliament to adminiſter

adminiſter juſtice in Guyenne. He came again to Paris in 1582, and had the misfortune to arrive not till the day after his father was buried; to make amends, however, for not being able to pay his laſt devoirs to him, he erected a moſt noble monument to his memory, and adorned it with eloges written by the firſt wits of the age. In 1584, he was made maſter of the requeſts; and at that time, late as it may ſeem, entered upon a new courſe of ſtudy. He took into his houſe Breſſieu, the profeſſor royal of mathematics; and under his direction applied, this year and the following, to read the Greek Euclid with the notes of Proclus. The affection which the cardinal de Vendome had conceived for him induced him to ſpend ſome time at court; but this affection abating, he withdrew from a place he did not at all like, and devoted himſelf intirely to the compoſing his Hiſtory, which he had begun two years before. In 1587, he took a wife, having firſt by the official of Paris been thoroughly abſolved from all eccleſiaſtical engagements; for he had taken the four leſſer orders. He loſt his mother in 1588; and other troubles of a more public kind exerciſed him this year. The ſpirit of the league had ſeized Paris, and obliged Henry III. to quit the city. Thuanus followed this prince, and went by his order into Normandy, to ſound the governors and magiſtrates; to acquaint them with what had happened at Paris; to confirm them in their duty; and to make known his intentions of aſſembling the ſtates. Upon his return, he was made a counſellor of ſtate.

During the holding the ſtates at Blois, he returned to Paris, where he was in danger of loſing his life; for the news of the duke of Guiſe's death arriving, all who were of known attachment to the king were obliged to hide themſelves. Thuanus was among them, but happily eſcaped under the diſguiſe of a ſoldier. He repaired to the king, who, being removed to Tours, reſolved to eſtabliſh a parliament there, to oppoſe that of the league; and would have been made the firſt preſident of it, if he had not been fixed againſt accepting that office. He afterwards accompanied Mr. de Schomberg into Germany, to aſſiſt in raiſing forces for the king and drawing ſuccours from the German princes: he paſſed by Italy, and was at Venice when the news of Henry IIId's death made him immediately return to France. Henry IV. received him very kindly, to whom he gave an exact account of all that had

had been done, and continued very faithfully in his ſervice; while the king placed the greateſt confidence in him, and employed him in many important negotiations. After the battle of Yvry, which Henry IV. gained in 1590, he obtained leave to viſit his wife at Senlis, whom he had not ſeen above a year; and at Senlis he arrived, after having been detained ſome time upon the road by a fever. His purpoſe was to ſettle at Tours; and he was one evening upon the road thither, when a party of the enemy carried off his wife and equipage, while himſelf eſcaped by the ſwiftneſs of his horſe, and found means ſoon after to recover his lady. In 1592, he had the plague, and deſpaired of life, but was happily cured by the infuſion of bezoar-ſtone into ſtrong waters. The year after, the king made him his firſt librarian, which place became vacant by the death of the learned James Amyot, famous for his tranſlation of Plutarch and other ancient Greek authors. In 1592, the duke of Guiſe having made his peace with the king, Thuanus was one of the perſons appointed to regulate the conditions of the treaty: he became the ſame year preſident à mortier by the death of his uncle Auguſtin de Thou, which honour had long been promiſed him. He was afterwards concerned in many negotiations with the Proteſtant party, and was greatly inſtrumental in bringing on the edict of Nantes, which was ſigned in April 1598, and afterwards revoked, as is well known, by Lewis XIV. in 1685. In 1601, he loſt his wife, whom he immortalized by elegies; but ſoon after recovered ſo far from his grief, great as it was, as to take another. During the regency of queen Mary of Medicis, Thuanus was one of the general directors of the finances; and was, to the end of his life, engaged more or leſs in the ſervice of the ſtate. He died the 17th of May 1617, and was interred with his family in the chapel of St. Andrew of the Arches.

He left behind him a General hiſtory of the world, from 1545 to 1608, written in very clear and excellent Latin. "Among many things," ſays Grotius to him, "which poſterity will admire, this above all aſtoniſhes "me, how you, always as it ſhould ſeem engaged in buſi- "neſs, ſhould find leiſure and indefatigable force of mind "to know ſo many and ſo great things as you have "known, and to write them in ſuch a manner as you "have written them." And in another place, "You "have comprized a hiſtory of the whole world in ſuch a "manner,

In Epiſt. xvi. non. Jun. anno 1615, Roter.

Epiſt. xi. Apr. 1610.

"manner, as could not have been expected from a man "of the moſt leiſure: ſuch is the plenty of your matter, "ſuch the elegance of your language." Iſaac Caſaubon ſays, "that Thuanus ſeems to him to have been provi- "dentially given for an example to the age in which he "lived of piety, ſincerety, probity, and in ſhort of all "virtue and goodneſs." Thuanus has acquired immortal glory by his Hiſtory, which is written with an exactneſs and fidelity beyond example. This is the judgement of Mr. Perrault, who adds that he "never diſguiſed nor con- "cealed the truth, but had a noble and generous boldneſs, "for which he has been praiſed by all the great men of "his time. This work," continues Perrault, "is "worthy of the ancients, and perhaps would have ex- "ceeded a great part of what the ancient Romans have "left us in the way of hiſtory, if he had not affected to "imitate them too cloſely, for this has put him upon "Latinizing the proper names of men, towns, countries, "and other things, in ſo ſtrange a manner, as to make a "gloſſary neceſſary, in order to know frequently what he "means."

Epiſt. cciv.

Perrault's Hommes illuſtres, tom. i.

Part of this Hiſtory was firſt printed at Paris in 1604, with a dedication to Henry IV. which is looked upon to be as maſterly a compoſition in its kind, as the dedication of Caſaubon's "Polybius" to the ſame monarch, and that of the "Inſtitutiones Chriſtianæ" of Calvin to Francis I. The publication of it by piece-meal was afterwards continued by the author, who however does not ſeem to have publiſhed it all in his life-time, or any part of it, except the volume juſt mentioned, in a manner conformable to his original copy; which therefore he depoſited in the hands of a friend, that it might be printed after his death, juſt as he wrote it. Long was it, however, before this could be effected. Thuanus was an honeſt hiſtorian, and with reſpect to things or perſons boldly delivered the truth. There would of courſe be many exceptionable paſſages in his work, many that would highly offend particulars in church and ſtate; and this was the reaſon why, though printed frequently and in different countries, it never came out free from caſtrations, and agreeable to the author's original copy, till 1733. Then it was handſomely printed and publiſhed under the direction, and chiefly at the expence, of the excellent Dr. Mead, in ſeven volumes folio; to which are prefixed four Latin letters, inſcribed to the celebrated patron of letters, and

giving an account of the various changes and chances this History hath undergone; of the different editions; what each of them contain, and how they vary; and by what materials and assistances the editors have at length been enabled to give a very complete and perfect copy of it.

Thuanus excelled in poetry as well as history, and published several productions in this way, as "Metaphrasis "poetica librorum sacrorum aliquot, 1581," in 8vo. These paraphrases are upon the books of Job, Ecclesiastes, the Lamentations of Jeremiah, and the six lesser prophets. "De re accipitraria, Paris, 1514," 4to. Vossius and others have commended this work much, and have not scrupled, on the merit of it, to rank Thuanus with the best poets of his age. "Crambe, Viola, Lilium, Phlogis, "Terpsinoe, Paris, 1611," in 4to; a miscellaneous collection. There are also "Thuana;" but it may be said of them, as of the Anas in general, that they contain nothing worthy of the name of their supposed author.

Thuanus had no children by his first wife; but three sons by the second, the eldest of whom, Francis Augustus Thuanus, a very excellent person, was beheaded at Lyons in 1642, for not revealing a conspiracy, with which the marquis d'Effiat had entrusted him, against cardinal Richelieu. The cardinal was supposed not to be sorry for the opportunity that offered of revenging, upon the son, what the father had said of his great uncle Anthony Duplessis de Richelieu, in the following passage of his History: "Anto- "nius Plessianus Richelius, vulgo dictus Monachus, quod "eam vitam professus fuisset; dein, voto ejurato, omni se "licentiæ ac libidinis genere contaminasset." This unfortunate gentleman was thirty-five years of age.

THUCYDIDES, an ancient Greek historian, was a citizen of Athens, and born in the 2d year of the 77th Olympiad, or before Christ 469. He was of noble, nay royal extraction; for all writers relate, that his father Olorus was descended from Olorus, king of Thrace. He was educated in a manner suitable to his quality, that is, in the study of philosophy and eloquence. His master in the former was Anaxagoras, "whose opinions, being of a "strain above the apprehension of the vulgar, procured "him the estimation of an atheist; which name," says Mr. Hobbes, no doubt very feelingly, "they bestowed "upon all men that thought not as they did of their ri- "diculous religion:—it is not therefore to be much re- "garded," Fabric. Bibl. Græc. vol. i. Hobbes, Of the life and history of Thucydides prefixed to his translation of this historian.

"garded," adds he, "if Thucydides were by ſome re-
"puted an atheiſt too." In eloquence he was the diſciple of Antiphon, one, by his deſcription in the eighth book of his Hiſtory, for power of ſpeech almoſt a miracle, and feared by the people on that account. Suidas and Photius relate a circumſtance, which ſhews, that he entertained from his youth the ſtrongeſt paſſion for letters: they write, that when Herodotus recited his Hiſtory in public, a practice in uſe then and many ages after, Thucydides felt ſo great a ſting of emulation, that it drew tears from him; inſomuch that Herodotus himſelf took notice of it, and congratulated his father on having a ſon, who ſhewed ſo wonderful an affection to the Muſes. Herodotus was then twenty-nine years of age; Thucydides about ſixteen.

When the Peloponneſian war began to break out, Thucydides conjectured truly, that it would prove an argument worthy of his labour; and it no ſooner commenced than he began his Hiſtory, purſuing the ſame, not in that perfect manner in which we ſee it now, but by way of commentary, and in writing down plain actions or paſſages thereof, as from time to time they fell out, and came to his knowledge. We know nothing with certainty of Thucydides, but what he himſelf has delivered in his Hiſtory. He was a lover of contemplation and retirement, yet did not decline the ſervice of the State, and accepted accordingly of a command in the army. This, however, proved unfortunate to him; for while he reſided in the Iſle of Thaſus, it happened that Braſidas the Lacedemonian beſieged Amphipolis, a city belonging to the Athenians, about half a day's ſail from Thaſus. Thucydides being one of the ſtrategi, or of thoſe who had authority to raiſe forces in thoſe parts for the ſervice of the Commonwealth, the Athenian captain ſent to him to levy a power, and haſten to his relief. Thucydides did ſo; but not arriving till too late, and when the city was already yielded up, he was afterwards puniſhed, as if he had done this either through negligence or fear of the enemy; which however there was no juſt reaſon to ſuſpect, for he put himſelf into the city of Eion, and preſerved it to the Athenians, with the repulſe of Braſidas, who came down the next morning from Amphipolis, and beſieged it.

After his baniſhment, which happened in his forty-eighth year, he lived in Scapte-Hyle, a city of Thrace, from

from whence he had married a very wealthy wife; and he had large poſſeſſions and rich mines of gold, as he himſelf profeſſes in his fourth book. He was not however ſo affected with his diſgrace, as to ſhut himſelf up from the world, and drag, as many have done, a life embittered with ſpleen and diſappointment: on the contrary, he went abroad, and was preſent at the actions of the reſt of the war. This appears from his own words, in the fifth book of his Hiſtory; where he ſays, that he was preſent at the actions of both parties, and by reaſon of his exile no leſs at thoſe of the Peloponneſians, than thoſe of the Athenians. During this time he perfected his Hiſtory, ſo far as is now to be ſeen. He was very nice and curious concerning a perfect inſight into affairs; in order to obtain which, he employed great ſums of money in procuring authentic memorials, not only from the Athenians, but the Lacedemonians alſo; that out of his collections from both the great tranſactions of that time might be better and more impartially ſet forth, as a monument to inſtruct the ages to come: for he intitles his Hiſtory, "Κτημα ες αει," which ſignifies, "A poſſeſſion for everlaſting." It comprehends the Peloponneſian war, which laſted one and twenty years; for though ſome writers make it continue ſix years longer, yet others more rightly judge what followed to be rather the conſequences of the war, than truly a part of it. Some critics have imagined, from the difference of ſtyle and manner, that the eighth book, according to the ordinary diviſion, was not written by Thucydides, but added afterwards by ſomebody elſe; but this notion has not prevailed; and, as Mr. Hobbes ſays, it is very probable, that it is left the ſame it was when he firſt wrote it, that is, in the way of commentary, neither beautified with orations, nor ſo well cemented at the tranſitions as the former ſeven books are. Xenophon's "Hellenica" are a ſupplement to Thucydides's Hiſtory.

It does not appear, that after his exile he ever again enjoyed his country; nor is it clear from any author, where, or when, or in what year of his age, he died. Moſt agree, that he died in baniſhment; yet ſome have related, that, after the defeat in Sicily, the Athenians decreed a general revocation of all baniſhed perſons, and that he then returned, and was afterwards put to death at Athens. This is not likely; and many other things are related as unlikely as this. Mr. Hobbes thinks, that in this variety of conjectures there is nothing more probable than that

which is written by Pauſanias, where he deſcribes the monuments of the Athenian city, and ſaith thus: "The "worthy act of Oenobius, in the behalf of Thucydides, "is not without honour; for Oenobius obtained to have "a decree paſſed for his return: who returning was ſlain "by treachery, and his ſepulchre is near the gate called "Melirides." He is reckoned to have been not leſs than ſixty-eight years of age when he died. He left a ſon, whoſe name is hardly known, but ſuppoſed to have been Timotheus.

He excelled in the two great points which form a juſt hiſtorian, truth and eloquence. The faith of his Hiſtory has never been called into queſtion. He wanted no opportunities of knowing the truth, and he does not appear to have miſrepreſented it; and though ſome have fancied him a little malevolent towards his country, becauſe the uſage he had received would have made moſt people ſo, yet he has not written any thing that diſcovers ſuch a paſſion. His manner of writing is coherent, perſpicuous, and perſuaſive, yet cloſe, ſtrong, and pithy. The ancients have ſpoken of him in the higheſt terms; and if Herodotus, as his ſenior, obtained the title of the "Father of Hiſtory," yet the greater part have allowed that Thucydides is the better hiſtorian. Plutarch ſays, that Thucydides "aimeth "always at this, to make his auditor a ſpectator, and to "caſt his reader into the ſame paſſions with thoſe who "were beholders:" Then enumerating ſome examples, "theſe things," he ſays, "are ſo deſcribed, and ſo "evidently ſet before our eyes, that the mind of the "reader is no leſs affected therewith, than if he had been "preſent in the actions." And it was probably for his ſkill in painting, certainly not for his eloquence (for, as Tully ſays, "what great rhetorician ever borrowed any "thing of Thucydides?") that the famous orator Demoſthenes wrote over his Hiſtory, according to Lucian, eight times with his own hand. The ſame Lucian, in his book intituled, "How a hiſtory ought to be written," continually exemplifies the virtues required in an hiſtoriographer by Thucydides; and it ſeems as if the image of Thucydes's Hiſtory, preconceived in Lucian's mind, ſuggeſted to him all the precepts he there delivers. As to his ſtyle, Tully ſpeaks of it thus: "Thucydides in the art of ſpeaking, in "my opinion, hath far exceeded them all. For he "is ſo full of matter, that the number of his ſentences "doth

De Gloria Atheniensium.

De orat. lib. iii.

De orator. lib. ii.

" doth almoſt equal the number of his words; and in his " words he is ſo apt, and ſo cloſe, that it is hard to ſay, " whether his words do more illuſtrate his ſentences, " or *his* ſentences his words." The Latins thought highly of Thucydides's work; and Salluſt, as Quintilian ſays, and as indeed is manifeſt to all, took him for his model. Inſtitut. orat. lib. x.

It is remarkable, that Dionyſius Halicarnaſſenſis entertained unreaſonable prejudices againſt this hiſtorian, in favour, doubtleſs, of his countryman Herodotus, whom he was deſirous to have conſidered as ſuperior to him, and had raiſed accordingly many objections to his work. One of them ſhall ſerve as a ſpecimen: " The principal " and moſt neceſſary office of any man that intendeth to " write an hiſtory," ſays he, " is to chuſe a noble " argument, and grateful to ſuch as ſhall read it; and " this Herodotus *hath* done, in my opinion, better than " Thucydides. For Herodotus hath written the joint " hiſtory both of the Greeks and Barbarians; but Thucy- " dides writeth only one war." Mr. Hobbes has replied very ſolidly to this, as well as to Dionyſius's other objections: " Let any man conſider, whether it be not more " reaſonable to ſay, that the principal and moſt neceſſary " office of him that will write an hiſtory is to take ſuch " an argument as is both within his power well to handle, " and profitable to poſterity that ſhall read it; which " Thucydides, in the opinion of all men, hath done better " than Herodotus. For Herodotus undertook to write " of thoſe things, of which it was impoſſible for him to " know the truth, and which delight more the ear with " fabulous narrations, than ſatisfy the mind with truth; " but Thucydides writeth one war, which, how it was " carried on from the beginning to the end, he was able " certainly to inform himſelf." And this ſingle circumſtance, urged here in favour of Thucydides, gives Chancellor Hyde's Hiſtory of our civil wars, perhaps, the preference to any hiſtory that is extant in any language. The moderns have not failed to pay him all due honour, and to conſider him in the light he deſerves to be placed in. The following words of Lipſius ſpeak the ſenſe of them all: " Thucydides," ſays he, " who hath written not " many, nor very great matters, hath perhaps yet won the " garland from all that have written of matters, both " many and great. Every where for elocution grave; " ſhort and thick with ſenſe; ſound in his judgment; Lipſ. not. ad politic. lib. i.

"every where secretly instructing and directing a man's "life and actions. In his orations and excursions almost "divine, whom the oftener you read, the more you shall "carry away, yet never dismissed without appetite. Next "to him is Polybius, &c." The emperor Charles V. is said to have been so fond of this historian, that he always carried him with him into the camp, and used to talk of him with wonderful pleasure to those about him.

Camerarii horæ subsecivæ, cent. iii. c. 67.

The best editions of Thucydides are, 1. That printed by Henry Stephens, with a Latin version of "Laurentius "Valla, Paris, 1588." 2. That of Oxford, "Gr. & "Lat, cum notis variorum & Joh. Hudsoni, 1696." 3. "Græcè & Latinè, cum notis variorum & Jos. Wasse. "Accedunt emendationes Car. And. Dukeri, Amst. 1732;" all in folio.

We have a good English translation of this author by Hobbes, whose account of Thucydides has been of great use to us in the course of this memoir.

Birch's heads and characters.

THURLOE (JOHN, Esq;), secretary of state to the two protectors, Oliver and Richard Cromwell, was son of Thomas Thurloe, rector of Abbots-Roding, Essex, where he was born in 1616. He was educated to the law, and afterwards recommended to the patronage of Oliver St. John, Esq; a person of great eminence in that profession, and successively solicitor-general to Charles I, and lord chief justice of the common pleas; by whose interest, Jan. 1644-5, he was appointed one of the secretaries to the parliament commissioners at the treaty of Uxbridge. In 1647, he was admitted of Lincoln's-Inn; and, March 1647-8, made receiver or clerk of the carsitor fines, under the earl of Kent, lord Grey of Werke, Sir Thomas Widdrington, and Bulstrode Whitelock, Esq; commissioners of the great seal. Though his attachments were entirely on the side of the parliament, yet, with regard to the death of king Charles, he declares himself, that he was altogether a stranger to the fact, and to all the counsels about it; having not had the least communication with any person whatsoever therein. However, after that extraordinary event, and the establishment of the new commonwealth, he was diverted from his employments in the law, and engaged in public business. March 1650-1, he attended the lord chief justice St. John and Walter Strickland, Esq; ambassadors to the States of the United Provinces, as their secretary, with whom he returned to England in 1651;

Whitelocke's Memorials, p. 127.

State papers, v. 7. p. 914.

April 1652, was preferred to the office of ſecretary to the council of ſtate; and, upon Cromwell's aſſuming the protectorſhip in 1653, became ſecretary of ſtate. Feb. 1653-4, he was choſen one of the maſters of the upper bench of the ſociety of Lincoln's-Inn; and, Aug. 1655, had the care and charge of the poſtage, both foreign and inland, committed to him by the protector. Sept. 1656, he was choſen member of parliament for the Iſle of Ely; and, April 1657, received the thanks of the parliament, for his vigilance in detecting the plot of Harriſon and other fifth-monarchy-men, and for many great ſervices to the public. July 13, of the ſame year, he was ſworn one of the privy-council to the protector, according to the "humble petition and advice;" and in Nov. was elected one of the governors of the Charter-houſe; Feb 4. 1657-8, he was made chancellor of the univerſity of Glaſgow; and, June following, concurred with Whitelocke in adviſing the protector to leave the perſons who had been detected in a plot, to be proceeded againſt in the ordinary courſe of trials at the common law, and not by an high court of juſtice; it being always his opinion, that the forms and rules of the old conſtitution ſhould, on every occaſion, be inviolably adhered to, eſpecially in the adminiſtration of juſtice. Upon the death of Oliver, he was continued in the poſt of ſecretary and privy counſellor to his ſucceſſor Richard; though he was very obnoxious to the principal perſons of the army, to whoſe intereſts, whenever they interfered with thoſe of the civil government, he was a declared enemy: and their reſentments againſt him on that account were carried to ſo great an height, that they accuſed him as an evil counſellor, and one who was juſtly formidable by the aſcendant he had gained over the new protector. For this reaſon, Nov. 1558, he deſired leave to retire from public buſineſs; in hopes that this might be a means to quiet things, and facilitate the protector's affairs with the army: but he was prevailed upon ſtill to continue in his employment; and, Dec. 31, was choſen member of parliament for the univerſity of Cambridge. He was returned likewiſe for the town and borough of Wiſbech, and for the borough of Huntingdon; but made his election for Cambridge. April 1659, he uſed his utmoſt efforts to diſſuade the protector from diſſolving the parliament; a ſtep which proved fatal to his authority, though, upon his quitting it, Thurloe ſtill continued in his office of ſecretary till Jan. 14, 1659-60.

State Papers, p. 490.

It was then conferred on Thomas Scott, Eſq; but, Feb. 27, upon a report of the council of ſtate, the parliament reſolved, that Thurloe ſhould be again one of the ſecretaries of ſtate, and John Thomſon, Eſq; the other. April 1660, he made an offer of his ſervice for the reſtoration of Charles II. as appears from a letter of Chancellor Hyde to Sir John Grenville, wherein his lordſhip obſerves, that Mr. Thurloe's offers were very frank, and accompanied with many great profeſſions of reſolving to ſerve his majeſty, not only in his own endeavours, but likewiſe by the ſervices of his friends; but that theſe offers were mixed with ſomewhat of curioſity in Mr. Thurloe, who was very inquiſitive to know whether his majeſty had any confidence in general Monk, or had approached him in the right way: which he deſired to know, only to finiſh what was left undone, or be able the better to adviſe his majeſty what he was to do therein. The king returned ſuch anſwers as were proper, and deſired to ſee ſome effects of his good affection; and that then he would find his ſervices more acceptable. However, May 15 following, he was committed by the houſe of commons to the cuſtody of their ſergeant at arms, upon a charge of high treaſon; though it was not long before he was releaſed, and retired to Great Milton in Oxfordſhire, where he generally reſided, except in term-time, when he came to his chambers at Lincoln's-Inn. He was of great uſe occaſionally to the Chancellor Clarendon, by the inſtructions he gave him with reſpect to the ſtate of foreign affairs; of which there is a very remarkable inſtance among his ſtate-papers, in the recapitulation he drew up of all the negotiations between England, France, and Spain, from the time of Cromwell's taking upon him the protectorſhip till the Reſtoration. He was likewiſe often ſolicited by king Charles to engage in the adminiſtration of public buſineſs, but thought proper to decline thoſe offers. He died ſuddenly, at his chambers in Lincoln's-Inn, Feb. 21, 1667-8, aged 51; and was interred under the chapel there, with an inſcription over his grave. He was twice married, and by his ſecond wife left four ſons and two daughters.

State Papers, p. 897.

Appendix, vol. I.

He was a man of a very amiable character in private life; and in the height of his power exerciſed all poſſible moderation towards perſons of every party. His manner of writing is remarkable above moſt of his contemporaries for its conciſeneſs, perſpicuity, and ſtrength. But the moſt

moſt authentic teſtimony of his abilities is that vaſt collection of his "State-papers," in 7 vols. folio, now in the hands of the public; which place the hiſtory of Europe in general, as well as that of Great Britain and its dominions, during that remarkable period, in the cleareſt light; and ſhew at the ſame time his aſtoniſhing induſtry and application in the management of ſo great a variety of important affairs, which paſſed entirely through his hands, with ſecrecy and ſucceſs, not to be paralleled under any other government.

TIBULLUS (ALBIUS), a Latin poet, was born at Rome, under the conſulſhip of Hirtius and Panſa, much about the ſame time with Ovid. His father was of the equeſtrian order; and he himſelf ſet out into the world with all the advantages of fortune, and the greateſt accompliſhments of mind and perſon. Among the great men of his age, he ſingled out Meſſala Corvinus for his patron; who was a very brave and polite Roman, admired by Cicero, mentioned with great reſpect by Horace, and ranked by Quintilian among the maſters of oratory. He was to Tibullus, what Mæcenas was to Horace. Our poet had a country ſeat at Pedum, a town in Latium not far from Rome. He was a great ſufferer in the civil wars, yet does not ſeem to have been concerned in any party. He was, like Ovid, a man devoted to eaſe and pleaſure; and his time was divided between the Muſes and his miſtreſſes. He ſeems indeed to have abandoned himſelf entirely to the paſſion of love, even to the neglect of his affairs; for there is no doubt but he might have retrieved the loſſes he had ſubſtained, if he had been a man of the leaſt application to buſineſs. His love to Meſſala, however, made him forget his love of eaſe and pleaſure, and follow that nobleman into Gaul, who was there victorious, and had a triumph decreed him upon his return to Rome. In this expedition he ſaw, as he tells us, a man at Arupinum above 100 years of age, and even then a vigorous active ſoldier. He was attending Meſſala on a ſecond expedition to Syria, when he fell ſick by the way, and was forced to ſtay in the iſland of Phæacia or Corcyra. On this occaſion he compoſed the third elegy of the fourth book, and deſired that if he ſhould die of his illneſs, he might have this epitaph engraven on his monument:

Tibulli vita operibus prefixa.—Cruſius's Lives of Roman poets, vol. I.

"Hic jacet immiti conſumptus morte Tibullus,
"Meſſalam terra dum ſequiturque mari."

Though

Though he recovered from this attack, death did not ſpare him much longer, but carried him off in the flower of his age.

As to his character, Horace, with whom he was intimately acquainted, as well as with the other wits of the Auguſtan age, gives him that of a fine writer and good critic:

"Albi, noſtrorum ſermonum candide judex,
"Quid nunc te dicam facere in regione Pedana?
"Scribere quod Caſsî Parmenſis opuſcula vincat."
Epiſt. iv. lib. iii.

Nor is Ovid ſparing of his praiſes of Tibullus; the ninth elegy of the third book is written to bewail his death. There Ovid finely deſcribes the ſweetneſs and elegance of our poet's elegies, by introducing Cupid and Venus to mourn over him; after which he places him in the Elyſian fields, in company with Calvus, Catullus, and *Gallus*. The beſt critics have preferred Tibullus even to Ovid himſelf, for the eaſineſs and correctneſs of ſtyle; and Quintilian ſets him at the head of all the writers in elegy. "In elegy," ſays he, "we challenge alſo the Greeks, in which way of "writing, Tibullus, according to my judgement, is by far "the moſt neat and elegant. Some indeed give Propertius "the preference; Ovid is more laſcivious than either of "them, as Gallus is more harſh and unpoliſhed." He has left us four books of "Elegies." His panegyric upon Meſſala is cenſured by Scaliger, and ſuſpected not to be his; and the ſmall pieces at the end of the fourth book, which Scaliger calls "hard, languid, and rough," either do not belong to Tibullus, or never received his laſt hand.

This author has uſually been printed in the ſame volume with Catullus and Propertius; and the beſt edition of him in conjunction with them is that by Grævius, "cum notis variorum, Leyden 1589," in 2 vols. 8vo. But he was afterwards, in 1708, publiſhed ſeparately at Amſterdam in one volume 4to, by Janus Brouckhuſius, a very polite and elegant critic, who corrected many places from the beſt manuſcripts, and added his own to the "notis "variorum." This edition is very neat, and adorned with copper plates.

Principally from Dr. Johnſon.

TICKELL (THOMAS), ſon of the reverend Richard Tickell, was born in 1686 at Bridekirk in Cumberland; and in April 1701 became a member of Queen's College

College in Oxford; in 1708 he was made M. A. and two years afterwards was choſen fellow; for which, as he did not comply with the ſtatutes by taking orders, he obtained a diſpenſation from the crown. He held his fellowſhip till 1726, and then vacated it, by marrying, in that year, at Dublin. Tickell was not one of thoſe ſcholars who wear away their lives in cloſets; he entered early into the world, and was long buſy in public affairs; in which he was initiated under the patronage of Addiſon, whoſe notice he is ſaid to have gained by his verſes in praiſe of "Roſamond." He produced another piece of the ſame kind at the appearance of "Cato," with equal ſkill, but not equal happineſs. When the miniſters of queen Anne were negotiating with France, Tickell publiſhed "The "Proſpect of Peace," a poem, of which the tendency was to reclaim the nation from the pride of conqueſt to the pleaſures of tranquillity. Mr. Addiſon, however he hated the men then in power, ſuffered his friendſhip to prevail over the public ſpirit, and gave in the "Spectator" ſuch praiſes of Tickell's poem, that when, after having long wiſhed to peruſe it, Dr. Johnſon laid hold on it at laſt, he thought it unequal to the honours which it had received, and found it a piece to be approved rather than admired. But the hope excited by a work of genius, being general and indefinite, is rarely gratified. It was read at that time with ſo much favour, that ſix editions were ſold. At the arrival of king George he ſung "The Royal Progreſs;" which, being inſerted in the "Spectator," is well known. The poetical incident of moſt importance in Tickell's life was his publication of the firſt book of the "Iliad," as tranſlated by himſelf, in apparent oppoſition to Pope's "Homer," of which the firſt part made its entrance into the world at the ſame time. Addiſon declared that the rival verſions were both good; but that Tickell's was the beſt that ever was made, and with Addiſon the wits, his adherents and followers, were certain to concur. Pope does not appear to have been much diſmayed; "for," ſays he, "I have the "town, that is, the mob, on my ſide." But he remarks, that "it is common for the ſmaller party to make up in "diligence what they want in numbers;" he "appeals to "the people as his proper judges; and if they are not in"clined to condemn him, he is in little care about the "high-flyers at Button's." Pope did not long think Addiſon an impartial judge; for he conſidered him as the writer of Tickell's verſion. The reaſons for his ſuſpicion

we ſhall literally tranſcribe from Mr. Spence's collection, "There had been a coldneſs between Mr. Addiſon and me "for ſome time; and we had not been in company toge-"ther, for a good while, any where but at Button's coffee-"houſe, where I uſed to ſee him almoſt every day.—On "his meeting me there, one day in particular, he took me "aſide, and ſaid he ſhould be glad to dine with me, at "ſuch a tavern, if I ſtayed till thoſe people were gone (Bud-"gell and Philips). We went accordingly; and after din-"ner Mr. Addiſon ſaid, 'That he had wanted for ſome "time to talk with me; that his friend Tickell had for-"merly, whilſt at Oxford, tranſlated the firſt book of the "Iliad; that he deſigned to print it, and had deſired him "to look it over; that he muſt therefore beg that I would "not deſire him to look over my firſt book, becauſe, if he "did, it would have the air of double-dealing.' I aſſured "him, that 'I did not at all take it ill of Mr. Tickell that he "was going to publiſh his tranſlation; that he certainly "had as much right to tranſlate any author as myſelf; and "that publiſhing both was entering on a fair ſtage. I then "added, that I would not deſire him to look over my "firſt book of the 'Iliad,' becauſe he had looked over "Mr. Tickell's; but could wiſh to have the benefit of "his obſervations on my ſecond, which I had then finiſh-"ed, and which Mr. Tickell had not touched upon.' Ac-"cordingly I ſent him the ſecond book the next morn-"ing; and Mr. Addiſon a few days after returned it, with "very high commendations —Soon after it was generally "known that Mr. Tickell was publiſhing the firſt book of "the 'Iliad,' I met Dr. Young in the ſtreet; and, upon "our falling into that ſubject, the Doctor expreſſed a great "deal of ſurprize at Tickell's having had ſuch a tranſlation "ſo long by him. He ſaid, that 'it was inconceivable to "him, and that there muſt be ſome miſtake in the matter; "that each uſed to communicate to the other whatever "verſes they wrote, even to the leaſt things; that Tickell "could not have been buſied in ſo long a work there with-"out his knowing ſomething of the matter; and that he "had never heard a ſingle word of it till on this occaſion.' "This ſuprize of Dr. Young, together with what Steele "had ſaid againſt Tickell in relation to this affair, makes "it highly probably that there was ſome underhand dealing "in that buſineſs; and indeed Tickell himſelf, who is a "very fair worthy man, has ſince, in a manner, as good "as owned it to me. Mr. POPE.—[When it was intro-

"duced

" duced into a converſation between Mr. Tickell and Mr. " Pope by a third perſon, Tickell did not deny it; which, " conſidering his honour and zeal for his departed friend, " was the ſame as owning it.]" Upon theſe ſuſpicions, with which Dr. Warburton hints that other circumſtances concurred, Pope always in his " Art of Sinking" quotes this book as the work of Addiſon. When the Hanover ſucceſſion was diſputed, Tickell gave what aſſiſtance his pen would ſupply. His " Letter to Avignon" ſtands high among party-poems; it expreſſes contempt without coarſeneſs, and ſuperiority without inſolence. It had the ſucceſs which it deſerved, being five times printed. He was now intimately united to Mr. Addiſon, who, when he went into Ireland as ſecretary to the lord Sunderland, took him thither, and employed *him* in public buſineſs; and, when (1717) afterwards he roſe to be ſecretary of ſtate, made him under-ſecretary. Their friendſhip ſeems to have continued without abatement; for when Addiſon died, he left him the charge of publiſhing his works, with a ſolemn recommendation to the patronage of Craggs. To theſe works he prefixed an elegy on the author, which could owe none of its beauties to the aſſiſtance which might be ſuſpected to have ſtrengthened or embelliſhed his earlier compoſitions; but neither he nor Addiſon ever produced nobler lines than are contained in the third and fourth paragraphs, nor is a more ſublime or more elegant funeral poem to be found in the whole compaſs of Engliſh literature. He was afterwards (in June 1724) made ſecretary to the Lords Juſtices of Ireland, a place of great honour [A]; in which he continued till 1740, when he died, April 23, at Bath. To Tickell, cannot be refuſed a high place among the minor poets; nor ſhould it be forgotten that he was one of the contributors to the " Spectator." With reſpect to his perſonal character, he is ſaid to have been a man of gay converſation, at leaſt a temperate lover of wine and company, and in his domeſtick relations without cenſure.

[A] His brother, Richard Tickell, eſq. was apointed ſecretary at war in that kingdom in Oct. 1724.

TILLEMONT (SEBASTIAN LE NAIN DE), a French writer, was the ſon of a maſter of the Requeſts, and born at Paris 1637. At ten years old, he went to ſchool at Port Royal, and became one of the beſt writers of that inſtitution. His " Hiſtoire des Empereurs, and " Eccle-

"Eccleſiaſtique," are deduced from the original ſources, and written with the utmoſt fidelity and exactneſs. Sacy, his intimate friend and counſellor, prevailed with him, in 1676, to receive the prieſthood; which, it ſeems, his great humility would not before ſuffer him to aſpire to. His humility was ſo great, that Boſſuet, ſeeing one of his letters to father Dami, with whom he had ſome little diſpute, beſought him, merrily, "not to be always upon "his knees before his adverſary, but raiſe himſelf now "and then up." He was ſolicited to puſh himſelf in the church, and Buzanval, biſhop of Beavois, wiſhed to have him for his ſucceſſor: but Tillemont, regardleſs of dignities, wiſhed for nothing but retirement. In this he did indeed moſt effectually bury himſelf; and in this, joining the mortifications of a religious life to an indefatigable purſuit of letters, he wore himſelf entirely out, ſo as to die in 1698, aged 61, though he was formed for a longer life.

Extracted from the Life of Tillotſon, by Dr. Thomas Birch, Lond. 1752, 8vo.

TILLOTSON (Dr. JOHN), archbiſhop of Canterbury, was deſcended of a family anciently of the name of Tilſton, of Tilſton in Cheſhire, and born at Sowerby in Yorkſhire, October 1630. His father, Mr. Roberr Tillotſon, was a conſiderable clothier there, a man of good underſtanding, and uncommon knowledge of the Scriptures: but ſo zealouſly attached to the ſyſtem of Calvin, that his prejudices for it were ſcarce to be moderated by the reaſonings of his ſon, whom he lived to ſee dean of Canterbury. He gave his ſon, however, a liberal education, who, after paſſing through a ſchool, was ſent in 1647 to Cambridge, being then ſeventeen; and admitted a penſioner of Clare-hall. He took his bachelor of arts degree in 1650, and his maſter's in 1654, having been choſen fellow of his college in 1651.

Thus his firſt education and impreſſions were among Puritans; yet, before his mind was opened, he felt ſomewhat within him, which diſpoſed him to larger notions and a better temper. The books then put into the hands of youth were generally heavy, and he could ſcarcely bear them, even before he knew better things. But he met with the immortal work of Mr. Chillingworth, which gave his mind a new turn; and he was ſoon freed from his firſt prejudices, if indeed he was ever under the power of them. As he got into a new method of ſtudy, ſo he entered into friendſhip with ſome great men, which contributed not a little to his improvement; and there was then at Cambridge a ſet

a ſet of as extraordinary men, as perhaps any age has produced; as Dr. Cudworth, maſter of Chriſt's-college; Dr. More, and Dr. Ruſt, afterwards biſhop of Dromore in Ireland, fellows of the ſame; Dr. Whichcot, provoſt of King's; Dr Worthington, maſter of Jeſus; and Mr. John Smith, author of the "Select diſcourſes," fellow of Queen's. But that which gave him his laſt finiſhing, was his cloſe and long friendſhip with Dr. Wilkins, afterwards biſhop of Cheſter: he went into all the beſt things of this great man, but ſo as to perfect every one of them; for though Wilkins had more general knowledge, yet Tillotſon was the greater divine.

In 1656, Tillotſon left his college, and went upon invitation to Edmund Prideaux, eſq; of Ford-Abbey in Devonſhire, to be tutor to his ſon; which gentleman had been commiſſioner of the great-ſeal under the long parliament, and was then attorney-general to the protector Cromwell. How long he continued in this ſtation does not appear; but he was in London at the time of Cromwell's death, Sept. the 3d, 1658, and was preſent about a week after at a very remarkable ſcene in Whitehall palace, which we have already related from Burnet, in our account of Dr. Owen. The time of his going into orders, and by whom he was ordained, are particulars not known. Some have ſuppoſed, that he was curate to Dr. Wilkins at St. Lawrence Jewry, before the Reſtoration; but that was certainly otherwiſe, ſince Wilkins was not admitted to that vicarage till 1662. The firſt ſermon of his that appeared in print was in Sept. 1661: it was preached at the morning exerciſe at Cripplegate, on "Matth. vii. 12." and publiſhed among a collection with that title, but not admitted among his works till the edition of 1752. At the time of preaching this ſermon he was ſtill among the Preſbyterians, whoſe commiſſioners he attended, though as an auditor only, at the conference held at the Savoy for the review of the Liturgy, in July 1661; but he immediately ſubmitted to the act of uniformity, which commenced on St. Bartholomew's-day, the year following. Upon thus becoming a preacher in the church, he was very little diſpoſed to follow the patterns then ſet him, or indeed of former times; and therefore formed one to himſelf, which has been juſtly eſteemed as the beſt model for ſucceeding ages. He began his courſe of divinity with the true foundation of it, an exact ſtudy of the Scriptures, on which he ſpent four or five years. He then applied himſelf to the reading of all the ancient philoſophers and writers upon ethics, and among the fathers chiefly

Hiſtory, vol. I. p. 82.

chiefly to St. Baſil and St. Chryſoſtom; not to forget Epiſcopius among the moderns, whom he made the pattern both of his principles and eloquence. With theſe preparations, he ſet himſelf to compoſe the greateſt variety of Sermons that any divine has yet undertaken.

His firſt office in the church was the curacy of Cheſhunt in Hertfordſhire, in 1661 and 1662; where he is ſaid, by his mild and gentle behaviour, which was natural to him, and perſuaſive eloquence, to have prevailed with an old Oliverian ſoldier, who preached among the Anabaptiſts there in a red coat, and was much followed, to deſiſt from that, and betake himſelf to ſome other employment. The ſhort diſtance of Cheſhunt from London allowing him often to viſit his friends there, he was frequently invited into their pulpits. Accordingly we find that his ſermon on Eccleſ. xii. 1: "Upon the advantages of an early piety," was preached at St. Lawrence Jewry in 1662; Dec. the 16th of which year, he was elected miniſter of the adjoining pariſh of St. Mary-Aldermanbury, upon the deprivation of Mr. Edmund Calamy. He declined this, but did not continue long without the offer of another benefice, which he accepted, being preſented in June 1663 to the rectory of Keddington in Suffolk. However, his reſidence there was but ſhort, being called to London by the ſociety of Lincoln's-inn, who choſe him their preacher the 26th following: his election was owing to his being accidentally heard at St. Lawrence Jewry, by Mr. Atkyns, one of the benchers of that Inn, and afterwards lord chief baron of the Exchequer. He determined to live among them, and therefore immediately reſigned his living in Suffolk; but his preaching was ſo little liked there at firſt, that he for ſome time entertained thoughts of leaving them. They had been ſo accuſtomed to puritanical cant and fanaticiſm, that they could not reliſh that rational and genuine Chriſtianity which he inculcated; they held the ſame language then as the enthuſiaſts do now, and ſaid, that "ſince Mr. "Tillotſon came, Jeſus Chriſt had not been preached among "them." To this incident, which is very well atteſted, he ſeems clearly to allude in his ſermon againſt Evil-ſpeaking, preached near thirty years after; towards the cloſe of which he has this paſſage: "I foreſee what will be ſaid, "becauſe I have heard it ſo often ſaid in the like caſe, that "there is not one word of Jeſus Chriſt in all this; no "more is there in the text: and yet I hope that Jeſus Chriſt "is truly preached, when his will and laws, and the duties "enjoined

" enjoined by the Chriſtian religion, are inculcated upon " us."

The year after, 1664, he was choſen Tueſday lecturer at St. Lawrence Jewry: and being now thoroughly fixed in town, and having eſtabliſhed the character of an excellent preacher, he ſet himſelf to oppoſe the two growing evils of Charles the IId's reign, Atheiſm and Popery. He preached a ſermon before the lord mayor and court of aldermen at St. Paul's, in 1663, "On the wiſdom of being religious;" which was publiſhed in 1664, much enlarged, and is one of the moſt elegant, perſpicuous, and convincing defences of religion, in our own or any other language. In 1664 one Sargeant, alias Smith, for that was his real name, who had deſerted from the church of England to that of Rome, publiſhed a book, called "Sure footing in Chriſtianity: " or, Rational diſcourſes on the rule of faith." This being cried up as a mighty production by the abettors of Popery, Tillotſon anſwered it, in a piece intituled "The "rule of faith;" which was printed in 1666, and inſcribed to Dr. Stillingfleet, with whom he was intimately acquainted. Serjeant replied to this, and alſo in another piece attacked a paſſage in Tillotſon's ſermon "On the wiſdom of being religious;" which ſermon, as well as his "Rule of faith," Tillotſon defended in the preface to the firſt volume of his ſermons, printed in 1671, 8vo.

The ſame year, 1666, he took a doctor of divinity's degree; and in 1668 preached the ſermon at the conſecration of Wilkins to the biſhopric of Cheſter. He was related to Wilkins by having, Feb. 23, 1663-4, married his daghter-in-law, Elizabeth French, who was niece to Oliver Cromwell; for ſhe was the daughter of Dr. Peter French, canon of Chriſt-church in Oxford, by Robina, ſiſter to Cromwell, which Robina was re-married, about 1656, to Dr. Wilkins, then warden of Wadham-college. In 1669-70, he was made a prebendary of Canterbury; and, in 1672, advanced to the deanery of that church: he had ſome time before been preferred to a prebend in the church of St. Paul. He had now been ſome years chaplain to the king, who yet is ſuppoſed, by Burnet and others, to have had no kindneſs for him; his zeal againſt Popery was too great, for him to be any favourite at court. When a declaration for liberty of conſcience was publiſhed in 1672, with a view to indulge the Papiſts, the biſhops were alarmed, and directed their clergy to preach againſt Popery; the king com-

Tillotſon's Funeral ſermon by by Burnet.

plained to archbiſhop Sheldon of this, as done on purpoſe to inflame the people, and alienate them from himſelf and his government; upon which that prelate called together ſome of the clergy, to conſider what he ſhould ſay to his majeſty, if he preſſed him any farther on that head; when Dr. Tillotſon ſuggeſted this anſwer, that, "ſince his majeſty pro-" feſſed the Proteſtant religion, it would be a thing without " precedent, that he ſhould forbid his clergy to preach in " defence of it." In the mean time, he obſerved great moderation towards the Proteſtant diſſenters, and, in 1667-8, had joined in a treaty for a comprehenſion of ſuch as could be brought into the communion of the church; but this attempt proved abortive, as did another made in 1674. In 1675, he publiſhed "The principles of natural religion, by " biſhop Wilkins," who had died at his houſe in 1672, and committed all his papers to him, to do what he pleaſed with. The twelve firſt chapters only having been tranſcribed by Wilkins for the preſs, he finiſhed the remainder out of the biſhop's papers, and wrote a preface himſelf. In 1680, he publiſhed "The treatiſe of the pope's ſupremacy," by Dr. " Barrow," who dying in 1677, left all his manuſcripts to the care of Dr. Tillotſon. He had the year before converted Charles earl of Shrewſbury, afterwards created a duke by king William, to whom he was ſecretary of ſtate, from Popery to the Proteſtant religion.

On the 2d of April, 1680, he preached before the king at Whitehall, a ſermon on Joſh. xxiv. 15. which was ſoon after publiſhed, by his majeſty's ſpecial command, under the title of, "The Proteſtant religion vindicated from the charge of " ſingularity and novelty." But this diſcourſe, though excellent, as all his are, contained ſome incidental aſſertions, which offended all parties, particularly the following paſſage: "I cannot think, till I be better informed, which I am al-" ways ready to be, that any pretence of conſcience warrants " any man, that is not extraordinarily commiſſioned, as the " apoſtles and firſt publiſhers of the goſpel were, and cannot " juſtify that commiſſion by miracles as they did, to affront " the eſtabliſhed religion of a nation, though it be falſe; " and openly to draw men off from the profeſſion of it, in " contempt of the magiſtrate and the law. All that perſons " of a different religion can in ſuch a caſe reaſonably pretend " to, is to enjoy the private liberty and exerciſe of their " own conſcience and religion; for which they ought to be " very thankful, and to forbear the open making of proſe-" lytes to their own religion, though they be never ſo ſure " that

"that they are in the right, till they have either an extra-
"ordinary commiſſion from God to that purpoſe, or the
"providence of God makes way for it by the permiſſion of
"the magiſtrate." Dr. Hickes, who wrote a virulent libel againſt this worthy man after his death, ſtyles this downright Hobbiſm; and tells us, that a witty lord ſtanding at the king's elbow when it was delivered, ſaid, "Sir, do you hear "Mr. Hobbes in the pulpit?" Dr. Calamy's account is, that the king having ſlept the moſt part of the time while the ſermon was delivered, a certain nobleman ſtepped up to him, as ſoon as it was over, and ſaid, "It is pity your majeſty "ſlept, for we have had the rareſt piece of Hobbiſm that "ever you heard in your life." To which the king anſwered, "Odds fiſh, he ſhall print it then;" and immediately gave orders to that purpoſe. Some animadverſions were made upon it, and printed: but it does not appear that the dean took any farther notice, except only to apologiſe privately among his friends, for having advanced an aſſertion which he ſaw could not be maintained. He excuſed himſelf by the hurry he was in, being called unexpectedly, and out of turn, to preach; yet it is a little to be wondered, that a man of Tillotſon's calm, mild, conſidering nature, ſhould be hurried, by his zeal againſt Popery, to advance againſt the Papiſts what equally ſtruck at our firſt reformers.

Some diſcourſes upon Dr. Burnet and Dr Tillotſon, occaſioned by the late Funeral ſermon of the former upon the latter, p. 48, 1695, 4to. Memoirs of the life of Mr John Howe, p. 75, &c. 1724, 8vo.

In 1682, the dean gave the public, from the manuſcripts of biſhop Wilkins, a volume in 8vo, of fifteen ſermons; which he introduced with a preface, in defence of that prelate's character, againſt the reflections caſt upon it in the "Hiſtoria & antiquitates univerſitatis Oxonienſis." This was printed in 1674, under the inſpection of biſhop Fell; who is ſuppoſed to have made the alterations and additions, which are ſeen in that edition of Mr. Anthony Wood's work. The taſk of preparing "Dr. Barrow's "ſermons" for the preſs, which had employed the dean for ſeveral years, and coſt him as much pains as would have produced many more of his own, was now finiſhed; and the edition publiſhed at London in 1683, folio. The laborious office of an editor of ſuch voluminous writings as thoſe of Barrow, undertaken by one who had many years before appeared to ſo much advantage as an original writer, was as clear an evidence of modeſty, as it was of ſincere friendſhip, in Dr. Tillotſon. The diſcovery of the Rye-houſe plot the ſame year opened a melancholy ſcene, in which he had a large ſhare of diſtreſs, on account of his

friendſhip for lord Ruſſel. Himſelf and Dr. Burnet were ſent for by that lord, and both attended him till his death; and it is remarkable, that they both urged him to diſown the principle of reſiſting the powers above, for which they were ſeverely cenſured, and doubtleſs afterwards felt reaſon to cenſure themſelves. He publiſhed a diſcourſe againſt "tran-" ſubſtantiation" in the latter end of king Charles's reign, and another againſt "purgatory" in the beginning of king James's. The former began the debate upon that doctrine, and gave occaſion to ſeveral tracts on both ſides of the queſtion, publiſhed during the controverſy with the Papiſts, which ſubſiſted through king James's reign; and which produced ſo many pieces, that the vaſt collection, in three volumes folio, publiſhed a few years ſince under the direction of Gibſon biſhop of London, is only a part of thoſe written by Proteſtants.

During the debate in parliament concerning the ſettlement of the crown on king William for life, the dean was adviſed with upon that point by the princeſs Anne of Denmark; who was preſſed by the Jacobites to form an oppoſition; and who, till lady Ruſſel and Dr. Tillotſon had diſcourſed with and ſatisfied her, had refuſed to give her conſent to it, as prejudicial to her own right. He was afterwards admitted into an high degree of confidence with king William and queen Mary; and their majeſties had the greateſt reaſon to confide in him, for he was a true friend to their eſtabliſhment on the throne of England. The vacancies of ſome biſhoprics ſoon turned the thoughts of his majeſty and his miniſters upon the dean; but a biſhopric was ſo far from being agreeable to his humour, that he uſed all poſſible ſolicitations to avoid it. He had been appointed clerk of the cloſet to the king, the 27th of March 1689; in Auguſt he was appointed, by the chapter of his cathedral, to exerciſe the archiepiſcopal juriſdiction of the province of Canterbury, devolved to himſelf and that body, on the 1ſt of that month, by the ſuſpenſion of Sancroft, for refuſing the new oaths; and the king ſoon fixed upon him to ſucceed him. Tillotſon's deſires and ambition had never extended farther than to the exchange of his deanery of Canterbury for that of St. Paul's, which were granted him in September, upon the promotion of Stillingfleet to the biſhopric of Worceſter: but at the very time that he kiſſed the king's hand for this, his majeſty named the archbiſhopric to him. There is a letter of his to lady Ruſſel, dated April 19, 1689, which ſhews how he

Life of Tillotſon, p. 220.

ſtood

ſtood affected to this propoſal, and alſo clears biſhop Burnet from many a grievous cenſure, as if he himſelf had had a view to the archbiſhopric. After acquainting her ladyſhip with the diſpoſal of ſeveral church preferments, he proceeds: "but now begins my trouble. After I had kiſſed the king's "hand for the deanery of St. Paul's, I gave his majeſty my "moſt humble thanks, and told him, that now he had ſet "me at eaſe for the remainder of my life. He replied, "No ſuch matter, I aſſure you, and ſpoke plainly about a "great place, which I dread to think of; and ſaid, it was "neceſſary for his ſervice, and he muſt charge it upon my "conſcience. Juſt as he had ſaid this, he was called to ſup-"per, and I had only time to ſay, that, when his majeſty "was at leiſure, I did believe I could ſatisfy him that it "would be moſt for his ſervice that I ſhould continue in the "ſtation in which he had now placed me. This hath "brought me into a real difficulty; for, on the one hand, "it is hard to decline his majeſty's commands, and much "harder yet to ſtand out againſt ſo much goodneſs as his "majeſty is pleaſed to uſe towards me: on the other, I can "neither bring my inclination nor my judgement to it. This "I owe to the biſhop of Saliſbury, one of the beſt and worſt "friends I know: beſt for his ſingular good opinion of me, "and the worſt for diſcloſing the king to this method, which "I know he did; as if his lordſhip and I had concerted the "matter, how to finiſh this fooliſh piece of diſſimulation, "in running away from a biſhopric, to catch an archbiſhop-"ric. This fine device hath thrown me ſo far into the bri-"ars, that, without his majeſty's great goodneſs, I ſhall "never get off without a ſcratched face. And now I will "tell your ladyſhip the bottom of my heart. I have of a "long time, I thank God for it, devoted myſelf to the pub-"lic ſervice, without any regard for myſelf, and to that end "have done the beſt I could, in the beſt manner I was able; "of late God hath been pleaſed, by very ſevere ways, but "in great goodneſs to me, to wean me perfectly from the "love of this world;" (N. B. He alludes here not only to the death of his friend lord Ruſſel, but to the loſs of two daughters, which were all his children:) "ſo that worldly "greatneſs is now not only undeſirable, but diſtaſteful to "me. And I do verily believe, that I ſhall be able to do "as much or more good in my preſent ſtation, than in a "higher, and ſhall not have one jot leſs intereſt or influ-"ence upon any others to any good purpoſe: for the "people naturally love a man that will take great pains

" and little preferment. But, on the other hand, if I " could force my inclination to take this great place, I " foreſee that I ſhould ſink under it, grow melancholy " and good for nothing, and, after a little while, die as a " fool dies."

A man of Dr. Tillotſon's diſpoſition and temper, which was mild, gentle, and humane, had certainly the greateſt reaſon to dread the archbiſhopric; ſince whoever ſhould ſucceed Sancroft was ſure to be the butt of all the virulence and malice of the Nonjurors, who would of courſe deteſt and abhor him. Accordingly, he made all the ſtruggle and all the oppoſition to it, which a ſubject could make againſt his king; and, when all would not do, he accepted it with the greateſt reluctance. Of this we have the following account, in another letter to lady Ruſſel, dated October the 24th, 1690: for there was ever a ſtrict intimacy and correſpondence between this lady and Dr. Tillotſon, after the death of lord Ruſſel, and there paſſed ſeveral letters between them upon this occaſion. " I waited " upon the king at Kenſington, and he took me into his " cloſet, where I told him, that I could not but have a " deep ſenſe of his majeſty's great grace and favour to " me, not only to offer me the beſt thing he had to give, " but to preſs it ſo earneſtly upon me. I ſaid, I would " not preſume to argue the matter any farther, but I " hoped he would give me leave to be ſtill his humble " and earneſt petitioner to excuſe me in that thing. He " anſwered, he would do ſo if he could, but he knew not " what to do if I refuſed him. Upon that I told him, " that I tendered my life to him, and did humbly devote " it to be depoſed of as he thought fit: he was graciouſly " pleaſed to ſay, it was the beſt news had come to him " this great while. I did not kneel down to kiſs his hand, " for, without that, I doubt I am too ſure of it, but " requeſted of him, that he would defer the declaration of " it, and let it be a ſecret for ſome time. He ſaid, he " thought it might not be amiſs to defer it till the parlia- " ment was up. I begged farther of him, that he would " not make me a wedge to drive out the preſent archbiſhop; " that, ſome time before I was nominated, his majeſty " would be pleaſed to declare in council, that, ſince his " lenity had not had any better effect, he would wait no " more, but would diſpoſe of their places. This I told " him I humbly deſired, that I might not be thought to " do any thing harſh, or which might reflect upon me:

" for

"for now that his majeſty had thought fit to advance me "to this ſtation, my reputation was become his intereſt. "He ſaid he was ſenſible of it, and thought it reaſonable "to do as I deſired. I craved leave of him to mention "one thing more, which in juſtice to my family, eſpecially "my wife, I ought to do; that I ſhould be more than "undone by the great and neceſſary charge of coming "into this place, and muſt therefore be an humble "petitioner to his majeſty, that, if it ſhould pleaſe God "to take me out of the world, that I muſt unavoidably leave "my wife a beggar, he would not ſuffer her to be ſo; and "that he would graciouſly be pleaſed to conſider, that the "widow of an archbiſhop of Canterbury, which would "now be an odd figure in England, could not decently "be ſupported by ſo little as would have contented her "very well if I had died a dean. To this he gave a very "gracious anſwer, I promiſe you to take care of her."— His remark to the king, that "the widow of an arch-"biſhop would now be an odd figure in England," was founded upon this fact, that only two, who had filled the ſee of Canterbury, had been married, Cranmer and Parker.

The king's nomination of him to the archbiſhopric was agreed between them, as appears, to be poſtponed till after the breaking up of the ſeſſion of parliament, which was prorogued the 5th of January, 1690-1; and then it was thought proper to defer it ſtill longer, till the king ſhould return from Holland, whither he was then going. He arrived at Whitehall the 13th of April, and nominated Tillotſon to the council on the 23d, who was conſecrated the 31ſt of May, being Whitſunday, in Bow-church, by Mew biſhop of Wincheſter, Lloyd biſhop of St. Aſaph, Burnet biſhop of Sarum, Stillingfleet biſhop of Worceſter, Ironſide biſhop of Briſtol, and Hough biſhop of Oxford, in the preſence of the duke of Norfolk, the marquis of Carmarthen, lord preſident of the council, the earl of Devonſhire, the earl of Dorſet, the earl of Macclesfield, the earl of Fauconberg, and other perſons of rank; and, four days after his conſecration was ſworn of the privy-council. His promotion was attended with the uſual compliments of congratulation, out of reſpect either to himſelf or his ſtation, which, however, were ſoon followed by a very oppoſite treatment from the Nonjuring party; the greateſt part of whom, from the moment of his acceptance of the archbiſhopric, purſued him with an

unrelenting rage, which laſted during his life, and was by no means appeaſed after his death. Before his conſecration, the learned Mr. Dodwell, who was afterwards deprived of Camden's hiſtorical lecture at Oxford, wrote him a letter, dated the 12th of May, to diſſuade him from being, ſays he, "the aggreſſor in the new deſigned ſchiſm, "in erecting another altar againſt the hitherto acknow-"ledged altar of your deprived fathers and brethren. If "their places be not vacant, the new conſecration muſt, "by the nature of the ſpiritual monarchy, be null and "invalid, and ſchiſmatical." This letter of Mr. Dodwell was written with much greater mildneſs and moderation than another, which was ſent to the archbiſhop's lady for him, and a copy of it to the counteſs of Derby, for the queen; and printed ſoon after. It called upon him to reconcile his acting ſince the Revolution with the principles either of natural or revealed religion, or with those of his own letter to lord Ruſſel, which was reprinted upon this occaſion. The writer of it is ſaid, by Dr. Hickes, to be a perſon of great candour and judgement, and once a great admirer of the archbiſhop, though not became ſo much prejudiced againſt him as to declare after his death to Dr. Hickes that he thought him "an honeſt man, as much as a "man could be, though the gravelt certainly," ſaid he, "that ever was." But theſe and other like things were ſo far from exaſperating the archbiſhop againſt thoſe who were concerned in diſperſing them, that, when ſome were ſeized on that account, he uſed all his intereſt with the government to cover them from puniſhment.

Life of Dodwell, by Brokeſby, p. 220.

Some diſcourſes, &c. p. 40.

After he had been ſettled about a year in his ſee, he found himſelf confirmed in notions he had always entertained, that the circumſtances attending grandeur make it not near ſo eligible, with regard to the poſſeſſor's own eaſe and happineſs, as perſons at a diſtance from it are apt to imagine. To this purpoſe he entered reflections in ſhort-hand, in his common-place book, under the title of, "Some ſcattered thoughts of my own upon ſeveral ſubjects "and occaſions, begun this 15th of March, 1691-2, to be "tranſcribed:" and his remarks concerning a public and ſplendid way of living, compared with a private and retired life, deſerve to be inſerted, as they did not reſult from ſpleen and diſappointment, but from the experience of one who was, at the time, actually in the poſſeſſion of what is uſually thought the *ſummum bonum*. "One "would be apt to wonder," ſays he, "that Nehemiah ſhould

Chap. v. ver. 16—18.

"ſhould reckon a huge bill of fare, and a vaſt number of "promiſcuous gueſts, among his virtues and good deeds; "for which he deſires God to remember him; but, upon "better conſideration, beſides the bounty, and ſometimes "charity of a great table, provided there be nothing of "vanity or oſtentation in it, there may be exerciſed two "very conſiderable virtues: one in temperance, and the "other ſelf-denial, in a man's being contented, for the "ſake of the public, to deny himſelf ſo much, as to ſit "down every day to a feaſt, and to eat continually in a "croud, and almoſt never to be alone, eſpecially when, "as it often happens, a great part of the company that a "man muſt have is the company that a man would "not have. I doubt it will prove but a melancholy "buſineſs when a man comes to die, to have made a "great noiſe and buſtle in the world, and to have been "known far and near, but all this while to have been "hid and concealed from himſelf. It is a very odd "and fantaſtical ſort of life, for a man to be continually "from home, and moſt of all a ſtranger at his own houſe. "It is ſurely an uneaſy thing to ſit always in a frame, and "to be perpetually upon a man's guard, not to be able to "ſpeak a careleſs word, or to uſe a negligent poſture, "without obſervation and cenſure. Men are apt to "think, that they who are in the higheſt places, and "have the moſt power, have moſt liberty to ſay and do "what they pleaſe; but it is quite otherwiſe, for they "have the leaſt liberty, becauſe they are moſt obſerved. "It is not mine own obſervation: a much wiſer man, I "mean Tully, ſays, 'In maximâ quâque fortunâ mini-"mum licere;' that is, they that are in the higheſt and "greateſt condition have, of all others, the leaſt liberty." All theſe, and many more, are the evils which attend greatneſs; but what will not mortals undergo, and what real goods will they not ſacrifice, for the ſake of gratifying vanity; vanity, that cordial drop of life, that never-failing comfort and ſupport, when all others ceaſe and die away?

Dr. Tillotſon was no ſooner ſettled in the archiepiſcopal ſee, than he began to form ſeveral deſigns for the good of the church and religion in general: and in theſe he was encouraged by their majeſties. With this view he joined with the queen, in engaging the biſhop of Saliſbury to draw up his "Diſcourſe of the Paſtoral Care," in order to prepare the ſcene for the perfecting ſome parts of our eccleſiaſtical conſtitution. This was biſhop Burnet's

favourite

favourite tract, and it was publiſhed in the year 1692. In the few moments of his leiſure, he reviſed his own ſermons; and, in 1693, publiſhed four of them, concerning the divinity and incarnation of our bleſſed Saviour. His chief deſign in this was to remove the imputation of Socinianiſm, which had long been, and was then more than ever, fixed upon him by thoſe who did not love his principles; but for which there ſeems to have been no reaſon at all, unleſs defending religion upon rational grounds, and holding friendſhip and correſpondence with Locke, Limborch, Le Clerc, and others who did the ſame, may be thought reaſons. Of this he indirectly complains, in one of his ſermons: "I know not how it comes to paſs, but ſo it is," ſays he, "that every one that offers to give a reaſonable account of his faith, and to eſtabliſh religion upon rational principles, is preſently branded for a Socinian, of which we have a ſad inſtance in that incomparable perſon Mr. Chillingworth, the glory of this age and nation, who for no other cauſe, that I know of, but his worthy and ſucceſsful attempts to make Chriſtian religion reaſonable, and to diſcover thoſe firm and ſolid foundations upon which our faith is built, hath been requited with this black and odious character. But if this be Socinianiſm, for a man to enquire into the grounds and reaſons of the Chriſtian religion, and to endeavour to give a ſatisfactory account why he believes it, I know no way but that all conſiderate inquiſitive men, that are above fancy and enthuſiaſm, muſt be either Socinians or Atheiſts."

Poſthumous ſermons in 8vo. vol. xii. ſermon vi.

The good of the church, and the reformation of all abuſes among the clergy, were the conſtant object of the archbiſhop's thoughts; and, among other reſolutions and projects for this purpoſe, one was, to oblige the clergy to a more ſtrict reſidence upon their cures: but there was ſuch an evil and active ſpirit at work againſt him, that fault was found with every thing he ſaid or did, and all opportunities were taken to blaſt and defame him; which made a conſiderable impreſſion on his ſpirits, ſo that he grew very uneaſy in his high poſt. The malice and party rage, which he had felt in ſome meaſure before, broke out, after his advancement, in all forms of open inſult. One day, while a gentleman was with him, who came to pay his compliments, a packet was brought in, ſealed and directed to him, upon opening which there appeared a maſk, but nothing written. The archbiſhop, without

without any ſigns of emotion, threw it careleſsly among his papers on the table; but on the gentleman's expreſſing great ſurpriſe at the affront, he only ſmiled, and ſaid, that "this was a gentle rebuke, compared with ſome "others, that lay there in black and white," pointing to the papers upon the table. Yet all this injurious treatment, and all the calumnies ſpread againſt him, though the falſeſt that malice could invent, could never provoke this gentle, humane, good-natured prelate to the leaſt temper of revenge; nor did he ever indulge himſelf in any of thoſe liberties of ſpeaking about others, which were to ſo immeaſurable a degree made uſe of againſt himſelf: and upon a bundle of libels found among his papers after his death, he put no other inſcription than this, "Theſe are libels, I pray God forgive them, I do."

He concurred again with the queen, in engaging the biſhop of Saliſbury to undertake his "Expoſition of the "thirty-nine articles of the church of England;" which that indefatigable prelate performed in leſs than a year, though it was not publiſhed till the year 1699. He ſent the manuſcript to the archbiſhop, who, having reviſed and altered it in ſeveral places, returned it, with his judgement, in the following letter:

"My Lord, Lambeth-houſe, October 23, 1694.

"I have, with great pleaſure and ſatisfaction, read over "the great volume you ſent me, and am aſtoniſhed to ſee "ſo vaſt a work begun and finiſhed in ſo ſhort a time. "In the article of the Trinity you have ſaid all that, I "think, can be ſaid upon ſo obſcure and difficult an "argument. The Socinians have juſt now publiſhed an "anſwer to us all, but I have not had a ſight of it. The "negative articles againſt the church of Rome you have "very fully explained, and with great learning and judge-"ment: concerning theſe you will meet with no oppoſi-"tion among ourſelves. The greateſt danger was to be "apprehended from the points in difference between the "Calviniſts and Remonſtrants, in which you have ſhewn "not only great ſkill and moderation, but great prudence, "in contenting yourſelf to repreſent both ſides impartially, "without any poſitive declaration of your own judgement. "The account given of Athanaſius's creed ſeems to me "no wiſe ſatisfactory; I wiſh we were well rid of it. I

"pray

"I pray God to preſerve your lordſhip, to do more ſuch "ſervices to the church. I am, my Lord,

"Yours moſt affectionately,

"Jo. Cant."

He did not long ſurvive the writing of this letter; for, Nov. 18th following, he was ſuddenly ſeized with an illneſs, which, turning to a dead palſy, put an end to his life on the 24th, in the ſixty-fifth year of his age. He was attended the two laſt nights of his illneſs by his dear friend Mr. Nelſon, in whoſe arms he expired. The ſorrow for his death was more univerſal than ever was known for a ſubject; and his funeral was attended with a numerous train of coaches, filled with perſons of the firſt quality, who went voluntarily to aſſiſt at the ſolemnity. His funeral ſermon was preached by the biſhop of Saliſbury; and, being ſoon after publiſhed, was remarked on by Dr. Hickes, in a piece entitled, "Some diſcourſes upon Dr. "Burnet and Dr. Tillotſon, &c." The ſcurrility of this piece is ſcarce to be matched among the invectives of any age or language: biſhop Burnet, however, gave a ſtrong and clear anſwer to theſe diſcourſes, in ſome reflections on them; and ſhewed them to be, what they really and truly are, a malicious and ſcurrilous libel. But whatever attempts were made upon archbiſhop Tillotſon, his character may ſafely be truſted to poſterity; for his life was not only free from blemiſhes, but exemplary in all parts of it, as appears from facts founded on indiſputable authority. In his domeſtic relations, friendſhips, and the whole commerce of buſineſs, he was eaſy and humble, frank and open, tender-hearted and bountiful to ſuch an extent, that, while he was in a private ſtation, he laid aſide two tenths of his income for charitable uſes. He deſpiſed money too much, inſomuch that if the king had not forgiven his firſt-fruits, his debts could not have been paid; and he left nothing to his family but the copy of his poſthumous ſermons, which was ſold for 2500 guineas; a poor maintenance for the widow of an archbiſhop, if the king had not increaſed it by an annuity of 400l. in 1695, and the addition of 200l. more in 1698.

Locke's works, vol. iii.

The death of the archbiſhop was lamented by Mr. Locke, in a letter to Limborch, not only as a conſiderable loſs to himſelf of a zealous and candid enquirer after truth, whom he conſulted freely upon all doubts in theological

ſubjects, and of a friend, whoſe ſincerity he had experienced for many years, but likewiſe as a very important one to the Engliſh nation, and the whole body of the Reformed churches. He had publiſhed in his life-time as many ſermons as, with his "Rule of Faith," amounted to one volume in folio: and as many were publiſhed after his death, by his chaplain, Dr. Barker, as amounted to two more. They have been often printed, and much read, as they continue to be at preſent; and muſt ever continue to be, ſo long as any regard is paid to ſound divinity, built upon good ſenſe. They have been tranſlated into ſeveral languages; and the reputation of them in foreign countries was partly owing to M. Le Clerc, who, in his "Bibliotheque Choiſée for the year 1705," gave an account of the ſecond edition, in 1699, folio, of thoſe that were publiſhed in his life-time. He declares there, that "the archbiſhop's merit "was above any commendation which he could give; "that it was formed from the union of an extraordinary "clearneſs of head, a great penetration, an exquiſite talent "of reaſoning, a profound knowledge of true divinity, a "ſolid piety, a moſt ſingular perſpicuity and unaffected "elegance of ſtyle, with every other quality that could "be deſired in a man of his order; and that, whereas "compoſitions of this kind are commonly merely rhe"torical and popular declamation, and much better to "be heard from the pulpit, than to be read in print, "his are for the moſt part exact diſſertations, and capa"ble of bearing the teſt of a moſt rigorous examination." Tom. vii. art. 8.

As good ſenſe, ſound reaſoning, and profound knowledge, juſtly entitled our archbiſhop to the character of a great and excellent divine, ſo copiouſneſs, ſtyle, and manner of compoſition, have made him alſo eſteemed and admired as an illuſtrious orator. Yet a polite writer of our own country cannot allow this to him, but, on the contrary, "thinks that no man had ever leſs pretenſions to "genuine oratory, than this celebrated preacher. One "cannot indeed but regret," ſays he, "that Dr. Tillotſon, "who abounds with ſuch noble and generous ſentiments, "ſhould want the art of ſetting them off with all the ad"vantage they deſerve; that the ſublime in morals ſhould "not be attended with a ſuitable elevation of language. "The truth, however, is, his words are frequently ill "choſen, and almoſt always ill placed; his periods are "both tedious and unharmonious; as his metaphors are "generally mean, and often ridiculous." He imputes Fitzoſborne's Letters, let. xiv.

this

this chiefly to his "having had no ſort of notion of rhe-"torical numbers," which ſeems, indeed, to have been in ſome meaſure the caſe; and, as far as this can detract from the character of a compleat orator, we are ready to make ſome abatement: yet there is certainly great copiouſneſs, and, as this gentleman allows, "a noble ſimplicity," in his diſcourſes. And, for the language, notwithſtanding ſome exceptionable paſſages with regard to the uſe of metaphors, incident to the beſt authors, Mr. Dryden frequently owned with pleaſure, that, if he had any talent for Engliſh proſe, as certainly he had a very great one, it was owing to his having often read the writings of archbiſhop Tillotſon. Addiſon likewiſe, for we will not mention writers of inferior note, conſidered Tillotſon's writings as the chief ſtandard of our language; and accordingly marked the particular phraſes in the ſermons publiſhed during his life-time, as the ground-work of an Engliſh dictionary, which he had projected.

Congreve's Dedication of Dryden's Dramatic works to the Duke of Newcaſtle, 1717, in 12mo.

Tillotſon's ſermons have been often reprinted in folio and octavo: to the laſt edition in folio is prefixed a good life of him, compiled with care and judgement, by the reverend Dr. Birch, from which we have extracted the preſent account.

TINDAL (Dr. MATTHEW), a moſt celebrated Engliſh writer, was the ſon of a clergyman of Beer-ferres in Devonſhire, and born about 1657. He became a commoner of Lincoln-college in Oxford in 1672, where he had the afterwards well-known Dr. Hickes for his tutor, and thence removed to Exeter college. In 1676, he took the degree of bachelor of arts, and was afterwards elected fellow of All-ſouls-college. In 1679, he took a bachelor of laws degree; and, in July 1685, became a doctor in that faculty. In the reign of James II. he declared himſelf a Roman Catholic, but afterwards renounced that religion. Mr. Wood ſays, that he did not return to the Proteſtant religion, till after that king had left the nation; but according to his own account, as we ſhall cite it by and by, he returned to it before that memorable epocha.

Athen. Oxon.

He was greatly diſtinguiſhed in his time by two very extraordinary books which he publiſhed; one written againſt the church, in the ſenſe that high churchmen underſtand that word; the other, againſt revealed religion. The former came out in 1706, with this title, "The rights of the Chriſtian church aſſerted, againſt the "Romiſh

"Romiſh and all other prieſts, who claim an independent "power over it; with a preface concerning the govern- "ment of the church of England, as by law eſtabliſhed." 8vo. Tindal was, doubtleſs, aware of the diſturbance this work would give, and it ſeems as if he took ſome little pleaſure in it: for, as Dr. Hickes relates, he told a gentleman, who found him at it with pen in hand, that "he "was writing a book which would make the clergy mad." Perhaps no book was ever publiſhed, that occaſioned them more vexation; and accordingly numbers among them immediately wrote againſt it, and did not ſcruple to brand it with the ſevereſt and fouleſt imputations. One of them intitles his anſwer, "Spinoza revived: or, A treatiſe "proving the book called 'The rights of the Chriſtian "church,' &c. in the moſt notorious parts of it, to be the "ſame with 'Spinoza's Rights of the Chriſtian clergy,'" &c. and that both of them are grounded upon downright atheiſm. To which is added, "A preliminary diſcourſe "relating to the ſaid books, by Dr. Hickes, 1709," 8vo: it is from this preliminary diſcourſe, that the above-mentioned anecdote is taken. But whatever diſturbance this work might create at home, and whatever prejudices it might raiſe againſt its author, among the clergy of the church of England, the Proteſtants abroad judged very differently, and even ſpoke of it in terms of approbation and applauſe. Le Clerc gave an account of it, in his "Bibliotheque choiſée," which begins in the following manner: "We hear, that this book has made a great "noiſe in England, and it is not at all ſurpriſing, ſince "the author of it attacks with all his might the preten- "ſions of thoſe who are called high churchmen; that is, "of thoſe who carry the rights of biſhops ſo far, as to "make them independent in eccleſiaſtical affairs of prince "and people, and who conſider every thing that has been "done, to prevent the dependence of the laity on biſhops, "as an uſurpation of the laics againſt divine right.—I am "far from taking part in any particular diſputes, which "the learned of England may have with one another, "concerning the independent power and authority of their "biſhops, and farther ſtill from deſiring to hurt in any "way the church of England, which I reſpect and "honour as the moſt illuſtrious of all Proteſtant churches; "but I am perſuaded, that the wiſe and moderate mem- "bers of this church can never be alarmed at ſuch a book "as this, as if the church was actually in danger. I Tom. X. p. 305. 1706.

"believe

" believe the author, as himſelf ſays, had no deſign againſt " the preſent eſtabliſhment, which he approves, but only " againſt ſome exceſſive pretenſions, which are even con- " trary to the laws of the land, and to the authority of the " king and parliament. As I do not know, nor have any " connection with him, I have no particular intereſt to " ſerve by defending him, and I do not undertake it.— " His book is too full of matter for me to give an exact " abridgement of it, and they who underſtand Engliſh will " do well to read the original: they have never read " a book ſo ſtrong and ſo ſupported in favour of the " principles, which Proteſtants on this ſide the water hold " in common."

The lower houſe of convocation, in queen Anne's reign, thought that ſuch a character of "The rights of the Chriſ- " tian church," &c. from a man of Le Clerc's reputation for parts and learning, muſt have no ſmall influence in re- commending the book, and in ſuggeſting favourable notions of the principles advanced in it; and therefore, in their repreſentation of the preſent ſtate of religion, they judged it expedient to give it this turn, namely, "that thoſe " infidels" (meaning Tindal and others) "have procured " abſtracts and commendations of their own profane " writings, and probably drawn up themſelves, to be " inſerted in foreign journals, and that they have tranſ- " lated them into the Engliſh tongue, and publiſhed them " here at home, in order to add the greater weight to their " wicked opinions." Hence a notion prevailed in England, that Le Clerc had been paid for the favourable account he gave of Tindal's book; upon which he took occaſion to declare, in a future journal, that there never was a greater " falſhood, and proteſts, as an honeſt man before God, " that, for making mention of that or any other book, " he had never had either promiſe or reward."—It will eaſily be imagined that, in the courſe of this controverſy, Dr. Tindal's antagoniſts would object to him his variable- neſs and mutability in matters of religion, and inſult him not a little upon his firſt apoſtatiſing to the church of Rome, upon the proſpect of a national converſion to Popery, and then, at the Revolution, reverting to Proteſt- antiſm. They did ſo; and the reply he made to them is as follows: " Coming, as moſt boys do, a *raſa tabula* to " the univerſity, and believing (his country education " teaching him no better) that all human and divine " knowledge was to be had there, he quickly fell into the " then

Biblioth. choiſée, tom. XXIII. p. 235.

Second defence of The rights of the Chriſtian church, p. 79, 1708, in 8vo.

"then prevailing notions of the high and independent "powers of the clergy; and meeting with none, during "his long ſtay there, who queſtioned the truth of them, "they by degrees became ſo fixed and riveted in him, that "he no more doubted of them than of his own being: "and he perceived not the conſequence of them, till the "Roman emiſſaries (who were buſy in making proſelytes "in the univerſity of king James's time, and knew how "to turn the weapons of high church againſt them) cauſed "him to ſee, that, upon theſe notions a ſeparation from "the church of Rome could not be juſtified; and that "they who pretended to anſwer them as to thoſe points, "did only ſhuffle, or talk backward and forward. This "made him, for ſome ſmall time, go to the Popiſh maſs-"houſe; till meeting, upon his going into the world, "with people who treated that notion of the independent "power as it deſerved, and finding the abſurdities of "Popery to be much greater at hand than they appeared "at a diſtance, he began to examine the whole matter "with all the attention he was capable of; and then he "quickly found, and was ſurpriſed at the *diſcovery*, that "all his till then undoubted maxims were ſo far from "having any ſolid foundation, that they were built on as "great a contradiction as can be, that of two independent "powers in the ſame ſociety. Upon this he returned, as "he had good reaſon, to the church of England, which "he found, by examining into her conſtitution, diſ-"claimed all that independent power he had been bred up "in the belief of, Candlemas 1687-8 being the laſt time he "ſaw any of the Popiſh tricks, the very next opportunity "(namely, Eaſter) he publicly received the ſacrament "(the warden giving it him firſt) in his college chapel, "&c. And thus having made his eſcape from errors "which prejudice of education had drawn him into, he "reſolved to take nothing on truſt for the future; and, "conſequently, his notions concerning our civil as well as "religious liberties became very different from thoſe in "which he was educated." What Dr. Tindal ſays here may be true; yet it is obſervable, that his converſion to Popery, and re-converſion to Proteſtantiſm, lay between February 1684-5, and February 1687-8, that is, between the twenty-ſeventh and thirtieth-year of his age; and many will be ready to ſuſpect, that a man of his reaſoning and enquiring turn muſt, before then, have been too much fixed and ſettled in his principles, either to be a dupe

of Popiſh miſſionaries, or to diſcover firſt the abſurdity and falſhood of fundamental principles.

So much for Tindal's firſt famous work. His ſecond came out at London, 1730, in 4to, with this title, "Chriſtianity as old as the Creation, or the Goſpel a "Republication of the Religion of Nature." The firſt was written againſt the church, this againſt revelation; ſo that if the author's principles and deſigns had taken place, his plan would have been compleated by the deſtruction of both. One might have expected from the title of this book, that his purpoſe was to prove the goſpel perfectly agreeable to the law of nature; to prove, that it hath ſet the principles of natural religion in the cleareſt light, and was intended to publiſh and confirm it anew, after it had been very much obſcured and defaced through the corruption of mankind. We ſhould be farther confirmed in this ſuppoſition from his acknowledging, that "Chriſtianity itſelf, ſtripped of the additions which po-"licy, miſtake, and the circumſtances of time, have made "to it, is a moſt holy religion, and that all its doctrines "plainly ſpeak themſelves to be the will of an infinitely "wiſe and good God:" for this, and ſeveral declarations of the like nature, he maketh in his work; and accordingly diſtinguiſhes himſelf and his friends with the title of "Chriſtian Deiſts." Yet whoever examines his book nicely will find, that this is only plauſible appearance, intended to cover his real deſign; which was to ſet aſide all revealed religion, by ſhewing, that there neither is, nor can be, any external revelation at all, diſtinct from what he calls "the external revelation of the law of nature in the "hearts of all mankind;" and accordingly his refuters, the moſt conſiderable of whom was Dr. Conybeare, afterwards biſhop of Briſtol, have very juſtly treated him as a Deiſt. It appears from a letter written by the Rev. Mr. Jonas Proaſt to Dr. Hickes, and printed in Hickes's "Preliminary Diſcourſe" cited above, that Tindal eſpouſed this principle very early in life; and that he was known to eſpouſe it long before even his "Rights of "the Chriſtian church" was publiſhed. The letter bears date the 2d of July, 1708, and is in the following terms:

"Reverend Sir,

"It is now, as I gueſs, between eleven and twelve "years ſince Dr. Tindal expreſſed himſelf to me at All-"ſouls-

"fouls-college in ſuch a manner as I related to Mr. "F——, concerning religion. At which I was the leſs "ſurpriſed, becauſe I knew at that time both his own in- "clination, and what ſort of company he frequented when "at London, which was uſually a great part of the year: "but not foreſeeing then any occaſion there might be "for my remembering all that was then ſaid about that "matter, I took no care to charge my memory with it. "However, it could not be much, having paſſed in our "walking but a very few turns in the college quadrangle "juſt before dinner, where I then unexpectedly met with "the doctor, newly returned after a pretty long abſence "from the college. What occaſion the doctor took for "ſo declaring himſelf, whether the mention of ſome book "or pamphlet then newly come forth, or ſomewhat elſe, "I am not able at this diſtance to recollect: but the ſub- "ſtance and effect of what he ſaid I do very clearly and "diſtinctly remember to have been, that there neither is "nor can be any revealed religion; that God has given "man reaſon for his guide; that this guide is ſufficient "for man's directions without revelation; and that there- "fore, ſince God does nothing in vain, there can be no "ſuch thing as revelation: to which he added, that he "made no doubt but that within ſuch a number of "years as he then mentioned, and I do not now diſtinctly "remember, all men of ſenſe would ſettle in natural re- "ligion. Thus much I do ſo perfectly remember, that "I can atteſt it, not with my hand only, as I now do, "but upon my oath likewiſe, if required; which yet I "ſhould not ſo forwardly offer againſt a perſon, who, for "aught I know, never did any perſonal injury, were I not "convinced of the need there is of it, in reſpect to ſome "weak perſons, who, having entertained too favourable "an opinion of the doctor and his principles, are upon "that account the more apt to be miſled by him.

"I am, Reverend Sir,

"Your moſt humble ſervant,

"JONAS PROAST."

Beſides theſe two important works, he wrote a great number of ſmaller pieces or pamphlets, in defence of civil and religious liberty, according to their titles and pretenſions. He died at London Auguſt 1733, fellow of

All-ſouls-college, and it appears that the faculties of his mind wore well; for, although he was about ſeventy-three when he publiſhed his "Chriſtianity as old as the "Creation," yet he left a ſecond volume of that work in manuſcript, by way of general reply to all his anſwerers, the publication of which was prevented by Gibſon biſhop of London. He was indiſputably a man of great reaſoning powers, and very ſufficient learning; and churchmen and Chriſtians might both have wiſhed with reaſon, that he had been one of them.

Anecdotes of Bowyer, by Nichols, p. 552.

TINDAL (NICHOLAS), nephew to Tindal the celebrated author of the "Rights of the Chriſtian Church," from whom he had expectations of being provided for, but by the artifices of Euſtace Budgell was tricked and defrauded was of Exeter College, Oxford, where he took the degree of M. A. June 5, 1713. He was preſented to the rectory of Alverſtoke in Hampſhire by the biſhop of Wincheſter, and to the vicarage of Great Waltham, near Chelmsford, Eſſex, 1722, by Trinity College, Oxford, of which he had become a fellow. He quitted this laſt living 1740, on being preſented to the rectory of Colbourne in the Iſle of Wight; and became chaplain to Greenwich Hoſpital, where he died, at a very advanced age, June 27, 1774. In 1727 he tranſlated the text printed with Mr. Morant's Tranſlation of the Notes of Meſſ. de Beauſobre and L'Enfant on St. Matthew's Goſpel. On the diſcovery of the impoſition practiſed on his uncle, he entered into a controverſy with the perſon who had cheated him; and publiſhed, among other things, a pamphlet, intituled, "A Copy of the Will of Dr. Mat-"thew Tindal [A], with an Account of what paſſed con-"cerning the ſame between Mrs. Lucy Price, Euſtace "Budgell, Eſq; and Mr. Nicholas Tindal, 1733," 8vo. He began a "Hiſtory of Eſſex," of which he publiſhed a ſmall part in two quarto numbers, propoſing to include it in three quarto volumes, at one guinea each, and left it in 1726 for the tranſlation of Rapin's Hiſtory of Eng-

Brit. Top. I. p. 345. n.

[A] By which 2000 guineas, and the MS. of a ſecond volume of "Chriſtianity as old as the Cre-"ation," were bequeathed to Mr. Budgell; and only a ſmall reſidue to his nephew, whom, by a regular will, he had not long before appointed his ſole heir. The tranſaction, which occaſioned ſome ſuſpicions of fraud, is thus alluded to by Pope:

"Let Budgell charge low Grub-ſtreet "on my quill,
"And write whate'er he pleaſe, ex-"cept my Will."

land;

land [B]; in which work, as well as in the "Continua-"tion" of it, he was moſt materially aſſiſted by Mr. Morant; and the ſale of both ſo far exceeded the expectations of his bookſellers (J. J. and P. Knapton), that they complimented him with a preſent of 200l. In 1734 he publiſhed a tranſlation of "Prince Cantemir's Hiſtory "of the Othman Empire," folio. He was alſo editor of "A Guide to Claſſical Learning, or Polymetis abridged, "for Schools;" a publication of much uſe, and which has paſſed through ſeveral editions. A portrait of him is prefixed to the ſecond volume of his tranſlation of Rapin.

[B] This tranſlation, originally publiſhed in 8vo, 1726, and dedicated to Thomas Lord Howard baron of Effingham, was reprinted in weekly numbers, in two volumes folio, 1732 and 1733; the firſt of which was inſcribed, in a manly dedication, to Frederick Prince of Wales, who rewarded Mr. Tindal with a gold medal, worth 40 guineas. The ſecond volume of the 8vo edition had been inſcribed to Sir Charles Wager, when the tranſlator was chaplain on board the Torbay in the Bay of Revel in the Gulf of Finland. Vol. IV. is dedicated to the ſame, from the ſame place, 1727. Vol. VI. from Great Waltham, 1728, to the Engliſh factors at Liſbon, where the tranſlator officiated as chaplain five months in the abſence of Mr. Sims. The "Continuation" was likewiſe publiſhed in weekly numbers, which began in 1744, and was completed March 25, 1747, which is the date of the dedication to the late Duke of Cumberland. When the "Hiſtory" was publiſhed, Mr. Tindal was "Vicar "of Great Waltham." In the "Con-"tinuation" he is called "Rector of "Alverſtoke, and Chaplain to the "Royal Hoſpital at Greenwich." This laſt was printed in two volumes, but is accompanied with a recommendation to bind it in three; vol. III. to contain the reign and medals of King William; vol. IV. the reign of Queen Anne; and vol. V. the reign of King George I. with the medals of Queen Anne and King George; a ſummary of the Hiſtory of England, and the Index. A ſecond edition of the "Con-"tinuation" appeared in 1751; and a new edition of the whole, in 21 volumes 8vo, 1757.

TINTORETTO, ſo called, becauſe he was a dyer's ſon, for his real name was Giacomo Robuſti, a great Italian painter, was born at Venice in 1512. He was a diſciple of Titian, who, having obſerved ſomething extraordinary in his genius, diſmiſſed him from his family, for fear he ſhould become his rival. Yet he ſtill purſued Titian's manner of colouring, as the moſt natural, and ſtudied Michael Angelo's guſto of deſign, as the moſt correct. Venice was the place of his conſtant abode, where he was made a citizen, and wonderfully beloved. He was called the Furious Tintoret, for his bold manner of painting with ſtrong lights and deep ſhades; for the rapidity of his genius; and for his grand vivacity of ſpirit, which was ſo much admired by Paul Veroneſe. But then, on the other hand, he was blamed by him, and all others

of his profeſſion, for undervaluing himſelf and his art, by undertaking all ſorts of buſineſs at any price; thereby making ſo great a difference in his ſeveral performances, that (as Hanibal Caro obſerved) he is ſometimes equal to Titian, and at other times inferior even to himſelf. He was extremely pleaſant and affable in his humour, and delighted ſo much in painting and muſic, his beloved ſtudies, that he would hardly ſuffer himſelf to taſte any other pleaſures. He died in 1594, having lived much beyond the age of a painter. Du Freſnoy's judgement of this painter is, "that he was great in the practical part of "deſign, but ſometimes alſo ſufficiently extravagant. He "had an admirable genius for painting," ſays he, "if he "had had as great an affection to his art, and as much "patience in undergoing the difficulties of it, as he had "fire and vivacity of nature. He has made pictures not "inferior in beauty to thoſe of Titian. His compoſition "and his dreſſes are for the moſt part improper, and "his outlines are not correct; but his colouring, and "the dependencies of it, like that of his maſter, are "moſt admirable."

Freſnoy's Art of painting, tranſlated by Dryden, edit. 1716. 8vo.

Tintoret had a ſon and a daughter, who both excelled in the art of painting, Maria Tintoretto the daughter, particularly. She was ſo well inſtructed by her father in his own profeſſion, as well as in muſic, that in both arts ſhe got great reputation; and was eſpecially eminent for an admirable ſtyle in portraits. She married a German, and died in 1590, aged thirty, equally lamented by her huſband and her father; and ſo much beloved by the latter, that he never would conſent ſhe ſhould leave him, though ſhe had been invited by the emperor Maximilian, by Philip II. king of Spain, and ſeveral other princes, to their courts.

Dominico Tintoretto, his ſon, gave great hopes in his youth, that he would one day render the name of Tintoret yet more illuſtrious than his father had made it; but neglecting to cultivate by ſtudy the talent which nature had given him, he fell ſhort of thoſe mighty things that were expected from him. He was more conſiderable for portraits than hiſtorical compoſitions. He died in 1637, aged 75.

TITIAN, or TITIANO, the moſt univerſal genius for painting of all the Lombard ſchool, the beſt colouriſt of all the moderns, and the moſt eminent for hiſtories, landſkips,

ſkips, and portraits, was born at Cadore in Friuli, a province in the ſtate of Venice, in 1477, being deſcended from the ancient family of the Vacelli. At ten years of age, his parents ſent him to one of his uncles at Venice, who, obſerving in him an inclination to painting, put him to the ſchool of Giovanni Bellino; where he improved himſelf more by the emulation that was between him and his fellow diſciple Giorgione, than by the inſtruction of his maſter. He was cenſured indeed by Michael Angelo Buonarruoti, for want of correctneſs in deſign (a fault common to all the Lombard painters, who had not been acquainted with the antiques), yet that defect was abundantly ſupplied in all other parts of a moſt accompliſhed artiſt. He made three ſeveral portraits of the emperor Charles V. who honoured him with knighthood, created him count palatine, made all his deſcendants gentlemen, and aſſigned him a conſiderable penſion out of the chamber at Naples. The love of Charles V. for Titian was as great, as that of Francis I. for Leonardo da Vinci; and many particulars of it are recorded. It is ſaid, that the emperor one day took up a pencil, which fell from the hand of this artiſt, who was then drawing his picture; and that, upon the compliment which Titian made him on this occaſion, he replied, "Titian has "merited to be ſerved by Cæſar." In ſhort, ſome lords of the emperor's court, not being able to conceal their jealouſy, upon the preference he gave of Titian's perſon and converſation to that of all his other courtiers, the emperor freely told them, "that he could never want a "court of courtiers, but could not have Titian always "with him." Accordingly, he heaped riches on him; and whenever he ſent him money, which was uſually a large ſum, he always did it with this obliging teſtimony, that "his deſign was not to pay him the value of his "pictures, becauſe they were above any price." He painted alſo his ſon Philip II, Solyman emperor of the Turks, two popes, three kings, two empreſſes, ſeveral queens, and almoſt all the princes of Italy, together with the famous Arioſto and Peter Aretine, who were his intimate friends. Nay, ſo great was the name and reputation of Titian, that there was hardly a perſon of any eminence then living in Europe, from whom he did not receive ſome particular mark of eſteem: and beſides, being of a temper wonderfully obliging and generous, his houſe at Venice was the conſtant rendezvous of

all the virtuoſi and people of the beſt quality. He was ſo happy in the conſtitution of his body, that he had never been ſick till the year 1576; and then he died of the plague, aged ninety-nine, a very uncommon age for a painter. The judgement given of him by du Freſnoy is this: "Titian was," ſays he, "one of the greateſt "colourifts who was ever known. He deſigned with "much more eaſe and practice than Giorgione. There are "to be ſeen women and children of his hand, which are "admirable both for the deſign and colouring. The guſto "of them is delicate, charming, and noble, with a certain "pleaſing negligence of the head-dreſſes, the draperies and "ornaments of habits, which are wholly peculiar to him. "As for the figures of men, he has deſigned them but "moderately well. There are even ſome of his draperies "which are mean, and ſavour of a little guſto. His "painting is wonderfully glowing, ſweet, and delicate. He "made portraits which were extremely noble, the atti-"tudes of them being very graceful, grave, diverſified, and "adorned after a very becoming faſhion. No man ever "painted landſkip with ſo great a manner, ſo good a "colouring, and with ſuch a reſemblance of nature. For "eight or ten years ſpace he copied with great labour and "exactneſs whatſoever he undertook; thereby to make "himſelf an eaſy way, and to eſtabliſh ſome general "maxims for his future conduct. Beſides the excellent "guſto which he had of colours, in which he excelled all "mortal men, he perfectly underſtood how to give every "thing the touches which were more ſuitable and proper "to it, ſuch as diſtinguiſhed them from each other, "and which gave the greateſt ſpirit and the moſt of truth. "The pictures which he made in his beginning, and "in the declenſion of his age, are of a dry and mean "manner. He lived ninety-nine years. His diſciples "were Paulo Veroneſe, Giacomo Tintoret, Giacomo de "Ponte Baſſano, and his ſons."

Art of Painting, tranſlated by Dryden, 1716, 8vo.

It would be beyond our purpoſe to enter into an enumeration of the performances of this celebrated artiſt; but it may be mentioned, that in the French king's collection is a picture of Titian and his miſtreſs; ſhe is repreſented as having been combing her hair, with a ſmall phial in her hand; and he in multiplying her portrait by the aſſiſtance of two mirrors, an expreſſion of fondneſs ſcarcely to be exceeded. Van Dyck has alſo given us a very capital etching after another picture of Titian and his miſtreſs; he

appears

appears in it very old, with his right-hand placed on her belly; and the lady, who is reſting her left arm on a box, in which is a death's head, ſeems by the verſes under the print [A], to have died in child-bed.

Titian left behind him two ſons and a brother, of whom Pomponio, the eldeſt, was a clergyman, and well preferred. Horatio, the youngeſt, painted ſeveral pourtraits, which might ſtand in competition with thoſe of his father. He was famous alſo for many hiſtory pieces, which he made at Venice, in concurrence with Paul Veroneſe and Tintoret. But bewitched at laſt with chymiſtry, and the hopes of finding the philoſopher's ſtone, he laid aſide the pencil; and having reduced what he got by his father into ſmoak, and died of the plague in the ſame year with him. Franceſco Vecelli, Titian's brother, was trained to arms in the Italian wars; but peace being reſtored, applied himſelf afterwards to painting. He became ſo great a proficient in it, that Titian grew jealous of him; and fearing, leſt in time he ſhould eclipſe his reputation, ſent him upon pretended buſineſs to Ferdinand king of the Romans. Afterwards he fell into another profeſſion, and made cabinets of ebony adorned with figures; which, however, did not hinder him from painting now and then a pourtrait for a friend.

[A] Ecco il belveder! ô che felice ſorte!
Che la fruttiſera putto in ventre porte.
Ma ch'ella porte, ô me! vita et morte piano
Demonſtro l'arte del magico Titiano.

Al molte illuſtre, magnifico & oſſervandiſſimo Sig. Il Sig. Luca van Uffel, in ſegno d'affectione et inclinatione auroſevole, como Patrono et ſingulariſſimo amico ſuo dedicato il vero ritratto del unico Titiano Ant. Van Dyck.

Under another copy of this, we have ſeen,

Ecce viro quæ grata ſuo eſt, nec pulchrior ulla;
Pignora configni ventre pudico gerit.
Sed tamen an vivens an mortuus picta tabella;
Hæc magni Titiani arte portanda refert.

TITLEY (WALTER), Eſq; a polite ſcholar, received his education at Weſtminſter-ſchool, where he was much befriended by Bp. Atterbury, who choſe him for his ſon's tutor, in which capacity he reſided in the Biſhop's family about the time of the ſuppoſed plot in 1722. From Weſtminſter Mr. Titley went off to Trinity college, Cambridge, in which he for many years held the lay-fellowſhip founded for a civilian. He was early in life ſent envoy extraordinary to the court of Copenhagen, where he died, after a long reſidence, very highly eſteemed on account of his many amiable qualities. Of his productions

Gent. Mag. 1740. p. 616. tions as an author, which were rather little elegant trifles than elaborate performances, a good ſpecimen may be ſeen in his celebrated "Imitation of Horace," Book IV. Ode 2. And ſome of his Latin verſes are in the "Reliquiæ Galeanæ." He bequeathed a ſum of money to the univerſity of Cambridge, part of which was to be applied to the public buildings. This ſum in 1768, when Sir James Marriot, maſter of Trinity Hall, was vice-chancellor, was voted to erect a Muſic-room, of which a plan was engraved to ſolicit a further aid from contributions, but failed of ſucceſs. It would have given us pleaſure to have given more particular memoirs of this ingenious gentleman, of whom ſo little in the biographical way has yet been ſaid. His character ſhall be given in the words of an intelligent Prelate: "Among the contemporaries with Bp. Newton at Weſtminſter were many who made afterwards a diſtinguiſhed figure in the world. Among theſe the Biſhop particularly notices Walter Titley, a very ingenious young man, at firſt Secretary to the embaſſy at Turin, afterwards for many years his Majeſty's Envoy to the court of Denmark. During the time that he was King's ſcholar, he lived with Biſhop Atterbury as tutor to his ſon, and his taſte and learning were much improved by the Biſhop's converſation. His plan of life, as laid down by himſelf, was, to proſecute his ſtudies at Cambridge till he ſhould be thirty, from thirty to ſixty to be employed in public buſineſs, at ſixty to retire and return to college, for which purpoſe he would keep his fellowſhip. This plan he nearly purſued; he kept his fellowſhip; he reſigned his public employment; but, inſtead of returning to college, where in a great meaſure there was a new ſociety, and few or none were left of his own age and ſtanding, he remained at Copenhagen, where, by his long reſidence, he was in a manner naturalized, and there lived and died, greatly reſpected and lamented by all ranks of people."

Bp. Newton's Life of himſelf. p. 63.

Atterbury's Epiſtolary Correſpondence, vol. III. p. 287.

TODD (HUGH), D. D. born at Blencow in Cumberland, became a poor ſcholar of Queen's college, Oxford, in 1672, afterwards a poor ſervitor child, and when B. A. taberdar of that houſe. He was elected fellow of Univerſity college, Dec. 23, 1678; and proceeding M. A. July 2, 1679, became chaplain to Dr. Smith, Bp. of Carliſle; one of the four Canon reſidentiaries of Carliſle in 1685; and the ſame year obtained the vicarage of Stanwix. He accumulated

accumulated the degrees of B. and D. D. Dec. 12, 1692. By a petition preſented to the Houſe of Commons by Dr. Todd, requeſting to be heard by counſel before the bill, "to avoid doubts and queſtions touching ſtatutes, &c." ſhould paſs, it appears that "the Biſhop of Carliſle [Dr. "Nicolſon] had cited the Dean and Chapter before "him in his viſitation held at Carliſle in September 1707, "and exhibited articles of enquiry againſt them; and the "petitioner appeared, and entered his proteſt againſt the "Biſhop's power, being informed, the right of local viſi-"tor was in the Crown; but the ſaid Biſhop, in an illegal "manner, ſuſpended the Petitioner *ab officio et beneficio*, "and afterwards excommunicated him." The apprehenſions of Dr. Todd were, that, if the bill ſhould paſs, it would "ſubject him to farther enquiries and arbitrary "cenſures of the Biſhop in his viſitations." The bill paſſed the Commons, with ſome amendments, March 17, and received the royal aſſent March 20, 1707-8. His publications are, "The deſcription of Sweden, 1680," folio; "An account of a Salt-ſpring and another medi-"cinal ſpring on the banks of the river Weare, or Ware, "in the Biſhoprick of Durham, 1684," Phil. Tranſ. N° 163; and "The life of Phocion, 1684." He left alſo in MS. "Notitia Eccleſiæ Cathedralis Carliolenſis: "una cum Catalogo Priorum, dum Conventualis erat, & "Decanorum & Canonicorum quum Collegiata. Notitia "Prioratus de Wedderhall; cum Catalogo omnium Bene-"factorum qui ad ambas has ſacras Ædes ſtruendas, do-"tandas, & ornandas, pecuniam, terras & ornamenta, "vel aliqua alia beneficia, piè & munificè contulerunt." Theſe two were written in 1688, and dedicated by the author to the Dean and Chapter of Carliſle. He left alſo in MS. "A Hiſtory of the Dioceſe of Carliſle, con-"taining an account of the Pariſhes, Abbeys, Nunne-"ries, Churches, Monuments, Epitaphs, Coats of Arms, "Founders, Benefactors, &c. with a perfect catalogue "of the Biſhops, Priors, Deans, Chancellors, Arch-"deacons, Prebendaries, and of all rectors and vicars of "the ſeveral Pariſhes in the ſaid Dioceſe; 1689."

TOLAND (JOHN), a very famous Engliſh writer, was born, Nov 30, 1670, in the moſt northen peninſula of Ireland, in the iſthmus of which ſtands Londonderry. His Chriſtian name was Janus Junius; but, the boys at ſchool making a jeſt of it, the maſter ordered him to be called

Des Maizeaux's Life of Toland, prefixed to the firſt volume

called John, which name he retained ever after. He was of a good family, but his parents were Papiſts, as we learn from himſelf; for he tells us, that he "was educated from "his cradle in the groſſeſt ſuperſtition and idolatry; but "God was pleaſed to make his own reaſon, and ſuch as "made uſe of theirs, the happy inſtruments of his con-"verſion—for he was not ſixteen years old when he "became as zealous againſt Popery, as he ever ſince con-"tinued." Some have affirmed, that his father was a Popiſh prieſt; and he has been abuſed by abbot Tilladet, biſhop Huetius, and others, on account of his ſuppoſed illegitimacy; but the contrary is notorious, and hath been certified in print.

A collection of ſeveral pieces of Mr. John Toland, 1747, in two volumes 8vo.—Toland's Preface to Harrington's works. Preface to Chriſtianity not myſterious. Apology for Mr. Toland, p. 16, 1697. Tilladet, Preface des diſſertations de Mr. Huet, ſur diverſes matieres de religion & de philologie.—Huetius, Commentarius de rebus ad eum pertinentibus. Apology, p. 17.

From the ſchool at Redcaſtle near Londonderry, he went in 1687 to the college of Glaſgow in Scotland; and, after three years ſtay there, viſited the univerſity of Edinburgh, where he was created maſter of arts in June 1690, and received the uſual diploma or certificate from the profeſſors. He then went back to Glaſgow, where he made but a ſhort ſtay, and intended to have returned to Ireland; but he altered his mind, and came into England, "where "he lived in as good Proteſtant families as any in the "kingdom, till he went to the famous univerſity of Ley-"den in Holland, to perfect his ſtudies." There he was generouſly ſupported by ſome eminent Diſſenters in England, who had conceived great hopes from his uncommon parts, and might flatter themſelves that in time he would be ſerviceable to them in the quality of a miniſter; for he had lived in their communion ever ſince he forſook Popery, as he himſelf owns in effect in his "Apology." In 1692, Mr. Daniel Williams, a Diſſenting miniſter, having publiſhed a book intituled, "Goſpel truth ſtated and vindi-"cated," Mr. Toland ſent it to the author of the "Bib-"liotheque univerſelle," and deſired him to give an abſtract of it in that journal: at the ſame time he related to him the hiſtory of that book, and of the controverſy it referred to. The journaliſt complied with his requeſt; and to the abſtract of Mr. Williams's book he prefixed the letter he received from Mr. Toland, whom he ſtyles "ſtudent in "divinity."

Biblioth. univerſ. tom. XXIII. p. 505.

After having ſojourned about two years at Leyden, he came back into England, and ſoon after went to Oxford, where, beſides the converſation of learned men, he had the advantage of the public library. He collected materials upon various ſubjects, and compoſed ſome pieces; among others,

others, a Diſſertation to prove the received hiſtory of the tragical death of Regulus, a fable. He began likewiſe a work of greater conſequence, in which he undertook to ſhew, that there are no myſteries in the Chriſtian religion; but he left Oxford in 1695, before it was finiſhed, and went to London, where he publiſhed in the next year in 12mo, with this title, "Chriſtianity not myſterious:" or, "A treatiſe ſhewing, that there is nothing in the "Goſpel contrary to reaſon, nor above it, and that no "Chriſtian doctrine can be properly called a myſtery." For the foundation of this propoſition, Mr. Toland defines myſtery, as he ſays it is always uſed in the New Teſtament, to be a thing intelligible in itſelf, but which could not be known without a ſpecial revelation; and ſome divines of great name have admitted this ſenſe of the word for the true one, and have contended on the ſame footing, that there is nothing in the New Teſtament either againſt or above reaſon. But though this doctrine may have been avowed in later times, ſince a freer uſe of reaſon has been countenanced and eſtabliſhed, it would not paſs in Mr. Toland's days: and therefore his treatiſe was no ſooner abroad, than the public were very much alarmed and ſeveral books came out againſt it. It was even preſented by the grand-jury of Middleſex; but thoſe preſentments have rarely any other effect than to make a book ſell the better, by publiſhing it more effectually to the world, and tempting the curioſity of men, who are naturally inclined to pry into what is forbidden them.

This book being ſent by the London bookſellers into Ireland, made no leſs noiſe there than it had made in England; and the clamour was much increaſed, when he went thither himſelf in 1697. Many particulars concerning this affair are related in the correſpondence between Mr. Locke and Mr. Molyneux, which, as they will ſerve alſo to illuſtrate the temper and character of Mr. Toland himſelf, who was certainly a very extraordinary man, ſhall on that account be tranſcribed the more minutely. In a letter, dated Dublin, April the 6th, 1697, Mr. Molyneux writes thus to Mr. Locke: "In my laſt to you, "there was a paſſage relating to the author of 'Chriſtianity "not myſterious.' I did not then think that he was ſo "near me as within the bounds of this city; but I find "ſince that he is come over hither, and have had the "favour of a viſit from him. I now underſtand, as I in-"timated to you, that he was born in this country; but

Lock's works, vol. III.

"that

"that he hath been a great while abroad, and his educa-
"tion was for ſome time under the great Le Clerc. But
"that for which I can never honour him too much, is
"his acquaintance and friendſhip to you, and the reſpect
"which on all occaſions he expreſſes for you. I propoſe
"a great deal of ſatisfaction in his converſation: I take
"him to be a candid free-thinker, and a good ſcholar.
"But there is a violent ſort of ſpirit that reigns here,
"which begins already to ſhew itſelf againſt him, and, I
"believe, will increaſe daily; for I find the clergy alarmed
"to a mighty degree againſt him; and laſt Sunday he had
"his welcome to this city, by hearing himſelf harangued
"againſt out of the pulpit by a prelate of this country."
In a letter, dated May the 3d, Mr. Locke replies to Mr. Molyneux: "I am glad to hear that the gentleman does
"me the favour to ſpeak well of me on that ſide the water;
"I never deſerved other of him, but that he ſhould always
"have done ſo on this. If his exceeding great value of
"himſelf do not deprive the world of that uſefulneſs, that
"his parts, if rightly conducted, might be of, I ſhall be
"very glad.—I always value men of parts and learning,
"and I think I cannot do too much in procuring them
"friends and aſſiſtance: but there may happen occaſions
"that may make one ſtop one's hand; and it is the hopes
"young men give, of what uſe they will make of their
"parts, which is to me the encouragement of being con-
"cerned for them: but if vanity increaſes with age, I
"always fear, whither it will lead a man. I ſay this to
"you, becauſe you are my friend, for whom I have no
"reſerves, and think I ought to talk freely, where you
"enquire, and poſſibly may be concerned; but I ſay it to
"you alone, and deſire it may go no farther. For the
"man I wiſh very well, and could give you, if it needed,
"proofs that I do ſo, and therefore I deſire you to be kind
"to him; but I muſt leave it to your prudence in what
"way, and how far. If his carriage with you gives you
"the promiſes of a ſteady uſeful man, I know you will be
"forward enough of yourſelf, and I ſhall be very glad of
"it; for it will be his fault alone, if he prove not a very
"valuable man, and have not you for his friend." Mr. Molyneux thanks Mr. Locke for theſe hints concerning Mr. Toland, in a letter dated May the 27th, and ſays, that "they perfectly agree with the apprehenſions he had
"conceived of him. Truly," ſays he, to be free, I do
"not think his management, ſince he came into this city,

"has

"has been ſo prudent. He has raiſed againſt him the "clamours of all parties; and this not ſo much by his "difference in opinion, as by his unſeaſonable way of diſ-"courſing, propagating, and maintaining it. Coffee-"houſes and public tables are not proper places for ſerious "diſcourſes, relating to the moſt important truths: but "when alſo a tincture of vanity appears in the whole "courſe of a man's converſation, it diſguſts many that "may otherwiſe have a due value for his parts and learn-"ing.—Mr. Toland alſo takes here a great liberty on all "occaſions, to vouch your patronage and friendſhip, "which makes many, that rail at him, rail alſo at you. I "believe you will not approve of this, as far as I am able "to judge, by your ſhaking him off, in your letter to the "biſhop of Worceſter."

Stillingfleet biſhop of Worceſter, in his "Vindication of "the doctrine of the Trinity," had taken occaſion to ani-madvert on Mr. Toland's "Chriſtianity not myſterious;" and, as he ſuppoſed that Mr. Toland had borrowed ſome principles from Mr. Locke's "Eſſay on human underſtand-"ing," in ſupport of his heretical doctrines, he beſtowed ſome animadverſions alſo on that work. This, and Mr. Toland's perſiſting to repreſent him as his patron and friend, together with his very exceptionable conduct, made Mr. Locke renounce all regard for him, and almoſt diſclaim the little countenance he had given him. To this purpoſe he expreſſes himſelf, in a letter dated the 15th of June: "As to the gentleman to whom you think my friendly "admoniſhments may be of advantage for his conduct "hereafter, I muſt tell you, that he is a man to whom I "never writ in my life; and, I think, I ſhall not now "begin: and as to his conduct, it is what I never ſo "much as ſpoke to him of; that is a liberty to be taken "only with friends and intimates, for whoſe conduct one "is mightily concerned, and in whoſe affairs one intereſts "himſelf. I cannot but wiſh well to all men of parts "and learning, and be ready to afford them all the "civilities and good offices in my power: but there muſt "be other qualities to bring me to a friendſhip, and unite "me in thoſe ſtricter ties of concern; for I put a great "deal of difference between thoſe whom I thus receive "into my heart and affection, and thoſe whom I receive "into my chamber, and do not treat there with a perfect "ſtrangeneſs. I perceive you think yourſelf under ſome "obligation of peculiar reſpect to that perſon, upon the "account

"account of my recommendation to you; but certainly "this comes from nothing but your over-great tenderneſs "to oblige me. For if I did recommend him, you will "find it was only as a man of parts and learning for his "age; but without any intention that they ſhould be of any "other conſequence, or lead you any farther, than the "other qualities you ſhall find in him ſhall recommend "him to you: and therefore whatſoever you ſhall, or "ſhall not do, for him, I ſhall no way intereſt myſelf "in." At that time Mr. Peter Brown, ſenior fellow of Trinity-college near Dublin, afterwards biſhop of Cork, publiſhed a piece againſt Mr. Toland's book, which Mr. Molyneux ſent to Mr. Locke, with a letter dated the 20th of July: "The author," ſays he, "is my acquaintance; "but two things I ſhall never forgive in his book: one is "the foul language and opprobrious names he gives Mr. "Toland; the other is upon ſeveral occaſions calling in "the aid of the civil magiſtrate, and delivering Mr. Toland "up to ſecular puniſhment. This indeed is a killing "argument; but ſome will be apt to ſay, that where the "ſtrength of his reaſoning failed him, there he flies to the "ſtrength of the ſword." At length the ſtorm roſe to that height that Mr. Toland was forced to flee from Ireland; and the account which Mr. Molyneux gives of the manner of it, in a letter dated the 11th of September, is really melancholy, and would excite pity, if it was not for the remembrance, that men through pure vanity bring theſe evils upon themſelves. "Mr. Toland is at laſt driven out "of our kingdom: the poor gentleman, by his imprudent "management, had raiſed ſuch an univerſal outcry, that it "was even dangerous for a man to have been known "once to converſe with him. This made all wary men "of reputation decline ſeeing him, inſomuch that at laſt "he wanted a meal's meat, as I am told, and none would "admit him to their tables. The little ſtock of money "which he brought into this country being exhauſted, he "fell to borrowing from any one that would lend him half "a crown; and ran in debt for his wigs, cloaths, and "lodging, as I am informed. And laſt of all, to com-"plete his hardſhips, the parliament fell on his book, "voted it to be burnt by the common hangman, and ordered "the author to be taken into cuſtody of the ſerjeant at "arms, and to be proſecuted by the attorney-general at "law. Hereupon he is fled out of this kingdom, and none "here knows where he has directed his courſe." Many

in

in England approved this conduct in the Iriſh parliament; and Dr. South in particular was ſo highly pleaſed with it, that he complimented the archbiſhop of Dublin upon it, in the dedication of his third volume of "Sermons," printed in 1698. After having condemned our remiſſneſs here in England, for bearing with Dr. Sherlock, whoſe notions of the Trinity he charges with hereſy, he adds, "but, on "the contrary, among you, when a certain Mahometan "Chriſtian (no new thing of late) notorious for his blaſ-"phemous denial of the myſteries of our religion, and his "inſufferable virulence againſt the whole Chriſtian prieſt-"hood, thought to have found ſhelter among you, the "parliament to their immortal honour preſently ſent him "packing, and, without the help of a faggot, ſoon made the "kingdom too hot for him."

As ſoon as Mr. Toland was in London, he publiſhed an apologetical account of the treatment he had received in Ireland, intituled, "An Apology for Mr. Toland, &c. 1697;" and was ſo little diſcouraged with what had happened to him there, that he continued to write and publiſh his thoughts on all ſubjects, without regarding in the leaſt who might, or who might not, be offended at him. He had publiſhed, in 1696, "A Diſcourſe upon Coins," tranſlated from the Italian of ſignior Bernardo Davanzait, a gentleman of Florence: he thought this ſeaſonable, when clipping was become, as it has been ſince, a national grievance, and ſeveral methods were propoſed to remedy it. In 1698, after the peace of Ryſwic, there aroſe a great diſpute among the politicians, concerning the forces to be kept on foot for the quiet and ſecurity of the nation. Many pamphlets coming out on that ſubject, ſome for, others againſt, a ſtanding army, Mr. Toland propoſed to reform the militia, in a pamphlet intituled, "The Militia re-"formed, &c." The ſame year, 1698, he publiſhed "The Life of Milton," which was prefixed to Milton's proſe works, then collected in three volumes folio; and ſomething he had aſſerted in this life concerning the "Icon "Baſilike," which he treats as a ſpurious production, being repreſented by Dr. Blackall, afterwards biſhop of Exeter, as affecting the writings of the New Teſtament, Mr. Toland vindicated himſelf in a piece called, "Amyntor; or, A "Defence of Milton's Life, 1699," 8vo. This Amyntor however did not give ſuch ſatisfaction, but that Dr. Samuel Clarke and others thought it neceſſary to animadvert on it. The ſame year 1699, he publiſhed, "The Memoirs of

"Denzil lord Holles, baron of Ifield in Suſſex, from the "year 1641 to 1648," from a manuſcript communicated to him by the late duke of Newcaſtle, who was one of his patrons and benefactors.

In 1700 he publiſhed Harrington's "Oceana" and other works, with his life in folio; and about the ſame time came out a pamphlet intitled, "Clito, a poem on the "force of eloquence." In this piece, under the character of Adeiſidæmon, which ſignfies unſuperſtitious, he promiſes in effect not to leave off writing till he had detected knavery and impoſture of every kind. In 1701 he publiſhed two political pieces, one called "The Art of governing by "parties;" the other "Propoſitions for uniting the two "Eaſt India companies." The ſame year, being informed that the lower houſe of convocation had appointed a committee to examine impious, heretical, and immoral books, and that his "Amyntor" was under their conſideration, he wrote two letters to Dr. Hooper, the prolocutor, either to give ſuch ſatisfaction as ſhould induce them to ſtop their proceedings, or deſiring to be heard in his own defence, before they paſſed any cenſure on his writings; but he could not obtain his requeſt.

Upon the paſſing of an act of parliament, in June 1701, for ſettling the crown, after the deceaſe of king William and the princeſs Anne, and for default of their iſſue, upon the princeſs Sophia, electreſs dowager of Hanover, and the heirs of her body, being Proteſtants, Mr. Toland publiſhed his "Anglia libera, or, The limitation and ſucceſſion of the crown of England explained and aſſerted, "&c." 8vo; and when the earl of Macclesfied was ſent to Hanover with this act, our author attended him. He preſented his "Anglia libera" to her electoral highneſs, and was the firſt who had the honour of kiſſing her hand upon the act of ſucceſſion. The earl recommended him particularly to her highneſs, and he ſtayed there five or ſix weeks; and on his departure he was preſented with gold medals and pictures of the electreſs dowager, the elector, the young prince, and the queen of Pruſſia. He then made an excurſion to the court of Berlin, where he had a remarkable converſation with M. Beauſobre, upon the ſubject of religion, in the preſence of the queen of Pruſſia. Beauſobre communicated an account of it to the authors of the "Bibliotheque Germanique," who printed it in that journal; and from thence we learn, that it was concerning the authority of the books of the New Teſtament, which

Mr.

Mr. Toland with his uſual ſufficiency, as is obſerved, undertook to queſtion and invalidate. On the 11th of November the ſame year, 1701, a proclamation was iſſued out, for diſſolving the preſent parliament, and calling another to meet in December. While the candidates were making intereſt in their reſpective countries, Mr. Toland publiſhed the following advertiſement in the Poſt-man: "There having been a public report, as if Mr. Toland "ſtood for Blechingly in Surry, it is thought fit to adver- "tiſe, that Sir Robert Clayton has given his intereſt in "that borough to an eminent citizen, and that Mr. "Toland hath no thoughts of ſtanding there or any where "elſe." This advertiſement afforded matter of pleaſantry to an anonymous writer, who publiſhed a little pamphlet intituled, "Modeſty miſtaken: or, A letter to Mr. Toland, "upon his declining to appear in the enſuing parliament."

In 1702 he publiſhed three pieces, "Paradoxes of ſtate, "&c." in 4to; "Reaſons for addreſſing his majeſty to in- "vite into England the electreſs dowager and elector of "Hanover;" and "Vindicius liberius, or, A defence of "himſelf againſt the lower houſe of convocation, and "others." After the publication of this book, Mr. Toland went to the courts of Hanover and Berlin, where he was received very graciouſly by the princeſs Sophia, and by the queen of Pruſſia, both ladies of great wit, judgement, and knowledge, and who delighted in converſing with men of learning and penetration, whoſe notions were new or uncommon. He had the honour to be often admitted to their converſation; and, as he made a longer ſtay at Berlin than at Hanover, ſo he had frequent opportunities of waiting upon the queen, who took a pleaſure in aſking him queſtions, and hearing his paradoxical opinions. After his return therefore into England, he publiſhed in 1704 ſome philoſophical letters; three of which were inſcribed to Serena, meaning the queen of Pruſſia, who, he aſſures us, was pleaſed to aſk his opinion concerning the ſubject of them. The title runs thus: "Letters to Serena, con- "taining, 1. The origin and force of prejudices; 2. "The hiſtory of the ſoul's immortality among the hea- "thens. 3. The origin of idolatry, and reaſons of "heatheniſm; as alſo, 4. A letter to a gentleman in "Holland, ſhewing Spinoza's ſyſtem of philoſophy to "be without any principle or foundation. 5. Motion eſ- "ſential to matter, in anſwer to ſome remarks by a noble "friend on the confutation of Spinoza. To which is

" prefixed a preface, declaring the ſeveral occaſions of writing " them," 8vo. About the ſame time he publiſhed an " Eng- " liſh tranſlation of the Life of Æſop, by M. de Meziriac," and dedicated it to Anthony Collins, eſq; it was prefixed to " The Fables of Æſop," with the moral reflections of M. Baudoin.

In 1705 he publiſhed ſeveral pamphlets: " Socinianiſm " truly ſtated, &c." to which is prefixed, " Indifference " in diſputes recommended by a Pantheiſt to an orthodox " friend," in 4to; " An account of the courts of Pruſſia " and Hanover," in 8vo; " The ordinances, ſtatutes, and " privileges of the academy erected by the king of Pruſſia in " the city of Berlin," tranſlated from the original, in 8vo; " The memorial of the ſtate of England, in vindication of " the queen, the church, and the adminiſtration, &c." This laſt was publiſhed, without the name of our author, by the direction of Mr. Harley, ſecretary of ſtate; and afterwards a defence of it was written, by order of the ſame perſon, but for ſome reaſons ſuppreſſed, after ſix or ſeven ſheets of it were printed. Mr. Harley was one of Mr. Toland's chief patrons and benefactors, and uſed even to employ him, as is ſaid, upon ſecret affairs. This gentleman having accidentally found, among other manuſcripts, a Latin oration, to excite the Engliſh to war againſt the French, communicated it to Mr. Toland, who publiſhed it in 1707, with notes and a preface, under this title, " Oratio Philippica ad excitandos contra Galliam " Britannos; maximè vero, ne de pace cum victis præ- " maturè agatur: ſanctiori Anglorum concilio exhibita, " anno Chriſti 1514." Soon after he put out, " The " elector Palatine's declaration in favour of his Proteſt- " ant ſubjects;" he did this at the requeſt of the elector's miniſter.

He ſet out for Germany in the ſpring of 1707, and went firſt to Berlin; but an incident too ludicrous to be mentioned, ſays Mr. Des Maizeaux, obliged him to leave that place ſooner than he expected. From thence he went to Hanover, on the territories of a neighbouring prince. He proceeded to Duſſeldorp, and was very graciouſly received by the elector Palatine; who, in conſideration of the Engliſh pamphlet he had publiſhed, preſented him with a gold chain and medal, and a purſe of an hundred ducats. He went afterwards to Vienna, being commiſſioned by a famous French banker, then in Holland, who wanted a powerful protection, to engage the Imperial

Imperial miniſters to procure him the title of Count of the empire, for which he was ready to pay a good ſum of money; but they did not think fit to meddle with that affair, and all his attempts proved unſucceſsful. From Vienna he viſited Prague in Bohemia; and now, his money being all ſpent, he was forced to make many ſhifts to get back to Holland. Being at the Hague, he publiſhed, in 1709, a ſmall volume, containing two Latin diſſertations: the firſt he called "Adeiſidæmon; ſive, Titus Livius à ſuperſtitione vindicatus;" the ſecond, "Origines Judaicæ; ſive, Strabonis de Moyſe & religione Judaica hiſtoria breviter illuſtrata." In the firſt of theſe pieces, he endeavours to vindicate Livy from the imputation of ſuperſtition and credulity, although his hiſtory abounds with relations of prodigies and portents; in the ſecond, he ſeems inclined to prefer Strabo's account of Moſes and the Jewiſh religion to the teſtimony of the Jews themſelves. In this diſſertation, alſo, he ridicules Huetius for affirming, in his "Demonſtratio evangelica," that many eminent perſons in the "Old Teſtament" are allegorized in the heathen mythology, and that Moſes, for inſtance, is underſtood by the name of Bacchus, Typho, Silenus, Priapus, Adonis, &c: and, if he had never done any thing worſe than this, it is probable that the convocation would not have thought him an object of their cenſure. However, Huetius was greatly provoked with this attack; and he expreſſed his reſentment in a French letter, publiſhed in the "Journal of Trevoux," and afterwards printed with ſome diſſertations of Huetius, collected by abbot Tilladet.

He continued in Holland till 1710; and, while he was there, had the good fortune to get acquainted with prince Eugene, who gave him ſeveral marks of his generoſity. Upon his return to England, he was for ſome time ſupported by the liberality of Mr. Harley, then lord-treaſurer, and afterwards earl of Oxford; and by this means being enabled to keep a country-houſe at Epſom in Surrey, he put out, in 1711, "A deſcription of Epſom, with the humours and politics of "that place." He afterwards loſt the favour of this miniſter, and then wrote pamphlets againſt him. He publiſhed in 1710, without his name, a French piece relating to Dr. Sacheverell, "Lettre d'un Anglois à un Hollandois au ſujet "du docteur Sacheverell:" and the three following in 1712, "A letter againſt Popery, particularly againſt admitting the "authority of fathers or councils in controverſies of reli-

"gion, by Sophia Charlotte, the late queen of Pruſſia;" "Queen Anne's reaſons for creating the electoral prince "of Hanover a peer of this realm, by the title of duke of "Cambridge;" and, "The grand myſtery laid open, viz. "by dividing the Proteſtants to weaken the Hanover ſuc- "ceſſion, and, by defeating the ſucceſſion, to extripate "the Proteſtant religion." At that time, he undertook to publiſh a new edition of Cicero's works by ſubſcription, and gave an account of his plan in a "Latin diſſerta- "tion," which has been printed among his poſthumous pieces.

In 1713, he publiſhed, "An appeal to honeſt people, "againſt wicked prieſts," relating to Sacheverell's affair; and another pamphlet, called "Dunkirk or Dover, or, "The queen's honour, the nation's ſafety, the liberties "of Europe, and the peace of the world, all at ſtake, till "that fort and port be totally demoliſhed by the French." In 1714 he publiſhed a piece, which ſhewed that he was very attentive to times and ſeaſons, for it ran through ten editions within a quarter of a year: the title is, "The "art of reſtoring, or, The piety and probity of general "Monk in bringing about the laſt reſtoration, evidenced "from his own authentic letters;" with a juſt account of ſir Roger, who runs the parallel as far as he can. This ſir Roger was intended for the earl of Oxford, who was ſup- poſed to be then projecting ſchemes for the reſtoration of the pretender. The ſame year 1714, he put out "A col- "lection of letters by general Monk, relating to the reſto- "ration of the royal family;" "The funeral elegy of the "princeſs Sophia," tranſlated from the Latin; and, "Rea- "ſons for naturaliſing the Jews in Great-Britain and Ire- "land, on the ſame foot with all other nations; with a "defence of the Jews againſt all vulgar prejudices in all "countries." He prefixed to this an ingenious, but iro- nical, dedication to the ſuperior clergy. In 1717 he pub- liſhed, "The State Anatomy of Great-Britain, &c." which being anſwered by Dr. Fiddes, chaplain to the earl of Ox- ford, and by Daniel De Foe, he ſet forth a ſecond part, by way of vindication of the former.

He ſeems now to have quitted politics, and to have be- taken himſelf, in a great meaſure, to learned and theologi- cal enquiries: for, in 1718, he publiſhed a work of about one hundred and fifty pages in 8vo, with this long title, "Nazarenus; or Jewiſh, Gentile, or Mahometan Chriſ- "tianity; containing the hiſtory of the ancient goſpel

"of

" of Barnabas, and the modern goſpel of the Mahometans, " attributed to the ſame apoſtle, this laſt goſpel being now " firſt made known among Chriſtians. Alſo, the ori- " ginal plan of Chriſtianity occaſionally explained in the " Nazarenes, whereby divers controverſies about this " divine (but highly perverted) inſtitution may be happily " terminated. With the relation of an Iriſh manuſcript of " the four goſpels, as likewiſe a ſummary of the ancient " Iriſh Chriſtianity, and the reality of the Keldees (an or- " der of lay religious) againſt the two laſt biſhops of Wor- " ceſter." We make no obſervation upon this work; the reader now knows enough of Mr. Toland to conclude, as he may with certainty, that it was not written with any friendly view to revelation. He publiſhed the ſame year, " The deſtiny of Rome: or, The probability of the " ſpeedy and final deſtruction of the Pope, &c."

In 1720, Dr. Hare, then dean of Worceſter, put out a fourth edition of his viſitation ſermon, intituled, " Church " authority vindicated, &c." and ſubjoined a poſtſcript, in which, ſpeaking of biſhop Hoadly's writings, he has the following ſtroke at Mr. Toland: " It muſt be allowed " his lordſhip judges very truly, when he ſays, they are " faint reſemblances of Mr. Chillingworth: for envy itſelf " muſt own, his lordſhip has ſome reſemblance to that " great man, juſt ſuch a one as Mr. Toland has to Mr. " Locke, who, in 'Chriſtianity not myſterious,' is often " quoted to ſupport notions he never dreamed of." Toland, upon this, adverti ſed againſt Dr. Hare, that he never named Locke in any edition of that book, and was ſo far from often quoting him, that he had not ſo much as brought one quotation out of him. This was true, and Hare immediately corrected himſelf by another advertiſement, in which he directs, " makes great uſe of Mr. Locke's " principles," to be read, inſtead of, " is often quoted to " ſupport notions he never dreamed of." Dr. Hare's advertiſement occaſioned the publiſhing of a pamphlet with this title, " A ſhort eſſay upon lying, or, A defence of a " reverend dignitary, who ſuffers under the perſecution of " Mr. Toland, for a *lapſus calami*."

Upon a diſpute between the Iriſh and Britiſh houſes of lords, with reſpect to appeals, when the latter ordered a bill to be brought in, for the better ſecuring the dependency of the kingdom of Ireland upon the crown of Great-Britain, Mr. Toland publiſhed, " Reaſons moſt humbly of- " fered to the houſe of commons, why the bill ſent down

" to them ſhould not paſs into a law, 1720." About this time he printed a Latin tract, intituled, " Pantheiſticon: " ſive, Formula celebrandæ ſodalitatis Socraticæ, in tres " particulas diviſa: quæ Pantheiſtarum, ſive ſodalium, " continent; 1. Mores & axiomata. 2. Numen & phi- " loſophiam. 3. Libertatem & non fallentem legem " neque fallendam. Præmittitur de antiquis & novis eru- " ditorum ſodalitatibus, ut et de univerſo infinito & æter- " no, diatriba. Subjicitur de duplici Pantheiſtarum phi- " loſophia ſequenda, ac de viri optimi & ornatiſſimi idea, " diſſertatiuncula. Cosmopoli, MDCCXX." He had ſubſcribed himſelf a Pantheiſt, as we have ſeen, in a pamphlet publiſhed in in 1705, and here we have his doctrines and his creed explicitly ſet forth: " In mundo omnia ſunt " unum, unumque eſt omne in omnibus. Quod omne " in omnibus, Deus eſt; æternus ac immenſus, neque ge- " nitus, neque interiturus. In eo vivimus, movemur, & " exiſtimus. Ab eo natum eſt unumquidque, in eumque " denuo revoluturum; omnium ipſe principium & finis." This is Pantheiſm, that is, it is Atheiſm, or there is no ſuch thing. The author knew it very well; and fearing leſt he might have gone too far, he got it printed ſecretly, at his own charge, and but a few copies, which he diſtributed with a view of receiving preſents for them. There is a ſhort preface to this piece, under the name of " Janus Junius Eoganeſius;" which, though it was his true Chriſtian name, and the name of his country, Inis-Eogan being the place of his birth, yet ſerved for as good a cover as any whatever, nobody in England being acquainted with theſe particulars.

Some time after, but in the ſame year 1720, he publiſhed another learned work, of about 250 pages in 8vo, including the preface, intituled " Tetradymus." This is divided into four parts, each of which has a diſtinct title. The firſt is called " Hodegus: or, The pillar of cloud and " fire that guided the Iſraelites in the wilderneſs, not mi- " raculous, but, as faithfully related in Exodus, a thing " equally practiſed by other nations, and in thoſe places " not only uſeful, but neceſſary." The ſecond is called " Clydophorus: or, of the exoteric and eſoteric philoſo- " phy;" that is, of the external and internal doctrine of the ancients; the one open and public, accommodated to popular prejudices and the eſtabliſhed religions; the other private and ſecret, wherein, to the few capable and diſcreet, was taught the real truth, ſtripped of all diſguiſes.

This

This is a learned and valuable diſſertation, perhaps more ſo than any of Mr. Toland's pieces; though, to ſay the truth, they all of them ſhew learning, where the ſubject admits it. The title of the third is "Hypatia: or, The "hiſtory of the philoſophic lady, who was murdered at "Alexandria, as was ſuppoſed, at the inſtigation of the "clergy." The fourth is called "Mangoneutes: or, A "defence of Nazarenus againſt Dr. Mangey, who had at-"tacked it." In the laſt of theſe tracts he inſerted his advertiſement againſt Dr. Hare, with the Doctor's anſwer.

In 1721, Dr. Hare publiſhed a book, intituled, "Scrip-"ture vindicated from the miſrepreſentations of the lord "biſhop of Bangor," in the preface of which, ſpeaking of the Conſtitutions of Carolina, he obſerves, that, by one of the articles, none are excluded from ſettling in that country upon account of their opinions, "but downright "Atheiſts," ſays he, "ſuch as the impious author of the "Pantheiſticon;" and, at the bottom of the page, he refers us to a profane prayer, compoſed by Mr. Toland, a more perfect copy of which he afterwards, upon farther intelligence, inſerted in the errata. The prayer runs in theſe terms: "Omnipotens & ſempiterne Bacche, qui humanam "ſocietatem maxume in bibendo conſtituiſti; concede "propitius, ut iſtorum capita, qui heſternâ compotatione "gravantur, hodierna leventur; idque fiat per pocula po-"culorum. Amen." Profane indeed! Des Maizeaux however affirms, that it was not compoſed by Mr. Toland, who knew nothing of it; but by a perſon whoſe name he forbears, on account of his profeſſion; though he believes he only deſigned it as a ridicule on Mr. Toland's club of pantheiſtic philoſophers, whom he injuriouſly imagined to be all drunkards, whereas they are grave, ſober, and temperate men. This year, 1721, Toland publiſhed, and it was the laſt thing he publiſhed, "Letters of Lord Shafteſ-"bury to Robert Moſeſworth, eſq;" afterwards lord Moleſworth, with a large introduction by himſelf, 8vo.

Art. xcv. Collection of Mr. Locke's pieces by Des Maizeaux.

He had, for above four years paſt, lived at Putney, from whence he could conveniently go to London, and come back the ſame day; but he uſed to ſpend moſt part of the winter in London. Being in town about the middle of December, he found himſelf very ill, having been out of order for ſome time before: his appetite and ſtrength failed him; and a certain doctor, who was called to him, made him a great deal worſe, by bringing a continual vomiting and looſeneſs

looſeneſs upon him. However, he made a ſhift to return to Putney, where he grew better, and had ſome hopes of recovery. In this interval, he wrote "a diſſertation to prove "the uncertainty of phyſic, and the danger of truſting our "lives to thoſe who practiſe it." He was preparing ſome other things, but death put an end to all his purpoſes, the 11th of March 1721-2, in his 52d year. We are told that he behaved himſelf, throughout the whole courſe of his ſickneſs, with a true philoſophical patience, and looked upon death without the leaſt perturbation of mind, bidding farewell to thoſe about him, and telling them, "he was "going to ſleep." Some few days before he died, he made his own epitaph [A].

Toland was a man of moſt uncommon abilities, and, perhaps, the moſt learned of all the infidel writers; but his ſyſtem being Atheiſm, if to own no God but the univerſe be Atheiſm, he was led to employ thoſe great parts and learning, very much to the hurt and prejudice of ſociety. Vanity and an immoderate deſire to diſtinguiſh himſelf were predominant qualities in his compoſition, and his character in other reſpects is far from being amiable; yet it is, perhaps, but reaſon and juſtice to diſbelieve many ſtories that are told to his diſadvantage, ſince they favour ſo entirely of that perſonal abuſe, which may eaſily be conceived to flow from an abhorrence of his principles. His "Poſthumous Works," in 2 vols. 8vo, were publiſhed in 1726, and republiſhed in 1747, with an account of his life and writings by Des Maizeaux, the title of which runs as follows: "The miſcellaneous works of Mr. John Toland, "now firſt publiſhed from his original manuſcripts, con- "taining, 1. An hiſtory of the Britiſh Druids, with a cri- "tical eſſay on the ancient Celtic cuſtoms, literature, &c. "to which is added, An account of ſome curious Britiſh "antiquities. 2. An account of Jordano Bruno, and his "celebrated book on the Innumerable worlds. 3. A diſ-

[A] "H. S. E.
"JOANNES TOLANDUS,
"Qui in Hibernia prope Deriam natus,
"In Scotia & Hibernia ſtuduit,
"Quod Oxonii quoque fecit adoleſcens;
"Atque Germania plus ſemel petita,
"Virilem circa Londinum tranſegit
"ætatem.
"Omnium literarum excultor,
"Ac linguarum plus decem ſciens.
"Veritatis propugnator,
"Libertatis aſſertor:
"Nullius autem ſectator aut cliens,
"Nec minis, nec malis eſt inflexus,
"Quin, quam elegit, viam perageret:
"Utili honeſtum anteferens.
"Spiritus cum æthereo patre,
"A quo prodiit olim, conjungitur:
"Corpus item, naturæ cedens,
"In materno gremio reponitur.
"Ipſe vero æternum eſt reſurrecturus,
"At idem futurus TOLANDUS
"nunquam.
"Natus Nov. 30.
"Cætera ex ſcriptis pete."

"quiſition

"quiſition concerning thoſe writings which by the an-
"cients were, truly or falſely, aſcribed to Jeſus Chriſt
"and his apoſtles. 4. The ſecret hiſtory of the South-
"Sea ſcheme. 5. A plan for a national bank. 6. An
"eſſay on the Roman education. 7. The tragical death
"of Attilius Regulus proved to be a fiction. 8. Select
"epiſtles from Pliny, tranſlated into Engliſh. 9. A di-
"verting deſcription of Epſom and its amuſements. 10.
"Four memorials to the earl of Shafteſbury, relating to
"affairs of ſtate in 1713 and 1714. 11. Phyſic without
"phyſicians. 12. Letters on various ſubjects. 13. Ci-
"cero illuſtratus, diſſertatio philologico-critica: ſive, Con-
"ſilium de toto edendo Cicerone, alia plane methodo
"quam hactenus unquam factum. 14. Conjectura de
"prima typographiæ origine."

At the end of Des Maizeaux's life, there is "An elegy "on the late ingenious Mr. Toland," which, that biographer ſays, was publiſhed a few days after his death; and he adds, that it was a matter of doubt with ſome, whether the author intended to praiſe or ridicule him.

TOLLIUS (JACOBUS), a phyſician and very learned man, was a native of Ingra, in the territory of Utrecht; and taught the belles lettres in his own country with great reputation and profit for ſome time. In 1684, the marquis of Brandenburg appointed him profeſſor of eloquence and the Greek tongue. He made ſeveral journies into different parts of Germany, into Hungary, and Italy; of which he has given ſome account in a poſthumous work, publiſhed under the title of "Epiſtolæ itineratiæ," by Henninius, at Amſterdam, 1700, in 4to. It is ſaid there are ſome uſeful and curious things in theſe epiſtles. Tollius was an editor of two ancient authors, of "Auſonius, cum notis "variorum, 1671," 8vo; and of "Longinus, 1694," 4to, with a Latin verſion in the ſame page, and Boileau's French verſion in the oppoſite. He was a critic of more learning than judgement, as the title of the following work may ſhew: "Fortuita ſacra, in quibus præter "critica nonnulla tota fabularis hiſtoria Græca, Phœnicia, "Ægyptiaca, ad chymiam pertinere aſſeritur, 1687," in 8vo. He puſhed this extravagant notion ſo far, as to ſeek for the ſecrets of chymiſtry and the philoſopher's ſtone in the fables of Paganiſm. This does not ſhew a very ſound judgement; yet there is a great deal of learning,

learning, and ſome curious things in his book. He died in 1696.

He had a brother, named Cornelius Tollius, who was alſo a very learned man. He was born at Utrecht, and in the beginning of his life was an amanuenſis to Iſaac Voſſius: he was afterwards profeſſor of eloquence and the Greek tongue at Harderwic, and ſecretary to the curators of the academy. He publiſhed an "Appendix to Pierius Valerianus's "treatiſe De infelicitate literatorum, Amſterdam, 1707," in 12mo.

Ward's Lives of the profeſſors of Greſham-college.

TOOKE (ANDREW), a learned Engliſh ſchoolmaſter, was the ſecond of five ſons of Benjamin Tooke, citizen and ſtationer of London, and born in 1673. He was educated at the Charterhouſe-ſchool, and in 1690 ſent to Clare-hall in Cambridge, where he took both the degrees in arts at the regular ſeaſons. In 1695, he was choſen uſher of the Charterhouſe-ſchool; and, in 1704, profeſſor of geometry in Greſham-college, in the room of Dr. Hooke; being recommended by a teſtimonial from the maſter, Dr. Burnet, and other officers of the Charterhouſe. Nov. following, he was choſen a fellow of the Royal Society. In 1723, ſeveral thouſand pounds were left him by his elder brother, Mr. Benjamin Tooke, a bookſeller in Fleet-ſtreet; yet notwithſtanding this addition to his fortune, ſuch is the force of habit, and ſo much do men love to continue in the ways they have long walked in, even though they appear ſlaves to others, that he ſtill held his place of uſher in the Charterhouſe-ſchool, and went chearfully on with his old drudgery. He was preferred to the maſterſhip of the ſchool in 1728; and, the year after, married the widow of Dr. Henry Levert, phyſician to the Charterhouſe. He then, as he was obliged by the ſtatutes, reſigned his profeſſorſhip of Greſham, and from that time attended no other buſineſs but his ſchool. This began to be too much for him, for he had ſome years before declined in his health, till at length he fell into a dropſy, which carried him off, Jan. 20, 1731, in his 58th year. He was buried in the Charterhouſe-chapel, in the middle of which is placed a white marble monument, in the form of a ſhield, againſt a pillar, with a Latin inſcription upon it to his memory. He had taken deacon's orders, and ſometimes preached, but devoted himſelf principally to the inſtruction of youth, for which he was no leſs fitted by his temper than learning.

He publiſhed ſome things for the benefit and aſſiſtance of youth: as, "Synopſis Græcæ linguæ;" "Ovid's Faſti," from the Dauphin edition, with an Engliſh interpretation and notes; and "The Pantheon, or, Hiſtory of the Hea-"then gods." This book was firſt written in Latin by Francis Pomey, a Jeſuit, and tranſlated into Engliſh by one who conceals his name under initial letters. This tranſlation was afterwards reviſed and corrected, with the addition of a new index, cuts of the deities, and other improvements, by Mr. Tooke; and the tenth edition, printed in 1726, was adorned with new cuts, copied from the ſixth Latin edition, publiſhed at Utrecht by Samuel Pitiſcus, in 1701. Mr. Tooke tranſlated Puffendorf's "Whole Duty "of Man according to the law of nature," with the notes of Barbeyrac, into Engliſh; and bp. Gaſtrell's "Inſtitutes "of the Chriſtian Religion," into Latin. The ſupplement to the account of Greſham-college, inſerted in the ſecond Appendix of "Stow's Survey of London," was written by him, and given to the editor Mr. Strype.

TORRENTIUS (LÆVINUS), a very learned man, who flouriſhed not long after the reſtoration of letters, was born at Gaunt in Flanders in 1525, and educated at Louvain. Thence he went to Bologna, in order to ſtudy the civil law and antiquities; where he diſtinguiſhed himſelf ſo by his ſkill in polite literature, and particularly in poetry, that he became known all over Italy, and acquainted with all the learned of Rome, Venice, and Padua. He was not only a man of learning, but of buſineſs alſo; and hence, after returning to his own country, was thought a fit perſon to be employed in ſeveral embaſſies. He took holy orders, and at length was raiſed to the biſhopric of Antwerp, where he died in 1595, at ſeventy years of age. Beſides an 8vo volume of "Latin poems," printed by Plantin, at Antwerp, in 1594, he wrote "Commentaries upon Suetonius "and Horace;" the former printed in 1592, the latter in 1607, 4to. Scaliger, Lipſius, Scioppius, and indeed all the learned, have ſpoken well of his "Commentaries." Fabricius, ſpeaking of explications and emendations of Horace, ſays, that he and Lambinus were men "præ-"claræ eruditionis acrique judicii, & ad hoc opus con-"ficiendum plurimis & optimis manuſcriptis codicibus "inſtructi." Thuani Hiſt. ad ann. 1595. Biblioth. Latin.

TORRENTIUS (JOHN), a painter of Amſterdam, who generally painted ſmall figures; and, though he never

was

was out of his own country, yet has done ſome things with great force and great truth. But he was not ſo famous for any excellence in his art, as for ſome ſingular circumſtances of his life, together with his miſerable end. He loved, it ſeems, to paint nudities, and was very extravagant in his lewd fancies, for which his friends often reproved him, but in vain. Inſtead of growing better by their advice, he ſought reaſons to juſtify his wicked inclinations; and ſo fell into a moſt damnable hereſy, which he himſelf ſpread about, and by which his obſcene figures were not only juſtified, but even commended. He was taken up for his horrid tenets, and, denying what was ſworn againſt him, was by the magiſtrates put to the torture. He died, anno 1640, in the midſt of his torments, and his lewd pictures were burned by the hands of the common hangman. People were more enraged at him *for* his heretical opinions, than for his immoral paintings; and it is probable that, if he had kept himſelf clear from the former, he might have indulged his pencil very ſecurely in the latter.

Niceron, &c. tom. xv.

TORRICELLI (EVANGELISTE), an illuſtrious mathematician and philoſopher of Italy, was born at Faenza in 1608, and was trained in Greek and Latin literature by an uncle, who was a monk. Natural inclination led him to cultivate mathematical knowledge, which he purſued ſome time without a maſter; but, at about twenty years of age, he went to Rome, where he continued the purſuit of it under father Benedict Caſtelli. Caſtelli had been a ſcholar of the great Galilei, and had been called by pope Urban VIII. to be a profeſſor of mathematics at Rome. Torricelli made ſo extraordinary a progreſs under this maſter, that, having read Galilei's "Dialogues," he compoſed a "Treatiſe concerning Motion" upon his principles. Caſtelli, aſtoniſhed at the performance, carried it and read it to Galilei, who heard it with much pleaſure, and conceived an high eſteem and friendſhip for the author. Upon this, Caſtelli propoſed to Galilei, that Torricelli ſhould come and live with him; recommending him as the moſt proper perſon he could have, ſince he was the moſt capable of comprehending thoſe ſublime ſpeculations, which his own great age, infirmities, and, above all, want of ſight, prevented him from giving to the world. Galilei accepted the propoſal, and Torricelli the employment, as things of all others the moſt advantageous to each. Galilei was at Florence, whither

whither Torricelli arrived in 1641, and began to take down what Galilei dictated, to regulate his papers, and to act in every reſpect according to his directions. But he did not enjoy the advantages of this ſituation long, for at the end of three months Galilei died. Torricelli was then about returning to Rome; but the grand duke Ferdinand II. engaged him to continue at Florence, making him his own mathematician for the preſent, and promiſing him the chair as ſoon as it ſhould be vacant. He applied himſelf entenſely to mathematics, phyſics, and aſtronomy, and made many improvements, with ſome diſcoveries. He greatly improved the art of making microſcopes and teleſcopes; and every body knows, that he firſt found out the method of aſcertaining the weight of the atmoſphere by quick-ſilver, or mercury, the barometer being called, from him, the Torricellian tube. Great things were expected from him, and great things would probably have been performed by him, if he had lived; but he died, after a few days illneſs, in 1647, when but juſt entered his 40th year.

He had publiſhed at Florence, in 1644, a volume, intituled "Opera geometrica," in 4to. There was publiſhed alſo at the ſame place, in 1715, conſiſting of 96 pages in 4to, "Lezioni accademiche;" theſe are diſcourſes pronounced by him upon different occaſions. The firſt was to the academy of La-Cruſca, by way of thanks for admitting him into their body; the reſt are upon ſubjects of mathematics and phyſics. Prefixed to the whole is a long life of Torricelli, by Thomas Buonaventuri, a Florentine gentleman.

TOURNEFORT (JOSEPH PITTON de), a famous botaniſt of France, was born of a good family, at Aix in Province, the 5th of June 1656. He had a paſſion for plants from his childhood; and, when he was at ſchool, uſed frequently to play truant, though he was as frequently puniſhed for it, in order to amuſe himſelf with obſerving them. The ſame paſſion continued when he was more grown up, and after he began to ſtudy philoſophy and divinity; and though all endeavours were uſed by his father, who deſigned him for the church, to cure him of it, all endeavours were vain; his favourite ſtudy prevailed, and plants continued his object. In purſuit of them he was ready to traverſe the globe, as he did a great part of it afterwards; but, for the preſent, was obliged to content

Eloge par M. de Fontenelle dans l'hiſtoire de l'academie des ſciences.—Niceron, &c. tom. IV.

himſelf with what the neighbourhood of Aix and the gardens of the curious afforded. Becoming his own maſter by the death of his father in 1677, he quitted theology, which indeed he had never reliſhed, and gave himſelf up entirely to phyſic, natural philoſophy, and botany: he did this at the inſtignation of an uncle, who was a very ingenious and reputable phyſician. In 1678, he ran over the mountains of Dauphine and Savoy, and brought from thence a great number of dried plants, which began his collection. In 1679, he went to Montpelier, to perfect himſelf in medicine and anatomy. In this town was a garden of plants, which had been eſtabliſhed by Henry IV. but this did not ſatisfy his curioſity: he ſimpled over the country round about Montpelier, and brought back with him plants, which were before unknown to the botaniſts of that place. Theſe bounds were yet too confined for his curious and inquiſitive nature: he formed a ſcheme, therefore, of paſſing over into Spain, and ſet out for Barcelona in April 1681. He ſpent ſome time in the mountains of Catalonia; whither he was accompanied by the young phyſicians of the country, and the ſtudents in phyſic, to whom he pointed out and explained the various ſorts of plants. He underwent a thouſand dangers in theſe deſert places: he was once ſtripped naked by the miquelets, a kind of highland banditti, who, however, ſo far took pity on him as to return him his waiſtcoat, in the lining of which, by good luck, he happened to have ſome ſilver tied up in an handkerchief. His love of ſimpling was near proving fatal to him once before: for, being got into a peaſant's garden without leave, he was taken for a thief, and had like to have been ſtoned, while he was poring over plants; as Archimedes is ſaid to have been ſlain, without ſcarcely knowing any thing of the matter, while he was making figures upon the ſands of a ſea-ſhore. Yet he was in ſtill greater danger as he returned into France: for at a town near Perpignon, the houſe where he lay fell entirely down, and if all poſſible haſte had not been made to dig him out of the ruins, under which however he was buried two hours, he muſt inevitably have periſhed. He arrived at Montpelier in 1681, and continued his ſtudies in medicine, and his operations in chymiſtry and anatomy. He was afterwards received doctor of phyſic at Orange, and went from thence to Aix, where his paſſion for plants, which was as high as ever, did not ſuffer him to continue long. He had a mind to viſit the Alps, as he had viſit-

ed

ed the Pyrenees; and he brought back with him new treaſures, which he had acquired with vaſt fatigue and danger.

His great merit in his way now began to be known at Paris, whither he went in 1683, and was introduced to M. Fagon, firſt phyſician to the queen, who was ſo ſtruck with the ingenuity and vaſt knowledge of Tournefort, that he procured him to be made botanic profeſſor in the king's garden. Tournefort immediately ſet himſelf to furniſh it with every thing that was curious and valuable; and, by order of the king, travelled into Spain and Portugal, and afterwards into Holland and England, where he made a prodigious collection of plants. His name was become celebrated abroad as well as at home; and he had the botanic profeſſorſhip at Leyden offered him, which he did not think proper to accept, though his preſent ſalary was but ſmall. He had, however, the profits of his profeſſion, and of a great number of pupils in botany, which, with his own private fortune, ſupported him very handſomely. In 1692, he was admitted a member of the academy of ſciences: he was afterwards made doctor in phyſic of the faculty of Paris, and maintained a theſis for it, which he dedicated to his friend and patron M. Fagon.

In 1700, he received an order from the king to travel to Greece, Aſia, and Africa, not only to take cognizance of the plants which the ancients have mentioned, or even of thoſe which eſcaped their obſervation, but to make alſo obſervations upon natural hiſtory at large, upon ancient and modern geography, and upon the religion, manners, and commerce of different nations and people. The king ordered farther a deſigner to attend him, who might draw plants, animals, or any thing curious, that fell in his way. Almoſt three years were employed in this learned voyage; and as botany was M. Tournefort's favourite object, he ſimpled over all the iſles of the Archipelago, upon the coaſts of the Black Sea, in Bithynia, Pontus, Cappadocia, Armenia, and Georgia. At his return he took a different route, in hopes of new ſubjects of obſervation, and came through Galatia, Myſia, Lydia, and Ionia. The plague being then in Egypt hindered him from proceeding to Africa; nevertheleſs, he brought home 1356 ſpecies of plants, entirely new.

He now reſumed the buſineſs of his profeſſion, which his travels had interrupted. He was ſoon after made pro-

feſſor of phyſic in the College-royal. He had alſo the offices of his botanic profeſſorſhip in the king's garden, and the uſual functions of the academy of ſciences required of every member, to attend, together with the work of preparing an account of his travels, which was now to be expected from him. This, being more work than his conſtitution could bear, gradually impaired his health, but it was an unforeſeen accident that coſt him his life: as he was going to the academy, his breaſt was violently preſſed by the wheel of a cart, which he could not avoid; which yet he recovered from ſo far, as to be able to go on with his medical and botanical lectures. But it brought on a ſpitting of blood, to which he did not pay a proper regard; and this, ending in a dropſy of the breaſt, carried him off, after languiſhing ſome months, the 28th of December 1708. He was the greateſt botaniſt of his time; and it was by his ſkill and care, that the king of France's gardens, almoſt quite neglected and abandoned before, were afterwards held in honour, and thought worth the attention of all the virtuoſi in Europe. Yet he was not ſo particularly attached to botany, as to neglect every thing elſe; for he had made a moſt valuable collection of all kinds of natural curioſities, which he left by will to the king.

His writings are as follow: "Elemens de botanique: ou, "Methode pour connoitre les plantes, avec figures, Paris, "1694," 3 tomes in 8vo. He afterwards enlarged this work conſiderably, and tranſlated it into Latin, for the benefit of foreigners, with this title, "Inſtitutiones rei herbariæ: ſive, Elementa botanices, Paris, 1700," 3 vols in 4to. The firſt volume contains the names of the plants, diſtributed according to his method; the two other the figures of them, very well engraven. His next work was, "Hiſtoire des plantes qui naiſſent aux environs de Paris, "avec leur uſage dans la medicine, 1698," in 12mo; enlarged by another hand, into 2 vols. 12mo, in an edition of Paris 1725.—"De optima methodo inſtituenda in re "herbaria, 1697," in 8vo. This is an epiſtle to our Mr. Ray, who had diſſented from Tournefort's method of claſſing plants, and ranging them into their ſeveral genuſes. "Corollarium inſtitutionum rei herbariæ, in quo "plantæ 1356 munificentia Ludovici magni in Orientalibus regionibus obſervatæ recenſentur, & ad genera ſua "revocantur. Paris, 1603," in 4to. This work is printed in the third volume of Ray's "Hiſtoria Plantarum, "1704," in folio. "Relation d'un voyage du Levant,

"contenant

"contenant l'hiſtoire ancienne & moderne de pluſieurs iſles "d'Archipel, de Conſtantinople, &c. Paris, 1717," 2 tomes in 4to, and 3 in 8vo, with figures; reprinted at Amſterdam, 1718, in 2 vols 4to. This work compriſes not only diſcoveries in botany, but other curious particulars relating to hiſtory, geography, and natural philoſophy. Beſides theſe larger works, there are ſeveral pieces of Tournefort, printed in the Hiſtory of the Academy of Sciences.

TOZZETTI (JOHN TARGIONI), the ſon of Leonard Targioni, born at Florence Sept. 11, 1722, was ſent to the univerſity of Piſa, where he very ſoon diſtinguiſhed himſelf by a theſis (not written by the profeſſor, as is the cuſtom in ſome of the univerſities in the Northern parts of Europe) on the uſe of Medicine. At the age of nineteen he became acquainted with the famous botaniſt Micheli, by whom he was protected, with whom he kept up an uninterrupted friendſhip till 1737 (when Micheli died), and whom he ſucceeded in the care of the famous botanic garden. Of the plants in this garden Micheli had already made a catalogue, which Targioni publiſhed after his death, with very conſiderable additions by himſelf. In the year 1737, he was made profeſſor of botany in the Studio Fiorentino, a kind of univerſity at Florence, and at the ſame time member of the academy of Apatiſti. In 1738, he became a member of the Collegio Medico, or faculty of Medicine. Much about the ſame time he was named by government conſulting phyſician in peſtilential diſorders, and had the place of fiſcal phyſician (phyſician to the courts of juſtice). This laſt place obliged him to write a great deal, being often conſulted on the accidents that became diſcuſſions for a court of juſtice, ſuch as deaths by poiſon, ſudden deaths, unheard-of diſtempers, and (when, as it ſometimes happened, fooliſh accuſations of the kind were brought into court) witchcraft. Some time after he was named, together with the celebrated Antonio Cocchi, to make a catalogue of the library, begun by Magliabecchi and encreaſed by Marni, duke Leopold, and others, which conſiſted of 40,000 volumes of printed books, and about 1100 volumes of manuſcripts. It is to this nomination we are indebted for the five volumes of letters of famous men, as, during his employment in this capacity, he uſed to make extracts of the curious books which fell into his hands. On Micheli's death, in 1737,

Maty's Review, vol. IV. p. 243.

Mr. Targioni had inherited his Hortus Siccus, Mſſ. and collection of natural hiſtory, which laſt however he purchaſed, but at a very cheap rate, with his own money. This ſeemed to lay him under the neceſſity of publiſhing what his maſter had left behind him, and accordingly he had prepared the ſecond part of the "Nova Plantarum Genera," but not exactly in the manner in which Micheli himſelf would have publiſhed them; for though the drawings were too good to be loſt, as they have all the accuracy which diſtinguiſh the other works of the great naturaliſt, Targioni could not ſuffer the work to come forth with the Zoophytes and Keratophytes claſſed among the plants, as Micheli had intended. Targioni therefore meant to have given the work another form. It was to be divided into two parts, the firſt of which would have contained the "Fucus's, Algæ, "and Confervæ;" and the ſecond the "Zoophytes:" the firſt part was finiſhed a week before Targioni's death. Many of the plates are from drawings by Dottor Ottaviano Targioni, the ſon of John Targioni, who has ſucceeded his farther as reader of botany in the hoſpital of Sancta Maria Maggiore, a new eſtabliſhment lately formed by the grand duke upon a liberal and extenſive plan, in which ducal profeſſors of medicine, anatomy, chemiſtry, phyſiology, ſurgery, &c. read gratis on the very ſpot where examples are at hand to confirm their doctrines. In 1739 Targioni was choſen member of the academy Naturæ curioſorum, and in 1745 the Cruſca gave him a public teſtimony of the value they ſet upon his ſtyle, by chuſing him one of their members. In 1749 he was choſen member of the academy of Etruſcans at Cortona, as he was of that of the Sepolti at Volterra in 1749. The academy of Botanophiles made him one of their body in 1757, as did that of practical agriculture at Udino, in 1758. In 1771 he was choſen honorary member of the royal academy of ſciences and belles lettres at Naples, and finally, was named correſponding member of the Royal Society of medicine at Paris, in 1780. It is much to be regretted that we cannot give an account of his manuſcript works, ſeveral of which are known to be very important, as he was one of the moſt celebrated phyſicians of this time, and is known to have written a great deal on inoculation (of which he was one of the firſt promoters in Tuſcany), putrid fevers, &c. &c. Mr. Maty has preſerved an accurate chronological catalogue of what he has printed; among which the earlieſt is "Theſes de præſtantia et uſu

Review, ubi ſuprà.

"Plantarum

"Plantarum in medicina. Piſis, 1734," fol; and the laſt, "Notizie degli Aggrandimenti delle Scienze Fiſiche "accaduti in Toſcana nel corſodi anni 60, nel ſecolo 17, "Firenze, 1780," 4 vol. 4to. He had juſt publiſhed the 4th volume of this laſt great work, on the improvement made in natural knowledge and natural philoſophy in Tuſcany in 60 years only of the 17th century, when he died of an atrophy in 1780. Mr. Targioni had a large cabinet of natural hiſtory, the foundation of which, as has been ſaid, had been laid by Micheli. It conſiſts of the minerals and foſſils which are found in Tuſcany, and the Zoophytes and Hortus Siccus of Micheli. There is a drawer made at Amboyna, by order of Rumphius, containing all the ſorts of wood of that iſland. Beſides this, there is a great ſuite of animals and ſhells and petrified animal ſubſtances, particularly of the bones of elephants which are found in the environs of Florence. In ſhort, the whole collection is ſo valuable, that it is to be hoped the preſent doctor Targioni will favour the public with a catalogue raiſonné of its contents.

TRALLIAN (ALEXANDER), one of the Greek writers on phyſic, was a native of Tralles, a city in Lydia, and flouriſhed about the year 550. His father's name was Stephanus, a practitioner in phyſic, who took care to inſtruct his ſon in the principles of his profeſſion: and the ſon made ſuch a conſiderable progreſs in his ſtudies, and was ſo noted for his application to letters, that he was ſcarcely arrived to years of manhood, before he had the title of "Sophiſticles" conferred upon him. Not contented, however, with what inſtructions he could procure in his own native climate, but ambitious to pry into the ſtate of phyſic as it ſtood in other countries, he travelled through Greece, Gaul, Spain, and other places. Dr. Freind ſtyles him one of the moſt valuable authors, ſince the time of Hippocrates. His works are divided into twelve books, in which he treats of diſtempers, as they occur from head to foot; beginning with the falling off of the hair, head-ach, phrenſy, lethargy, epilepſy, palſy, melancholy; then going on to the diſeaſes of the eyes, ears, noſe, teeth, throat, breaſt, ſtomach, liver, inteſtines, kidneys, and ſo on to the gout, and the different kinds of fevers, with which he concludes. This is his general method of ranging diſeaſes, and which ſeveral ſyſtematical writers in phyſic ſince his

History of Phyſick, vol. I. p. 83.

time, as Sennertus, Riverius, &c. have thought fit to follow. Nor is the order again, which he obſerves in ſpeaking to each particular diſtemper by itſelf, leſs ſuitable to the deſign of a practical writer. Thus, he uſhers in a diſeaſe with ſuch a deſcription as is ſufficient to raiſe a juſt idea of it. In the next place, he enquires into its cauſe; laying it down for a rule, that it is impoſſible for any one, who is ignorant either of the nature or cauſe of a diſeaſe, ever to effect the cure of it. After this, he proceeds to the diagnoſticks, or ſigns which teach how to diſtinguiſh any particular diſtemper from all others; then to the cure, which he begins with adjuſting the regimen, telling us what particular exerciſe or diet ſhould be choſen or avoided; and at laſt, to the uſe of medicines, always preſcribing firſt ſuch as are ſimple, and then thoſe that are more compound. He was the firſt that opened the jugular veins; and the firſt that uſed cantharides by way of bliſter for the gout. Though upon the whole he appears to have been a rational and regular phyſician, yet we find ſome things in him, which favour of the empiric, and the man of ſuperſtition. What, for inſtance, can be more ſuperſtitious, than his adviſing a piece of an old ſail-cloth, taken from a ſhipwrecked veſſel, to be tied to the right arm for ſeven weeks together, for the epilepſy? than the heart of a lark tied to the left thigh for a colic? than carrying a piece of load-ſtone, or a line of Homer engraved on a plate of gold, when the moon is in Libra, for the gout? His works have been printed at Baſil, at Paris, and at London.

Hody, de Græcis illuſtribus, &c. p. 102.

TRAPEZUNTIUS (GEORGIUS), one of thoſe learned men who brought the Greek language into the Weſt, juſt before the reſurrection of letters, was a native of Candia or Crete, and born about 1396. He came firſt to Venice, and paſſed from thence to Rome, where he taught rhetoric and philoſophy ſeveral years. This was under the pontificate of Eugenius IV. about which time Theodorus Gaza came to Italy, and was his rival. He was ſecretary to Eugenius, as he was to his ſucceſſor Nicholas V. and lived in plenty and happineſs for a long time; but afterwards, being involved in quarrels with Gaza, Valla, and others, he went to Naples, at the ſolicitation of king Alphonſus, who ſettled on him a good penſion. In the year 1465, he made a viſit to his native country, and returned from thence by Conſtantinople to Rome. He lived to be extremely old; and it is ſaid, that,

that, before he died, he grew a perfect child, forgetting all he had ever learned, even to his own name. Some have imputed this to illneſs, others to diſappointment and vexation, for having received from pope Sixtus IV. what he thought an inconſiderable recompence for ſome of his works; an hundred ducats was the ſum. And they add, that, as he returned from the palace, he flung it into the Tiber, ſaying, "Periere labores, pereat & eorum "ingrata merces:" but they ſeem to have confounded his ſtory with Theodore Gaza's. He died at Rome in 1485, aged near 90. He had a good portion of that ſavage ſpirit, which prevailed among the learned of thoſe times; was proud, conceited, dogmatical, impatient of contradiction, quarrelſome; and contributed, as much as any one, to falſify the maxim of Ovid,

"——ingenuas didiciſſe fideliter artes,
"Emollit mores, nec ſinit eſſe feros."

He wrote a great many works, both in Greek and in Latin: he tranſlated alſo, like the reſt of his fellow travellers, many of the ancient Greek authors into Latin, as this indeed was their proper buſineſs; but his tranſlations were not good. Huetius, ſpeaking of him as a tranſlator, ſays, "Nonnunquam auctorem intra eas concludit an- "guſtias, ut tota ejus membra recidat; quorum & ordinem "quandoque audet pervertere. Nativos præterea ſenſus "neque rimatur feliciter, neque polite reddit; & quibus "ſolis excuſari poteſt interpretationis licentia, vel aſper- "natus eſt elegantias, vel aſſequi ſe poſſe deſperavit." Huet de claris interpretibus.

TRAPP (JOSEPH), an Engliſh divine, of excellent parts and learning, was the ſecond ſon of Mr. Joſeph Trapp, rector of Cherington in Glouceſterſhire, at which place he was born in 1672. He had a private education under his father, who inſtructed him in the languages; and, when he was fit for the univerſity, ſent him to Wadham-college in Oxford, where he took the degree of M. A. May 13, 1702, and was choſen fellow. He was greatly diſtinguiſhed by his ſkill in the belles lettres; and, in 1708, was choſen to the profeſſorſhip of poetry, which was founded by Dr. Henry Birkhead, formerly fellow of All-ſouls-college, with this condition, that the place of lecturer can only be held for ten years. He was the firſt profeſſor, and publiſhed his lectures under the title of "Prælectiones poeticæ;" the firſt volume of which is

dedicated to Mr. Secretary St. John; to whoſe father, in the early part of his life, he had been a chaplain. He has ſhewn there, in very elegant Latin, how perfectly he underſtood every ſpecies of poetry, what noble rules he was capable of laying down, and how critically and rightly he could give directions towards the forming a juſt poem. He ſhewed afterwards, by his tranſlation of Virgil, that a man may be able to direct, who cannot execute; that is, may have the critic's judgement, without the poet's fire. Trapp has ſtruck cloſe to Virgil in every line; has expreſſed, indeed, the deſign, the characters, contexture, and moral of his poem; in ſhort, has given Virgil's account of the actions. Dryden, on the contrary, not only conveyed the general ideas of his author, but conveyed them with the ſame majeſty and fire, has led you though every battle with fear and trembling, has ſoothed you in the tender ſcenes, and enchanted you with the flowers of poetry. Virgil, contemplated through the medium of Trapp, appears an accurate writer; and the "Æneid" a well-conducted fable; but, diſcerned in Dryden's page, he glows as with fire from heaven, and the "Æneid" is a continued ſeries of whatever is great, elegant, pathetic, and ſublime.

Dr. Trapp's preferments were the rectories of Harliſgton in Middleſex, of Chriſt-church in Newgate-ſtreet, and St. Leonard's in Foſter lane, London, with the lectureſhips of St. Lawrence Jewry and St. Martin's in the Fields: his very high-church principles were probably the reaſon why he did not riſe higher. He was chaplain to the lord chancellor of Ireland in 1711; and publiſhed in that year "A Character of the preſent Set of Whigs;" which Swift, who conveyed it to the printer, calls "a very "ſcurvy piece;" (ſee the Journal to Stella, May 14, 1711.) In a ſhort time after, he printed at Dublin a poem on the duke of Ormond, which was re-printed at London, "and the printer ſold juſt eleven of them;" (ſee Journal, Aug. 24, 1711.) Having mentioned to Stella, that Trapp and Sacheverell had been to viſit him; Swift adds, "Trapp "is a coxcomb, and the other is not very deep; and their "judgement in things of wit and ſenſe is miraculous." (Journal, March 17, 1711-12). He died Nov. 22, 1747, and left behind him the character of a pathetic and inſtructive preacher, an excellent ſcholar, a diſcerning critic, and a very exemplary liver. Four volumes of his "Sermons" have been publiſhed. He is the author, likewiſe, of a piece intituled,

intituled, "The Church of England defended againſt the "falſe reaſoning of the Church of Rome." He wrote a tragedy, called "Abramule, or, Love and Empire;" acted in 1704, and dedicated to the lady Harriet Godolphin. Several occaſional poems were written by him in Engliſh; and there is one Latin poem of his in the "Muſæ Angli-"canæ." Laſtly, he tranſlated "Milton's Paradiſe Loſt" into Latin verſe, with little ſucceſs, as will be eaſily imagined; and, as he publiſhed it at his own expence, was a conſiderable loſer. He certainly might have beſtowed his time, and pains, and money, better.

TREMELLIUS (IMMANUEL), a Proteſtant divine of great learning, and famous particularly for a Latin tranſlation of the Bible, was born at Ferrara in 1510. He was the ſon of a Jew, and was educated with ſuch care as to become a great maſter in the Hebrew tongue; but was converted to Chriſtianity by the celebrated Peter Martyr, and went with him to Lucca. Afterwards, leaving Italy altogether, he went into Germany, and ſettled at Argentine; whence he proceeded to England in the reign of Edward VI. after whoſe death he returned to Germany, and taught Hebrew in the ſchool of Hornbach. From thence he was invited to Heidelberg, under the elector palatine Frederic III. where he was profeſſor of the Hebrew tongue, and tranſlated the Syriac Teſtament into Latin. There alſo he undertook a Latin tranſlation of the Bible out of Hebrew, and aſſociated Franciſcus Junius to him in that work. His next remove was to Sedan, at the requeſt of the duke of Bulloin, to be the Hebrew profeſſor in his new univerſity, where he died, 1580, in his 70th year. Thuani Hiſt. ad ann. 1580.

His tranſlation of the Bible was firſt publiſhed in 1575, and afterwards corrected by Junius in 1587. The Proteſtant churches received it with great approbation; and our learned Matthew Poole, in the preface to his "Synopſis "Criticorum," reckons it among the beſt verſions. The Papiſts have not ſpoken ſo favourably of it, but repreſent it as very faulty: "As Tremellius," ſays father Simon, "was a Jew before he was a Proteſtant, he has retained "ſomething peculiar to himſelf in his tranſlation, and "deviates often from the true ſenſe. His Latin is "affected and full of faults. Critic. hiſt. of Old Teſt.

TREN-

TRENCHARD (JOHN), an illuſtrious Engliſh patriot and writer, was deſcended of an ancient family, and born in 1669. He had a liberal education, and was bred to the law, in which he was well ſkilled; but politics, and his place of commiſſioner of the forfeited eſtates in Ireland, which he enjoyed in the reign of king William, took him from the bar, whither he had never any inclination to return. Alſo by the death of an uncle, and by his marriage, he was fallen into an eaſy fortune, with the proſpect of a much greater. He began very early to diſtinguiſh himſelf by his writings; for in 1697 he publiſhed "An Argument, ſhewing, that a ſtanding army is inconſiſtent with a free government, and abſolutely deſtructive to the conſtitution of the Engliſh monarchy;" and, in 1698, "A ſhort hiſtory of ſtanding armies in England;" which two pamphlets produced ſeveral anſwers. Nov. 1720, Mr. Trenchard, in conjunction with Mr. Thomas Gordon, began to publiſh in the "London," and afterwards in the "Britiſh Journal," a ſeries of letters under the name of "Cato," upon various and important ſubjects relating to the public. Theſe were continued for almoſt three years with a very great reputation; but there were ſome among them, written by Mr. Trenchard, under the name of "Diogenes," upon ſeveral points of religion, which were thought exceptionable, and animadverted upon. Thus Mr. John Jackſon wrote "A defence of human liberty," in anſwer to "Cato's Letters," in 1725. Mr. Gordon afterwards collected the papers written by Mr. Trenchard and himſelf, and publiſhed them in four volumes, 12mo, under the title of "Cato's Letters, or Eſſays on liberty "civil or religious, and other important ſubjects;" the fourth edition of which, corrected, was printed in 1737. It was imagined at the time, that lord Moleſworth had a chief, at leaſt a conſiderable hand in thoſe letters; but Mr. Gordon aſſures us, in the dedication of them to John Milner, Eſq; that this noble perſon never wrote a line in them, nor contributed a thought towards them. As to the purport and deſign of them, Mr. Gordon ſays, that "as they were the work of no faction or cabal, nor cal-"culated for any lucrative or ambitious ends, or to ſerve "the purpoſes of any party whatſoever, but attacked "falſhood and diſhoneſty in all ſhapes and parties, with-"out temporizing with any, but doing juſtice to all, "even to the weakeſt and moſt unfaſhionable, and main-"taining the principles of liberty againſt the practices of "both

Gordon's preface to Cato's Letters, edit. 1737.

Dedicat. p. x.

"both parties; ſo they were dropped without any ſordid "compoſition, and without any conſideration, ſave that "it was judged that the public, after all its terrible con-"vulſions, was become calm and ſafe. They had treated "of moſt of the ſubjects important to the world, and "meddled with public meaſures and public men only in "great inſtances."

Mr. Trenchard was member of parliament for Taunton in Somerſetſhire, and died in 1723, of an ulcer in his kidneys. He is ſaid to have thought too much, and with too much ſolicitude, to have done what he did too intenſely, and with too much vigour and activity of the head, which cauſed him many bodily diſorders, and is ſuppoſed at laſt to have worn out the ſprings of life. He left no writings at all behind him, but two or three looſe papers, once intended for Cato's Letters. Mr. Anthony Collins, in the manuſcript catalogue of his library, aſcribes to him the following pieces: "The natural hiſtory of Superſti-"tion, 1709." "Conſiderations on the public debts, "1709." "Compariſon of the propoſals of the Bank "and of the South-Sea company, 1719." "Letter of "thanks, &c. 1719." "Thoughts on the Peerage bill, "1719." And "Reflections on the Old Whig, 1719." Mr. Gordon, who has drawn his character at large in the preface above cited, tells us in his dedication, that he "has ſet him no higher than his own great abilities and "many virtues ſet him; that his failings were ſmall, his "talents extraordinary, his probity equal; and that he "was one of the worthieſt, one of the ableſt, one of "the moſt uſeful men, that ever any country was bleſſed "withal."

TRISSINO (JOHN GEORGE), an Italian poet, was born at Vicenza, of an ancient and noble family, in 1478. He loſt his father at ſeven years old; yet, having a paſſion for letters, applied himſelf ardently to his ſtudies. When he had gone through a courſe of rhetoric and philoſophy, he went to Milan, in order to learn the Greek tongue under Demetrius Chalcondyles; and, out of gratitude to this maſter, erected a monument to him after his death in the church of St. Sauveur. Afterwards he cultivated mathematical learning, and made a very conſiderable progreſs in it; omitting in the mean time no opportunities of exerciſing himſelf in the Italian poetry, for which he had a natural turn, and in time became famous. At two and

Niceron, tom. xxx. —Baillet, Jugemens, &c. tom. iv.

and twenty years of age he went to Rome, where he acquired the friendſhip of all the learned; and ſome have pretended, that from this commerce he drew all his knowledge and taſte for letters and the ſciences, having till then been very idle and ignorant; but there is no foundation for this ſuppoſition. He returned to Vicenza; and in 1503 married a lady, of whom he was extremely fond, and with whom he lived in perfect happineſs. After his marriage, he ſought tranquillity in a country-life, and retired to a family eſtate at Criccoli, upon the river Aſtego, where he cultivated poetry and the ſciences without interruption. He built here a very magnificent houſe, of which he himſelf drew the plan, for he was well ſkilled in architecture; and it was under him, and from the conſtruction of this houſe, that Andreas Palladio, afterwards ſo great a maſter, learned the firſt principles of that ſcience.

Triſſino was enjoying himſelf in this retreat with great tranquillity and content, when he loſt his beloved wife, after having had two ſons by her, Francis and Julius. This loſs made him quit the country, and fly to Rome; where, under the preſſure of the ſevereſt affliction, he compoſed a tragedy, called "Sophoniſba." This was received with prodigious applauſe, and by order of Leo X. acted with the utmoſt pomp and magnificence. If it was not the firſt, as ſome affirm, it was undoubtedly the moſt perfect production of the kind which had then appeared among the moderns; and Taſſo himſelf made no ſcruple to compare it with the tragedies of the ancients. But Triſſino had other talents beſides that of making verſes; he was very well formed for buſineſs, and therefore Pope Leo ſent him, in 1516, to negotiate ſome important affairs with the emperor Maximilian, which he did with good ſucceſs. Triſſino made himſelf very agreeable to the emperor, as well as to his ſucceſſor Charles V. and he was employed by both with great confidence. It appears alſo from the Latin letters of Bembus, written in the name of Leo X. that this pope ſent Triſſino to Venice in 1516, and that he reſided at that court ſome months. Upon the death of Leo in 1521, he retired to his own country, and married a ſecond wife in 1526, by whom he had a ſon named Ciro, who engroſſed his affection. However, pope Clement VII. who was no ſtranger to his various merit, recalled him afterwards to Rome, and gave him many marks of his eſteem. He ſent him to Charles V. and to the Republic of Venice; and when that emperor

was crowned at Bologna in 1530, Triſſino had the honour to be one of the Pope's train-bearers.

He was afterwards involved in troubles of a domeſtic kind, which did not end but with his life. Julius, the only remaining ſon by his firſt wife, could not bear his mother-in-law; he was alſo extremely offended at the partiality ſhewn by Triſſino to Ciro, the child of his ſecond marriage. From theſe unhappy ſources things grew daily more and more inflamed, till at length Triſſino, conceiving an averſion to Julius, reſolved to diſinherit him, and to leave his whole eſtate to Ciro. Julius, aware of this, commenced a ſuit at law againſt his father for his mother's jointure, which, after a proceſs of ſome years, was determined in his favour. He then made a ſeizure of his father's houſe and eſtate, which afflicted Triſſino to that degree, that he went to Rome in 1549, and died there the year following.

All the works of Triſſino were printed in 2 vols. folio, at Verona, in 1729; the firſt containing his poems, the ſecond his proſe pieces. His grand performance is, "La "Italia liberata da Gotti," printed firſt at Rome in 1547, 8vo. Voltaire has criticiſed it in the following manner: Eſſai ſur la poeſie epique.

"The Italian tongue," ſays he, "was at the end of the "fifteenth century brought to the perfection in which it "continues now, and in which it will continue ſo long as "Taſſo in poetry, and Machiavel in proſe, ſhall be the "ſtandards of ſtyle. Taſſo was in his childhood when "Triſſino, the author of the firſt tragedy written in a "modern language, ventured to attempt an epic poem. "He took for his ſubject 'Italy delivered from the Goths "by Beliſarius, under the empire of Juſtinian.' The ſub-"ject was great and noble; the execution, although very "mean, was yet ſucceſsful; and this dawning ſhone in an "age of darkneſs, till it was entirely abſorbed in the "broad day of Taſſo. Triſſino was a man of great "genius and extenſive capacity. He was employed by "Leo X. in many important affairs, and had much ſuc-"ceſs in his embaſſy to Charles V. but at laſt he ſacrificed "his ambition and worldly proſpects to his love of letters, "which at that time were reputed honourable, becauſe "they were newly revived in Europe, and in the glory of "their prime. He was juſtly charmed with the beauties "of Homer, and yet his great fault is to have imitated "him; for imitation requires more genius and more art "than is commonly imagined. The flowers of the an-

"cients

" cients appear withered when gathered by unſkilful hands; " yet nothing is more common than to ſee authors man- " gle Homer and Virgil in their own productions, and " ſcreen themſelves under theſe great names, without con- " ſidering, that the very things which are to be admired " in theſe ancients are ridiculous in their works.—How- " ever, I do not mention Triſſino only to point out his " faults, but to give him the praiſes he juſtly deſerves, " for having been the firſt modern in Europe, who at- " tempted an epic poem, in a vulgar tongue, and in blank " verſe; for not having been guilty of a ſingle quibble in " his works, although he was an Italian, and for having " introduced fewer magicians and enchanted heroes than " any writer of his nation."

TRUMBULL (WILLIAM, LL. D. the friend and correſpondent of Pope) is ſuppoſed to have been the ſon [A] of William Trumbull, eſq; M. P. for the county of Berks in 1636. His education was in the Univerſity of Oxford, where he was originally of St. John's college, but afterwards fellow of All Souls, and admitted LL. B. Oct. 12, 1659; LL. D. July 6, 1667. He became an advocate in Doctors Commons, one of the clerks of the ſignet, and chancellor and vicar general of the dioceſe of Rocheſter, for which laſt two offices his patent bears date June 13, 1671. Nov. 21, 1684, he received the honour of knighthood; and in Nov. 1685 was ſent envoy extraordinary to France. In the beginning of 1687 he went an ambaſſador to the Ottoman Porte, and there continued till 1691. In 1685 he was elected M. P. for Eaſt Loo in Cornwall; and in 1695 both for the univerſity of Oxford, and Heyden in Yorkſhire, May 3, 1695, he had the ſeals given him as ſecretary of ſtate, but reſigned them Dec. 5, 1697. Where he died, or where he was buried, is not exactly known. The character which Bp. Burnet gives of him, on his own knowledge, is this: " Sir William Trumbull " was the eminenteſt of all our civilians, and much the " beſt pleader in thoſe courts; and was a learned, a dili- " gent, and a virtuous man. He was envoy at Paris " when the edict that repealed the edict of Nantz was

Reg. Spir. F. fol. 116. a.

Wood, Ath. Ox. II. Faſt. II. 125. 170.

[A] His grandfather was William Trumbull, Eſq. was one of the clerks of the privy council in the reign of James I. and envoy to the court of Bruſſels from that king and from Charles I. There is a ſhort account of his deſcendants in the family monuments in the church of Eaſthamſtead, Berks.

"passed, and saw the violence of the persecutors, and "acted a great and worthy part in harbouring many, in "recovering their effects, and in conveying their jewels "and plate to England; which disgusted the court of "France, and was not very acceptable to the court of "England."

TRYPHIODORUS, an ancient Greek poet, of whom remains a poem of about 700 lines, intitled Ἁλωσις, or, "The destruction of Troy." Few particulars are known of him, and hardly any with certainty. We learn from Suidas, that he was an Egyptian; but nothing can be determined concerning his age. Some have fancied him older than Virgil, but without the least colour of probability. Others have made him a contemporary with Quintus Calaber, Nonnus, Coluthus, and Musæus; who wrote the poem on Hero and Leander, because they fancied a resemblance between his style and theirs; but this is a precarious argument, nor is it a jot better known when these authors lived. All therefore that can be reasonably supposed concerning the age of Tryphiodorus is, that he lived between the reigns of Severus and Anastasius; the former of whom died at the beginning of the third century, and the latter at the beginning of the sixth.

His reputation among the ancients, if we may judge from their having given him the title of grammarian, was very considerable; for, though the word grammarian be now frequently used as a term of reproach, and applied to persons altogether attentive to the minutiæ of language, yet it was anciently a title of honour, and particularly bestowed on such as wrote well and politely in every way. The writings of this author were extremely numerous, as we learn from their titles preserved by Suidas; yet none of them are come down to us, except the poem above-mentioned. What accounts we have of them, however, do not convey the highest idea of his abilities and taste, as will appear from Mr. Addison's description of his Odyssey. This inimitable writer, after having proposed to speak of the several species of false wit among the ancients, goes on in the following manner. "The first I shall produce are the "Lipogrammatists, or, Letter-droppers of antiquity, that "would take an exception, without any reason, against "some particular letter in the alphabet, so as not to admit "it once into a whole poem. One Tryphiodorus was a Spectator, N°. lxiii.

"great

" great maſter in this kind of writing. He compoſed an " Odyſſey, or epic poem on the adventures of Ulyſſes, " conſiſting of four and twenty books, having entirely " baniſhed the letter A from his firſt book, which was " called 'Alpha,' as *lucus à non lucendo*, becauſe there was " not an Alpha in it. His ſecond book was inſcribed " 'Beta' for the ſame reaſon: in ſhort, the poet excluded " the whole four and twenty letters in their turns, and " ſhewed them, one after another, that he could do his " buſineſs without them. It muſt have been very pleaſant " to have ſeen this poet avoiding the reprobate letter, as " much as another would a falſe quantity; and making " his eſcape from it through the ſeveral Greek dialects, " when he was preſſed with it in any particular ſyllable. " For the moſt apt and elegant word in the whole language " was rejected, like a diamond with a flaw in it, if it ap- " peared blemiſhed with a wrong letter. I ſhall only ob- " ſerve upon this head, that if the work I have here " mentioned had been now extant, the Odyſſey of Try- " phiodorus in all probability would have been oftener " quoted by our learned pedants, than the Odyſſey of " Homer. What a perpetual fund would it have been of " obſolete words and phraſes, unuſual barbariſms and " ruſticities, abſurd ſpellings and complicated dialects! I " make no queſtion, but it would have been looked " upon as one of the moſt valuable treaſures of the Greek " tongue."

The firſt edition of Tryphiodorus's Deſtruction of Troy was publiſhed at Venice by Aldus, together with Quintus Calaber's "Paralipomena," and Coluteus's Poem on the rape of Helen. It was afterwards reprinted at ſeveral places, particularly at Frankfort in the year 1588, by Friſchlinus, who not only reſtored many corrupted paſſages in the original, but added two Latin verſions, one in proſe, the other in verſe. That in verſe was reprinted with the Greek at Oxford 1742, in 8vo, with an Engliſh tranſlation in verſe; and notes upon both the Greek and the Engliſh by J. Merrick of Trinity-college.

Gent. Mag. 1779, p. 494.

TUCKER (ABRAHAM), Eſq; a curious and original thinker, was a gentleman of affluent fortune, and author of "The Light of Nature purſued," 9 vols, 8vo. of which the five firſt volumes were publiſhed by himſelf in 1768, under the aſſumed name of "Edward Search, "Eſq;" and the four laſt after his death, in 1777, as

"The

"The poſthumous Work of Abraham Tucker Eſq; pub-
"liſhed from his manuſcript as intended for the preſs by
"the author." Mr. Tucker lived at Betchworth-caſtle, near Dorking in Surrey; an eſtate which he purchaſed in the early part of his life. He married the daughter of Edward Barker, Eſq; by whom he had two daughters, one of whom married Sir Henry St. John (the preſent member for Hants), and died in his life-time; the other ſurvived, and now lives at Betchworth-caſtle. He loſt his eyeſight a few years before his death, which happened in 1775. To deſcribe him as a neighbour, landlord, father, and magiſtrate, it would be neceſſary to mention the moſt amiable qualities in each. It is unneceſſary to add that he was very ſincerely regretted by all who had the pleaſure of his acquaintance, and who ſtood connected with him in any of thoſe relations.

TUNSTALL (JAMES), a learned Engliſhman, was born about 1710, as ſhould ſeem; and educated at St. John's College in Cambridge, of which he became fellow and a principal tutor. He was inſtituted to the rectory of Sturmer in Eſſex in 1739, and in 1741 elected public Orator of the Univerſity. He afterwards became chaplain to Potter, abp. of Canterbury; and was there a perſon of ſuch ſoft and equal civility, as to make it ſaid, after he left Lambeth, that "many a man came there, as Chaplain, "humble, but that none ever departed ſo, except Dr. "Tunſtall." He was created D. D. at Cambridge in 1744; was collated by the abp. to the rectory of Great Chart in Kent, and to the vicarage of Minſter in the Iſle of Thanet; both which he quitted for the valuable vicarage of Rochdale in Lancaſhire, Nov. 1752, given him by abp. Hutton, who married his wife's aunt. He died, March 28, 1772. Anecdotes of Bowyer, by Nichols.

His writings are, 1. "Epiſtola ad virum eruditum "Conyers Middleton &c. Cant. 1741," 8vo. In this work, he calls in queſtion the genuineneſs of the Letters between Cicero and Brutus, of which Dr. Middleton had made great uſe in his elegant "Hiſtory of Cicero's "Life;" and ſhews, that he had not paid ſufficient attention to the letters to Atticus and his brother Quintus. 2. "Obſervations on the preſent collection of Epiſtles "between Cicero and Brutus." This was to confirm what he had before advanced, and by way of anſwer to a preface of Middleton's to an edition of the Epiſtles. Mr.

Markland, in a private letter, says, "I have read over "Mr. Tunstall's book, twice more, since I came hither; "and am more and more confirmed, that it can never be "answered." 3. "Sermon before the House of Com- "mons, May 29, 1746." 4. "A Vindication of the "Power of the state to prohibit clandestine marriages, &c. "1755." 5. "Marriage in Society stated &c. in a 2d "Letter to Dr. Stebbing, 1755." 6. "Academica:" "part the first, containing Discourses upon Natural and "Revealed Religion, a Concio, and a Thesis." The second part he did not live to publish; but it is supposed to make "The Lectures on Natural and Revealed Religion," published after his death, in 4to.

Anecdotes, p 102.— See also MARKLAND.

Among Dr. Birch's Mss. in the British Museum, is a collection of letters from Dr. Tunstall to the Earl of Oxford, in 1738, and 1739, on Ducket's Atheistical Letters, and the proceedings thereon.

TULL (JETHRO), a gentleman of an ancient family in Yorkshire, deserves honourable mention in this work, although we can say little as to his biography, as the first inventor of the drill-plough, and the first Englishman, perhaps the first writer ancient or modern, who attempted with any tolerable degree of success to reduce agriculture to certain and uniform principles. After an education at one of our universities, and being admitted a barrister of the Temple, he made the tour of Europe, and, in every country through which he passed, was a diligent observer of the soil, culture, and vegetable productions. On his return to England, he married, and settled in a paternal farm in Oxfordshire, where he pursued an infinite number of agricultural experiments, till by intense application, vexatious toil, and too frequently exposing himself to the vicissitudes of heat and cold in the open fields, he contracted a disorder in his breast, which, not being found curable in England, obliged him a second time to travel, and to seek a cure in the milder climates of France and Italy. Here he again attended more minutely to the culture of those countries, and, having little else to do, he employed himself, during three years residence abroad, to reduce his observations to writing, with a view of once more endeavouring to introduce them into practice, if ever he should be so happy as to recover his health, and be able to undergo the fatigues of a second attempt. From the climate of Montpelier, and the waters of that

salutary

ſalutary ſpring, he found in a few months that relief which all the power of phyſic could not afford him at home; and he returned to appearance perfectly repaired in his conſtitution, but greatly embarraſſed in his fortune. Part of his eſtate in Oxfordſhire he had ſold, and before his departure had ſettled his family on a farm of his own, called Proſperous Farm, near Hungerford in Berkſhire, where he returned with a firm reſolution to perfect his former undertaking, having, as he thought, deviſed means during his abſence to obviate all difficulties, and to force his new huſbandry into practice by the ſucceſs of it, in ſpite of all the oppoſition that ſhould be raiſed by the lower claſs of huſbandmen againſt it. He reviſed and rectified all his old inſtruments, and contrived new ones proper for the different ſoils of his new farm; and he now went on pretty ſucceſsfully, though not rapidly, nor much leſs expenſively in the proſecution of his new ſyſtem. He demonſtrated to all the world the good effects of his horſe-hoeing culture; and by raiſing crops of wheat without dunging for thirteen years together in the ſame field, equal in quantity, and ſuperior in quality, to thoſe of his neighbours in the ordinary courſe, he demonſtrated the truth of his own doctrine, that labour and arrangement would ſupply the place of dung and fallow, and would produce more corn at an equal or leſs expence. But though Mr. Tull was ſucceſsful in demonſtrating that this might be done, he was not ſo happy in doing it himſelf. His expences were enhanced various ways; but chiefly by the ſtupidity of workmen in conſtructing his inſtruments; and in the aukwardneſs and wickedneſs of his ſervants, who, becauſe they did not or would not comprehend the uſe of them, ſeldom failed to break ſome eſſential part or other, in order to render them uſeleſs. Theſe diſadvantages were diſcernable only to Mr. Tull himſelf; the advantages attending the new huſbandry were now viſible to all the world; and it was now that Mr. Tull was prevailed upon, by the ſolicitations of the neighbouring gentlemen who were witneſſes of its utility, to publiſh his theory, illuſtrated by a genuine account of the reſult of it in practice, which he engaged to do, and faithfully performed at no trivial expence.

His firſt publication was a "Specimen" only in 1731; which was followed in 1733 by "An Eſſay on Horſe-"hoeing Huſbandry, 1733," folio; a work of ſo much reputation, that it was tranſlated into French by Mr. Du

Hamel. From this time to 1739, he continued to make ſeveral improvements in his method of cultivating wheat; and to publiſh at different times anſwers to ſuch objections as had been made to his huſbandry by "thoſe literary "vermin that are as injurious to the agriculture of Eng-"land, as the fly is to our turnips." We uſe here the words of a noble writer, who condeſcended to prefix an advertiſement to a poſthumous publication of the late Mr. Francis Forbes, intituled, "The extenſive Practice of the "new Huſbandry, 1778," 8vo, a work which endeavoured to revive the ideas and practice of Mr. Tull, who died Jan. 3, 1740.

Blount's Cenſura authorum.—Niceron, &c. tom. xxxix.

TURNEBUS (ADRIAN), an illuſtrious French critic, was born in 1512 at Andely, a town in Normandy, of a gentleman's family, but in no great circumſtances. Authors have diſputed much about the ſpelling his French name; but his Latin name all agree to be Turnebus. He went to Paris at eleven years of age, and made an amazing progreſs in claſſical literature and criticiſm. He was happily formed with all the qualities which could enable a man to excel; quick apprehenſion, admirable judgement, great penetration, and a moſt tenacious memory. Add to this, that he was indefatigable in applying, inſomuch that it is remarked of him, as it was alſo of Budæus, that he ſpent ſome hours in ſtudy, even on the day he was married. He acquired, after he was grown up, ſo extenſive a reputation for his learning, that Italians, Spaniards, Germans, and Engliſh, all made him great offers, if he would honour them with his reſidence: but we are told, that he choſe to be poor in his own country, rather than rich in any other. He taught polite literature, firſt at Toulouſe; and afterwards, in 1547, went to be Greek profeſſor at Paris, whither his great name drew ſcholars to him from all parts of Europe. In 1552, he took upon him the care of the royal preſs for the Greek books; but quitted this office in 1555, upon being admitted into the number of the royal profeſſors. He died June 12, 1565, leaving his wife big of her ſixth child.

It would be endleſs to tranſcribe the elogies that have been made upon this excellent man: all the learned have, with one conſent, ſpoken of him in the higheſt terms; even the Scaligers and Scioppius, who have ſcarce ſpoken well of any body elſe. Lambinus, indeed, though he allowed him every thing, accuſed him of having tranſcribed

ſcribed from his Commentaries upon Cicero, and Muretus did the ſame; but Lipſius could not forbear crying out upon this, "O Jupiter! audire hæc? ut plagiarius ſit "Turnebus? non credam hoc ſexcentis Lambinis. O "Jupiter! do you hear theſe things? that Turnebus is a "plagiary? I would not believe ſix hundred Lambins in "this." What made Turnebus ſo univerſally beloved, was the great ſweetneſs of his temper, which he even ſhewed by a virgin modeſty in his countenance. This was an extraordinary quality, and ought to be the more noted in a critic, becauſe it has been obſerved, that the candour and good-nature of the men of that order have not been always proportionable to their learning. What Montaigne has ſaid of Turnebus, in his chapter of pedants, is ſo very much to his credit, that it would not be juſtice to him not to tranſcribe it. "Whoever, ſays he, "ſhall narrowly "pry into, and throughly ſift this ſort of men, will find, "for the moſt part, that they neither underſtand others, "nor themſelves; and that their memories are indeed full "enough, but the judgement totally void and empty. "Some ought yet to be excepted, whoſe own nature has "of itſelf formed them better, as I have obſerved for ex- "ample of Adrianus Turnebus. He never made any "other profeſſion than that of mere learning only; and "in that is, in my opinion, the greateſt man that has "been theſe thouſand years. Yet he had nothing at all "in him of the pedant, but the wearing of his gown, "and a little exterior air and manner, which could not be "civilized to the garb;—but within, there was not a more "illuſtrious and polite ſoul living upon earth. I have "often purpoſely put him upon arguments quite foreign "to his profeſſion, in which I found he had ſo clear an "inſight, ſo quick an apprehenſion, and ſo ſolid a judge- "ment, that a man would have thought he had never "practiſed any other thing but arms, and been all his life "employed in affairs of ſtate. And theſe are great and "vigorous natures,

Epiſtolicæ queſtiones, lib. v. epiſt. 17.

Eſſais, liv. i. ch. 24.

——"Queis arte benignâ
"Et meliore luto finxit præcordia Titan."

Juvenal, ſat. X.

The works of Turnebus, which are all in Latin, were printed in one vol. folio at Straſburg 1600: his "Adver- "ſaria," 3 vols. folio, had been printed at Paris before. They conſiſt chiefly of criticiſms upon ancient authors in general, and Latin verſions from ſome of the Greeks.

De claris interpretibus, p. 212. Huetius says, that "he had every quality which is ne-"ceſſary for a perfect tranſlator; for he underſtood Greek "thoroughly, and turned it into elegant Latin, cloſely "and without departing in the leaſt from his author, "yet in a clear and pleaſant ſtyle."

Athen. Oxon. TYNDALE (WILLIAM), a moſt zealous Engliſh reformer, and memorable for having made the firſt Engliſh verſion of the Bible, was born on the borders of Wales, ſome time before 1500. He was of Magdalen-hall in Oxford, where he diſtinguiſhed himſelf by ſucking in early the doctrines of Luther, and by as zealouſly propagating thoſe doctrines among others. Afterwards he removed to Cambridge, and from thence went to live with a gentleman in Glouceſterſhire, in the capacity of tutor to his children. While he continued there, he ſhewed himſelf ſo furious for Luther, and ſo inveterate to the pope, that he was forced, merely for the ſecurity of his perſon, to leave the place. He next endeavoured to get into the ſervice of Tonſtall biſhop of Durham, but did not ſucceed. His zeal for Lutheraniſm made him deſirous to tranſlate the New Teſtament into Engliſh; and, as this could not ſafely be done in England, he went into Germany, where ſetting about the work, he finiſhed it in 1527. It was the firſt tranſlation of it made into Engliſh. He then began with the Old Teſtament, and finiſhed the five books of Moſes, prefixing diſcourſes to each book, as he had done to thoſe of the New Teſtament. At his firſt going over into Germany, he went into Saxony, and had much conference with Luther; and then returning to the Netherlands, made his abode chiefly at Antwerp. During his peregrinations from one country to another, he ſuffered ſhipwreck upon the coaſt of Holland, and loſt all his books and papers. His tranſlations of the Scriptures, being in the mean time ſent to England, made a great noiſe there; and, in the opinion of the clergy, did ſo much miſchief, that a royal proclamation was iſſued out, prohibiting the buying or reading ſuch tranſlation or tranſlations. But the clergy were not ſatisfied with this: they knew Tyndale capable of doing infinite harm, and therefore thought of nothing leſs than removing him out of the way. For this purpoſe, one Philips was ſent over to Antwerp, who inſinuated himſelf into his company, and under the pretext of friendſhip betrayed him into cuſtody. He was ſent to the caſtle of Filford, about eighteem miles

Abel Redivivus, p. 128.

from

from Antwerp; and though the Engliſh merchants at Antwerp did what they could to procure his releaſe, and letters were alſo ſent from lord Cromwell and others out of England, yet Philips beſtirred himſelf ſo heartily, that he was tried and condemned to die. He was firſt ſtrangled by the hands of the common hangman, and then burned near Filford-caſtle, in 1536. While he was tying to the ſtake, he cried with a fervent and loud voice, "Lord, open the "king of England's eyes."

His ſtory is told at large in Fox's "Book of Martyrs:" Fox ſays, he might be called "England's apoſtle." He was the author of many works, beſides his tranſlations of the Scriptures: he is ſaid to have tranſlated the Bible under the name of Thomas Matthew. He had very uncommon abilities and learning, which, joined to great warmth and firmneſs of nature, qualified him very well for the office of a reformer.

TYRANNION, a celebrated grammarian in the time of Pompey, was of Amiſus in the kingdom of Pontus, and is memorable for having contributed very much to the preſervation of Ariſtotle's works. He fell into the hands of Lucullus, when that general of the Roman army defeated Mithridates, and ſeized his dominions; but his captivity was no diſadvantage to him, ſince it procured him an opportunity of being illuſtrious at Rome, and raiſing a fortune. He ſpent it, among other things, in making a library of above 30,000 volumes; and it is probably owing to his care in collecting books, that the writings of Ariſtotle have not periſhed, together with innumerable other monuments of antiquity. The fate of that great philoſopher's works, as it is related by Strabo, is very remarkable. He left them, with his ſchool and his other books, to his ſcholar Theophraſtus; and Theophraſtus left his library to Neleus, who had been his as well as Ariſtotle's ſcholar. Neleus conveyed his library to Scepſis, a city of Troas, and in his country; and left it to his heirs, who, being ignorant and unlearned perſons, took no other care of it than to keep it ſhut up cloſe: and when they were informed of the diligence, with which the kings of Pergamus, whoſe ſubjects they were, ſought out for books, they buried thoſe of Neleus under ground. A conſiderable time after, their deſcendants took them out of their priſon, much damaged by moiſture and vermin, and ſold thoſe of Ariſtole and Theophraſtus very dear to one Apellicon,

Geograph. lib. xiii.

con, who caused them to be copied. But his cyphers ill supplied those passages which the worms had eaten and the moisture effaced; so that these books were published with an infinite number of errors. After the death of Apellicon, his library was conveyed from Athens to Rome by Sylla, whose library-keeper permitted Tyrannion, a great admirer of Aristotle, to take the writings of that philosopher; and from him they came into the possession of the public.

Tyrannion had many scholars at Rome: Cicero's son and nephew were under him. Cicero made use of him to put his library in order; and Tyrannion wrote a book which Atticus admired: all which particulars we learn from the letters of Cicero. Strabo also had been his scholar, as he himself informs us. Tyrannion died very old, being worn out with the gout.

Lib. xii.

TYRTÆUS, an ancient Greek poet, who flourished about Olymp. XXV. He was born at Miletus, but lived at Athens, and maintained himself by his Elegiac Muse, his Pipe, and his School. His story is certainly one of the finest of Antiquity; and the glorious success of his verses has advanced his name to the rank of the greatest heroes, as well as the noblest poets. The Lacedæmonians, having blocked up Messene, a revolted city of Peloponnesus, many years, and sworn to carry the town or die before it, by advice of the Pythian Oracle applied to the Athenians for a general. The Athenians sent them Tyrtæus, perhaps in ridicule; for, besides his occupation, utterly remote from military affairs, he is reported to have been short and very deformed, blind of one eye, and lame into the bargain. Nevertheless, he so ravished the soldiers by the animating powers of his verse, that, though they had made themselves sure of falling in the encounter, they yet carried the victory, and won the town. Hence our Roscommon:

Fabric. Bibl. Græc. vol. I.

Juv. Sat. xiv.

When by impulse from Heaven Tyrtæus sung,
In drooping soldiers a new courage sprung,
Reviving Sparta now the fight maintain'd,
And what two generals lost a poet gain'd.

The works of Tyrtæus were, "The Polity of the "Lacedæmonians;" "Moral Precepts" in Elegiac verse; and five books of "War-Verses;" some fragments of which

which ſtill remain; and have been publiſhed with thoſe of the minor Greek poets. In 1761, was publiſhed at London an Engliſh tranſlation of Tyrtæus's "Elegies," in 8vo.

TZETZES (JOHANNES), a celebrated grammarian of Conſtantinople, who died about the end of the 12th Century. Being put under proper maſters at fifteen, he learnt not only the Belles Lettres, and the whole circle of Sciences, but even the Hebrew and Syriac tongues. He had a prodigious memory, and was able to repeat all the Scriptures by heart. He ſeems to have been a moſt accomplished perſon, who underſtood almoſt every thing; and, as he was ſo, we are ſorry to add, to the diſgrace of letters, that he was a ſharp reprehender and deſpiſer of others, but vain and a boaſter of himſelf even to the moſt ridiculous extreme. He wrote "Commentaries upon "Lycophron's Alexandria," which he publiſhed firſt under the name of his brother Iſaac Tzetzes: they are inſerted by Potter in his edition of this Poet at Oxford, 1697, in folio. He wrote alſo "Chiliades," which Fabricius calls his moſt celebrated work, as abounding with political and civil knowledge; "Scholia upon Heſiod;" "Epi-"grams and other poems;" "Pieces upon grammar and cri-"ticiſm." He mentions alſo "Allegories upon Homer," which he dedicated to the Empreſs Irene, wife of Manuel Comnenus; but we do not find, that theſe have ever been printed. This Empreſs was married in 1143, and died in 1158: which nearly aſcertains the age of Tzetzes. Fabric. Bibl. Græc. vol. II. p. 418. and vol. X. p. 245.

V.

VAILLANT (JOHN FOY), a great medalliſt, "to "whom France was indebted for the ſcience of "medals, and Lewis XIV, for one half of his cabinet," as Voltaire owns, was born at Beauvais, May the 24th, 1632. He loſt his father when he was three years old, and fell under the care of an uncle, a brother of his mother, who educated him, and made him his heir. He was trained with a view of ſucceeding to a magiſtracy, which his uncle poſſeſſed; but being too young for this Siécle de Louis XIV. tom. ii. Niceron, Memoirs, &c. tom. iii.

when his uncle died, he changed his views, and quitting the law, applied himſelf to phyſic, in which faculty he was admitted doctor at twenty-four. He had as yet diſcovered no particular inclination for the ſtudy of medals; but an occaſion now preſented itſelf, which induced him to engage in it. A farmer in the neighbourhood of Beauvais found a great quantity of ancient medals, and carried them to Mr. Vaillant, who examined them at firſt ſlightly and in a curſory way, but afterwards ſat down to ſtudy them with attention. Then it was that his genius and taſte for medals diſcovered itſelf, which increaſed with his knowledge and inſight into their nature and uſe, till he devoted himſelf almoſt entirely to them.

Being called to Paris about buſineſs, he paid a viſit to Mr. Seguin, who had a fine cabinet of medals, and was alſo greatly attached to this ſtudy. Seguin, from their conferences, ſoon perceived the ſuperior genius of Vaillant, which ſeemed to him to promiſe much in a ſcience yet in its infancy, and preſſed him to make himſelf a little more known. He did ſo, by viſiting ſome antiquaries, who were famous in this way; till at length, falling under the notice of the miniſter Colbert, he had a commiſſion to travel up and down Italy, Sicily, and Greece, in queſt of medals proper for the king's cabinet. This was a thing exactly to his taſte and humour: he ſet out with joy; and, after ſpending ſome years in traverſing theſe countries, returned with as many medals as made the king's cabinet ſuperior to any cabinet in Europe, though great additions have been made to it ſince. Colbert engaged him to travel a ſecond time; and accordingly, in 1674, he went and embarked at Marſeilles with ſeveral other gentlemen, who propoſed, as well as himſelf, to be at Rome at the approaching jubilee. But a ſad adventure diſappointed all their curioſities; for, on the ſecond day of their ſailing, they were fallen upon and taken by an Algerine corſair. After a captivity of near five months, he was permitted to return to France, and received at the ſame time twenty gold medals, which had been taken from him. He embarked in a veſſel bound for Marſeilles, and was carried on with a favourable wind for two days, when another corſair appeared, which, in ſpite of all the ſail they could make, bore down upon them within the reach of cannon-ſhot. Vaillant, dreading the miſeries of a freſh ſlavery, reſolved, however, to ſecure the medals which he had received at Algiers, and in order thereto ſwallowed them.

But

But a ſudden turn of the wind freed them from this adverſary, and caſt them upon the coaſts of Catalonia; where, after expecting to run aground every moment, they at length fell among the ſands at the mouth of the Rhone. Vaillant got on ſhore in a ſkiff, but felt himſelf extremely incommoded with the medals he had ſwallowed, which might weigh altogether five or ſix ounces, and therefore did not paſs like Scarborough waters. He had recourſe to a couple of phyſicians, who were a little puzzled with the ſingularity of his caſe; however, nature relieved herſelf from time to time, and he found himſelf in poſſeſſion of the greateſt part of his treaſure when he got to Lyons. Here he explained, with much pleaſure to his friends, thoſe medals, which were already come to hand, as well as thoſe which were daily expected, among which laſt was an Otho, valuable for its rarity.

Upon his arrival at Paris, he received freſh inſtructions, and then ſet out and made a moſt ſucceſsful voyage. He penetrated into the very heart of Egypt and Perſia, and there found new treaſures, which made ample amends for all his fatigues and perils. He was greatly careſſed and rewarded at his return. When Lewis XIV. gave a new form to the academy of inſcriptions in the year 1701, Vaillant was at firſt made aſſociate; and the year after penſionary, upon the death of M. Charpentier. He died of an apoplexy, Oct. 23, 1706, in his 76th year. He had two wives, and by virtue of a diſpenſation from the pope had married two ſiſters, by whom he had ſeveral children, and one ſon, who ſhall be mentioned more particularly by and by. In the mean time, let us give ſome account of his father's works, the firſt of which was publiſhed at Paris 1674, under the title of, 1. "Numiſmata "imperatorum Romanorum præſtantiora a Julio Cæſare "ad poſthumum & tyrannos," 4to. A ſecond edition, with great additions, was printed 1694, in two volumes 4to, and afterwards a third. In this laſt he omitted a great number of medals which he had diſcovered to be ſpurious; and alſo to mention what cabinets each medal was to be found in, as he had done in the ſecond, which has made the ſecond generally preferred to it. 2. "Se-"leucidarum imperium, ſeu hiſtoria regum Syriæ, ad "fidem numiſmatum accommodata, Paris, 1681," 4to. This work throws much light into an obſcure part of ancient hiſtory, that of the kings of Syria, uſually called Seleucides, from Seleucus, one of Alexander's lieutenants, who

who founded that kingdom about 300 years before Chriſt. 3. "Numiſmata ærea imperatorum, Auguſtarum, & "Cæſarum, in coloniis, municipiis, & urbibus jure Latio "donatis, ex omni modula percuſſa, Paris, 1688," 2 tom. folio. 4. "Numiſmata imperatorum & Cæſarum, a "populis Romanæ ditionis Græce loquentibus ex omni "modulo percuſſa, Paris, 1698," 4to. A ſecond edition, enlarged with 700 medals, was printed at Amſterdam 1700, in folio. 5. "Hiſtoria Ptolemæorum Ægypti regum ad "fidem numiſmatum accommodata, Amſt. 1701," folio. 6. "Nummi antiqui familiarum Romanarum perpetuis "interpretationibus illuſtrati, Amſt. 1703," 2 tom. folio. 7. "Arſacidarum imperium, ſive regum Parthorum hiſtoria "ad fidem numiſmatum accommodata, Paris, 1725," 4to. 8. "Achæmenidarum imperium, ſive regum Ponti, "Boſphori, Thraciæ, & Bithyniæ hiſtoria, ad fidem "numiſmatum accommodata, Paris, 1725," 4to. Beſides theſe works, he was the author of ſome pieces which are printed in the "Memoirs of the academy of inſcriptions "and belles lettres."

JOHN FRANCIS FOY VAILLANT, the ſon, was born at Rome in 1665, while his father was upon his travels in queſt of medals and antiques. He was brought to Beauvais in 1669, and at twelve years of age ſent to Paris, where he was inſtructed by the Jeſuits in the belles lettres and philoſophy. He applied himſelf, as his father had done, to the ſtudy of phyſic, and was received doctor in that faculty at Paris in 1691. He was initiated into the ſcience of medals, and would have ſhone like his father, if he had ſurvived him long enough; nevertheleſs, his merit was reputed very great, and he was admitted into the academy of inſcriptions and belles lettres in 1702. He died in 1708, about two years after his father, of an abſceſs in his head, which was ſuppoſed to have been occaſioned by a fall.

Du Pin, Eccleſ. aut. cent. xvi. Nicéron, tom. xxvi.

VALERIANUS (PIERIUS), an ingenious and learned Italian, was born at Belluno, in the ſtate of Venice, about 1475. He loſt his father at nine years of age, and was reduced with his mother and brethren to great poverty; but his uncle Urbanus Bolzanius, who was afterwards preceptor in the Greek language to Leo X. took him under his protection, and had him liberally educated. He ſtudied the Latin and Greek tongues under Valla

Valla and Laſcaris; and made ſo wonderful a progreſs, that he came to be one of the moſt learned men of his age. Going to Rome under the pontificate of Julius II. he became a favourite with John de Medicis, afterwards in 1513 Leo X. who committed to his care the conduct and inſtruction of two nephews. The cardinal Julius de Medicis, who entered upon the pontificate in 1523, under the name of Clement VII. ſhewed the ſame regard to Valerianus, as Leo had done. He offered him firſt the biſhopric of Juſtinople, and then that of Avignon; but Valerianus refuſed them both, being fully ſatisfied with the place of apoſtolic notary. He was in imminent danger, when Rome was taken in 1527; and the year after retired to Belluno, for the ſake of that tranquillity which he had never found at court. Yet he ſuffered himſelf to be drawn from his retirement by Hypolite de Medicis, one of his pupils; who, being made a Cardinal in 1529, choſe him for his ſecretary. He continued in this office till the death of the Cardinal in 1535; and ſeems to have paſſed the next two years with his other pupil Alexander de Medicis, who had been made firſt Duke of Florence in 1531. Upon the death of Alexander in 1537, he retired to Padua; where he ſpent the remainder of his life among his books, and died in 1558.

He compoſed ſeveral works, ingenious, learned, and curious; ſome of which were publiſhed in his life-time, ſome not till after his death. Among the former are, "De Fulminum ſignificationibus, Romæ, 1517:" printed alſo in the 5th volume of Græwius's Roman Antiquities: "Pro Sacerdotum barbis defenſio, Romæ 1531," occaſioned by an intention to renew a decree, pretended to be made by an ancient council, and confirmed by Pope Alexander III, by which prieſts were forbidden to wear long beards: "Caſtigationes Virgilianæ lectionis," printed in Robert Stephens's Virgil at Paris, 1532, and ſince reprinted with the beſt editions of this poet: "Hieroglyphica, "ſive de ſacris Egyptiorum aliarumque gentium literis "Commentariorum libri LVIII, Baſil 1566." Among the latter are, "Dialogo della volgar lingua, non prima "uſcito in luce," 4to. "Antiquitatum Bellunenſium "libri quatuor," 8vo: and "Contarenus, ſive de litera-"torum infelicitate libri duo," 8vo: all printed at Venice in 1620, by the direction and under the care of Aloiſio Lollini, Biſhop of Belluno. The laſt piece contains a great number of curious anecdotes; and is intituled "Con-

"tarenus,"

"tarenus," becauſe the firſt book of it is a dialogue between Gaſpar Contareno, a Venetian ambaſſador, and ſome learned perſons at Rome. It has been often printed: at Amſterdam, 1647, in 12mo, "cum Cornelii Tollii "Appendice;" at Helmſtadt, 1695," in 12mo; and at Leipſic, 1707, in 8vo, with two other pieces upon ſimilar ſubjects, namely, "Alcionius de Exilio," and "Barberius "de miſeria Poetarum Græcorum," and a preface by Joannes Burchardus Menkenius the editor.

Valerianus publiſhed alſo at different times two volumes of Latin poems, among which were "Amorum libri "quinque." It may be proper to obſerve here, that Valerianus's Chriſtian name was Peter; but changed, according to the cuſtom of thoſe times, by one of his maſters into Pierius, in alluſion to Pierides, a name of the Muſes, and therefore probably done as a compliment to his talents for poetry.

VALERIUS MAXIMUS, an ancient Latin writer of whom remain "libri novem factorum dictorum-"que memorabilium;" dedicated to Tiberius Cæſar. It appears from this work, that he was a Roman, and that he lived under the reigh of Tiberius Cæſar; at the latter end of it, for he manifeſtly treats the memory of Sejanus with ſcorn and abhorrence, though he does not expreſsly mention him. His ſtyle is not ſo pure as might be expected from the age he lived in; and therefore many learned men have conjectured, that what we have of his is not the original work, but only an epitome made by ſome later writer. Fabricius calls it, "opus jucundum, varium, "utile," as indeed it is; and many eminent critics have employed their lucubrations upon it. The beſt editions are, that by Thyſius "cum Notis Variorum, 1670," in 8vo; that "in uſum Delphini, 1679," in 4to; and that by Torrenius at Leyden, 1726, in two volumes 4to, "cum notis integris Lipſii, Pighii, Vorſtii, Perizonii, &c."

Voſſius de Hiſt. Latin. Fabric. Biblioth. Latin.

VALESIUS (HENRICUS), or Henry de Valois, a French critic of great abilites and learning, was born at Paris in 1603, of parents, whoſe circumſtances ſupported them without any profeſſion. He began his ſtudies at Verdun in 1613 under the Jeſuits, and the greateſt hopes were formed of him from his childhood. He was recalled to Paris five years after, and continued there in the college of Clermont; where he learned rhetoric under Petavius, who,

Vita Henrici Valeſii ab Adriano Valeſio ſcripta. Prefixed to his edition of the Ec-

who, as well as father Sirmond, conceived a great eſteem for him. After having maintained his Theſes in Philoſophy with much applauſe, he went to Bourges in 1622 to ſtudy the civil law; and at the end of two years returned to Paris, where he was received advocate. He frequented the bar for ſeven years, but more to oblige his father, than out of any fondneſs for the law; and a very little buſineſs there helping to increaſe the diſguſt which he naturally had for this profeſſion, he at length quitted it, and devoted himſelf entirely to literary purſuits. Greek and Latin authors were all his ſtudy, and all his pleaſure. Sunday he conſecrated to devotion, Saturday afternoon he allotted to his friends: but all the reſt of the week was ſpent in reading and labour. His own library not ſufficing, he borrowed books of every body; and he uſed to ſay, that he learned more from other people's books than his own, becauſe, not having the ſame opportunity of reviewing them, he read them with more care. He acquired a great reputation by his learning, and by the publications he made; when a misfortune befell him, which interrupted the courſe of his ſtudies. He had always had a weak ſight; but continual application had hurt him ſo in this reſpect, that he loſt his right eye entirely, and ſaw very indifferently with the left. This put him under the neceſſity of having a reader, and a reader he had: for, though his father was of too ſparing an humour to make him an allowance for this purpoſe, yet the defect was ſupplied by the generoſity of his friends. His father however died in 1650; and then his circumſtances were better ſuited to his neceſſities. The ſame year he made an oration, in praiſe of Chriſtina queen of Sweden, who had juſt aſcended the throne; and her Majeſty, by way of acknowledging the favour, promiſed to ſend him a gold chain, and gave him at the ſame time an invitation to accompany the learned Bochart to Sweden. But the chain never came, and the invitation ended in nothing, for which Valeſius himſelf is ſaid to have been to blame: for, though he was not naturally a great prater, yet he had the imprudence, while he was meditating this journey, to break ſome jeſts on the learned in thoſe parts, which, being ſent to the Queen, occaſioned her Majeſty's coldneſs and neglect of him.

cleſiaſtical writers, and inſerted in the collection of Bates.—Niceron, Memoirs, &c. tom. V.

In 1734, Valeſius had publiſhed at Paris, in 4to, "Excerpta Polybii, Diodori Siculi, Nicolai Damaſceni, Dionyſii Halicarnaſſenſis, Appiani Alexandrini, Dionis, &

" Joannis Antiocheni, ex Collectaneis Conſtantini Auguſti " Porphyrogenetæ, nunc primum Græcè edita, Latinè " verſa, cum notis." The Emperor Conſtantine Porphyrogenetes, who died in the year 959, had made extracts from the Greek Hiſtorians of ſuch things as he thought moſt uſeful; and had ranged theſe extracts under certain titles and common places, in number fifty-three. Each contained two books; one of Extracts from the writers of Univerſal Hiſtory, another of Extracts from the Hiſtorians of the emperors. Only two of theſe titles are extant: one " de Legationibus," the firſt book of which was publiſhed by Fulvius Urſinus, an Antwerp, 1582, in 4to; the ſecond by David Hœſchelius, at Augſburg, 1603, in 4to; and both under the title of " Eclogæ Legationum, &c." The other title is " de Virtutibus & Vitiis," and is the work under preſent conſideration. A merchant of Marſeilles had brought an ancient manuſcript of it from the Iſle of Cyprus, and had ſold it to Monſ. Peireſc, who ſent it to Paris. Here it lay neglected a long time; till at length Pithæus engaged Valeſius to tranſlate and publiſh it: which he did, and very properly dedicated it to Peireſc, to whom the public is obliged for it. Peireſc was a gentleman of Provence; and how ardent he was in the promotion of letters, let the following inſtance be a laſting teſtimony. Some time after, Valeſius had read a paſſage in an ancient author, relating to the harbour of Smyrna, which could not be underſtood without viewing the ſituation upon the ſpot. He acquainted Peireſc with this difficulty; who immediately ſent a painter, to take a view of that port, and afterwards communicated it to Valeſius. The Critic thanked Peireſc, for the trouble he had been at; but very ungraciouſly ſent him word, for Valeſius was far from being graciouſly formed, that it did not clear up the thing ſo well as he could wiſh. Peireſc, vexed that he had been at ſo much expence for nothing, wrote back, that he had endeavoured to give him ſatisfaction; and that, if he had not ſucceeded, it muſt not be aſcribed to either himſelf or the painter, but to his own temper and humour, which were ſatisfied with nothing.

In 1636, he gave a good edition of " Ammianus Mar- " cellinus," in 4to. corrected in a great number of places from the manuſcripts, and illuſtrated with very ingenious and learned notes. A ſecond edition, with more notes of Valeſius, and thoſe of Lindenbrokius, came out at Paris, 1681, in folio; and James Gronovius alſo publiſhed a third

at

at Leyden, 1693, in 4to. The critical talents and learning, which Valeſius had ſhewn in theſe publications, occaſioned him to be pitched upon for a work of greater importance: and that was an edition of the ancient eccleſiaſtical hiſtorians. M. de Montchal, abp. of Tholouſe, gave occaſion to Valeſius's engaging in this work: for, being a learned man himſelf, the clergy of France had beſought him to give an edition of theſe hiſtorians, which indeed was very much wanted. Montchal undertook the affair; and, the better to ſucceed in it, applied to Valeſius to aſſiſt him privately. But Valeſius was by no means a man for this: he was too jealous of his reputation and glory, to let another perſon run away with the fruits of his labours; and therefore abſolutely refuſed to have any thing to do with him. The archbiſhop, either too much taken up with the buſineſs of his ſee, or deſpairing of ſucceſs in what he had undertaken, ſoon after excuſed himſelf to the clergy; and at the ſame time adviſed them to apply to Valeſius, as a man who was every way qualified for the taſk. They did ſo; and, upon Valeſius's liſtening to their requeſt, did for his encouragement ſettle a penſion upon him. This was about the year 1650. The Hiſtorians came out in Greek and Latin, with good notes, in this order: "Euſebii Pamphili hiſtoria "eccleſiaſtica, ejuſdemque libri de vita Conſtantini, & "panegyricus; atque oratio Conſtantini ad ſanctos, Paris, "1659;" "Socratis & Sozomeni hiſtoria eccleſiaſtica, "1668;" "Theodoreti & Evagrii hiſtoria eccleſiaſtica, item "excerpta & hiſtoria eccleſiaſtica Philoſtorgii, 1673." Theſe were reprinted in 3 vols. folio, firſt at Amſterdam in 1699, and then at Cambridge in 1720; to which laſt edition ſome remarks, but very inconſiderable ones, ſcattered up and down in various authors, were collected and ſubjoined by the editor Gulielmus Reading.

In 1770, Valeſius was honoured with the title of hiſtoriographer of France: and had alſo a penſion ſettled on him by the king, in conſideration of his edition of Euſebius, which had appeared the year before. In 1662, he loſt his left eye, ſo that now he was blind; and, notwithſtanding all the ſkill of oculiſts, the moſt that could be done for him was, to ſee but very poorly with the left eye: a new cataract, almoſt as ſoon as it was removed, forming itſelf again in the right. In 1663, he had an addition to his penſion from the crown. He had hitherto lived among his books, and troubled himſelf about nothing elſe: but now, being ſixty years of age, he took it into his head to have a wife

by way of comfort; and accordingly was married Nov. the 18th to a handſome young woman, by whom he had ſeven children. He died the ſeventh of May, 1676, having ſpent the two laſt years of his life in all the miſeries of one oppreſſed with infirmities. He was a man of great abilities and learning, and an admirable critic; but his nature was far from being amiable. He was very ſparing of his praiſes to others, and few works had the happineſs to pleaſe him; yet he was particularly tender and fond of his own. He was bold in finding fault with others, but could not bear to be criticiſed himſelf; and all, who preſumed to do it, paſſed with him for very ignorant perſons. When he was well, he had no feeling at all for the indiſpoſition and ſickneſs of others; but when he ailed any thing himſelf, then awful ſtillneſs was every where to be obſerved, and all poſſible precautions taken not to diſturb him. He ſhewed vaſt weakneſs at theſe ſeaſons: he would ſee nobody, no, not even the light: he would weep, and cry, and bemoan himſelf like a child: yet, when the malady was over, no mention at all was ever to be made of it, nor was he to hear any thing but congratulations upon his good health and ſound ſtate. He had the weakneſs, at ſixty years of age, to deſire to paſs for a young man; and James Gronovius, in a letter he wrote to him then about, gave him infinite offence, by wiſhing him a long and happy old age. He flung the letter aſide with much indignation, calling Gronovius an inconſiderate young man; and ſaying, that till now he never thought himſelf old. Valeſius is an inſtance to prove, that great learning and greatneſs of ſoul do not always go together; and that a man may be a very profound ſcholar, and yet have nothing in him of the philoſopher.

After his death was publiſhed, by the care of James Gronovius, "Notæ & animadverſiones in Harpocrationem & "Philippi Jacobi Mauſſaci Notas. Ex bibliotheca Guliel-"mi Prouſteau, Lugd. Bat. 1682," in 4to. Three Latin funeral orations upon three of his intimate friends are inſerted in Bates's "Vitæ ſelectorum aliquot virorum," printed at London, 1681, in 4to: the firſt made upon Sirmond in 1651, the ſecond upon Petrus Puteanus in 1652, and the third upon Petavius in 1653. We omitted an Hexameter poem, made upon the recovery of the King's health, and publiſhed by himſelf in 1663, with the title of "So-"teria pro Ludovico magno." There are alſo "Ha-

"rangues

" rangues à la reine de Suede, & quelques autres petites " pièces.

VALESIUS (ADRIAN), or Adrien de Valois, brother of Henry Valeſius, and a very learned man alſo, was born at Paris in 1607, and educated in the College of Clermont there under the Jeſuits. He followed the example of his brother, and had the ſame Counſellors in his ſtudies, the Fathers Sirmond and Petavius. Hiſtory was his principal object; and he ſpent many years in ſearching into the moſt authentic records, manuſcripts as well as printed. His long preſeverance in theſe purſuits enabled him to give the public an elaborate Latin work, intitled " Geſta Fran- " corum, ſeu de rebus Francicis," in 3 vols. folio; the firſt of which came out in 1646, the two others in 1658. This hiſtory begins with the year 254; and ends with 752. It is written with care and elegance, and may ſerve for an excellent Commenrary upon the ancient hiſtorians of France, who wrote rudely and barbarouſly: but for itſelf, it ſhould be conſidered, and ſo ſome have conſidered it, as a critical work filled with rude erudition, rather than an Hiſtory. At leaſt it would only have been fit to be read by the learned, had it been written in the vulgar tongue. Colbert aſked him one day concerning his Latin hiſtory of France, and preſſed him to continue it: but he anſwered the Miniſter, that he might as well take away his life, as put him upon a work ſo full of difficulties, and ſo much beyond what his age could bear; for he was then in years. He is the author of ſeveral other Latin works, for his works are all in Latin: as, " Notitia " Galliarum, ordine alphabetico digeſta, 1675." in folio. This is exceeding uſeful for the underſtanding of ancient Gaul. He was the editor of the ſecond edition of "Ammianus Marcellinus;" to which, beſides additional notes of his brother and Lindenbrokius, he added notes and emendations of his own. He wrote a Panegyric upon the King, and a life of his brother. There is alſo a " Va- " leſiana." Niceron, Memoirs, &c. tom. III.

In 1660, he was with his brother honoured with the title of Hiſtoriographer to the King; and had a penſion ſettled upon him. In 1664, he loſt the company of his brother; who, when he married, left his mother and brethren, with whom he had lived till then. Adrian however ſome years after followed his brother's example, and married a wife too; by whom he had children. He enjoyed good

health, till he was eighty-five; and then died, July the 2d, 1692.

Bayle's Dict.

VALLA (LAURENTIUS), an Italian writer of great parts and learning, was born at Rome in 1415. He attacked with great vigour the barbariſm, which had prevailed over the Latin tongue for ſeveral ages; and wrote books, on purpoſe to collect the elegances of that language, which had been ſo little uſed by the ſchoolmen and civilians: yet, as Paul Jovius obſerves, when he himſelf attempted to write hiſtory, he ſhewed that he was more capable of preſcribing to others, than of practiſing himſelf. He was of a moſt contentious, criticiſing, contradicting nature; and this raiſed him up many enemies. The title of his books, ſome of them at leaſt, ſhew, that he was one of the greateſt duelliſts in the republic of letters; and that his life may be compared to the profeſſion of a gladiator. He never pardoned his adverſaries any word or phraſe, which ſavoured of barbariſm; and this gave occaſion to an epigrammatic fiction after his death, of his having made himſelf ſo formidable in hell, that Pluto durſt not ſpeak Latin there: to which it is added, that Jupiter would have admitted him into Heaven, but for fear of having his words criticiſed. Upon the whole, his mordacity and ill temper was ſuch, that he was ſuppoſed to write principally for the pleaſure of abuſing both the living and the dead. Nor did prudence give the leaſt check to the virulence and acrimony of his temper: for he did not confine his cenſures to the profeſſors of literature, but he attacked the eccleſiaſtics; and ſpake boldly againſt ſome things, which they approved, and even held in veneration. He had the courage to refute the tradition of Conſtantine's donation to Sylveſter, which, though falſe and pretended, was yet prodigiouſly agreeable to the court of Rome; and, as if this was not bad enough, he even let fall, that he had arrows in his quiver againſt Chriſt himſelf. He left his country, either by order of the Pope, or becauſe he had expoſed himſelf to the hatred of too many perſons; and retired to the court of Alphonſus king of Naples, who was a great patron of men of learning, and deſired to learn Latin of him at fifty years of age. Here the eccleſiaſtics perſecuted him ſeverely; they darted upon him the thunders of the inquiſition; they delivered him up to the penal laws of the ſecular arm; and they would have burned him alive, if king Alphonſus had not moderated their rigour, and forced them to content themſelves with whipping him in the convent of the Jacobines.

In Elog. cap. 13.

Nevertheleſs,

Nevertheleſs, returning to Rome, he found good patrons; who procured him the Pope's favour, the liberty of teaching, and a penſion. He died in 1465.

He is cenſured not only for his virulence, but alſo for his vanity; which two qualities, when they go together, make the moſt odious compoſition in nature. He eſpouſed the doctrine of Epicurus with reſpect to the ſovereign good: yet corrected in ſuch a manner, as to reconcile it with the doctrines of Chriſtianity. He was an exceſſive admirer of Quintilian, and that, as is ſuppoſed, becauſe his adverſary Trapezuntius was perpetually cenſuring him; and he affected to deſpiſe Ariſtotle. He was not well enough ſkilled in the Greek tongue, to undertake, as he did, the tranſlations of Herodotus, Thucydides, and Homer's Iliad. "As great a "maſter," ſays Huetius, "as he was of the elegances of "the Latin tongue, in theſe verſions he was very inele- "gant and almoſt barbarous." In the mean time it muſt be owned, that Valla, with all his faults, has had his defenders; and it is not a little to his honour, that Eraſmus was the moſt ſtrenuous of them. This great man expreſſes himſelf with indignation, that Poggius ſhould be in every body's hands, while Valla, who had an hundred times his learning, "centuplo doctior," was read by nobody; and he declares, in the ſame epiſtle, that "the mordacity of Valla alone, if "they will call it ſo, has contributed more to the promoting "of literature, than the fooliſh and inſipid candour of thou- "ſands, who admire all the productions of all men without "diſtinction, and who applaud and (as they ſay) ſcratch "one another:" "itaque unius Laurentii mordacitas, ſi- "quidem ita malunt appellare, non paulo plus conduxit "rei literariæ, quam plurimorum ineptus candor, omnia "omnium ſine delectu mirantium, ſibique invicem plau- "dentium, ac mutuum (quod aiunt) ſcabentium." In ſhort, this whole epiſtle, which is by no means a ſhort one, is written entirely in the defence of Valla; though at the ſame time it would be eaſy to collect from it, if Valla's works were not extant, that he cannot be defended from the charge of ill-nature and foul language. Ludovicus Vives alſo praiſes him for a thing which is really laudable and deſerves to be known: he tells us, that however careful Valla was to enquire into the propriety of expreſſions, and to inſtruct his readers in it, yet he ſuſpended his labour, when the queſtion was about an obſcene word; and uſed to ſay, "I had rather it ſhould continue unknown, than

De Claris Interpretibus.

See POGGIUS.

Eraſmi Epiſt. Chriſtoph. Fiſchero, Anno 1505. five p. 96. tom. III. Lugd. Bat. 1706.

Lud. Vives, de tradendis diſciplinis, Lib. 3.

" be explained by me:" " ignorari malo, quam me docente " sciri."

His principal works are, " Elegantiarum linguæ Latinæ " libri ſex: De voluptate & vero bono libri tres: De Dia- " lectica: De geſtis Ferrandi Arragonum Regis: Annota- " tiones in Novum Teſtamentum: De ficta Conſtantini " Donatione." His Annotations upon the New Teſtament have always been well ſpoken of.

Bayle's Dict. and Lindenius Renovatus.

VALLA (GEORGE), an Italian phyſician and profeſſor of the belles lettres at Venice, was born at Piacenza, and was a contemporary of Laurentius Valla. He was well ſkilled in the Latin and Greek tongues, and wrote a conſiderable number of books both in phyſic and literature. One of his books in the former has a title, which gives us no leſs an opinion of his honeſty, than of his ſkill in his profeſſion: it is, " De tuenda ſanitate per victum." He wrote " Commentaries on ſome books of Cicero, Horace's " Art of Poetry, Juvenal, &c." He wrote alſo " A Com- " ment upon the ſecond book of Pliny's Natural Hiſtory, " printed at Venice 1502," in 4to: which however muſt be certainly very ſcarce, ſince father Hardouin tells us, that he could not meet with it. He was alſo the compiler of a work, intituled, " De expetendis & fugiendis rebus." This Valla exaſperated the duke of Milan ſo much by his too impetuous zeal for the Trivulcian faction, that the prince procured him to be committed to priſon even at Venice. He ſuffered great hardſhips in that confinement, but was at laſt releaſed. He died ſuddenly. He was juſt going from his lodgings, in order to read a lecture upon the immortality of the ſoul; but ſtopping at the neceſſary houſe, he there expired, like Arius the Hereſiarch.

in Præfat. ad. Plin.

Nichols's Select Collection of Poems, vol. IV. p. 357.

VANBRUGH (Sir JOHN). This excellent dramatic writer, deſcended from an ancient family in Cheſhire, diſcovered an early propenſion to poetry and architecture, and ſoon became eminent in both. He ſet out in life as an enſign in the army; and poſſeſſed a ready wit and an agreeable elocution. In ſome of his winter quarters he became acquainted with Sir Thomas Skipwith; who being a ſharer in a threatrical patent, though little concerned in the conduct of it, young Vanbrugh ſhewed him the outlines of two plays; and Sir Thomas encouraged him to finiſh " The Relapſe," which, being acted in 1697, ſucceeded

ceeded beyond their warmeſt expectations, placed Vanbrugh in a high degree of reputation, and ſtimulated him (under the patronage of lord Halifax) to complete his "Provoked Wife;" which was ſucceſsfully brought out at Lincoln's Inn Fields in 1698. Though both theſe comedies met with greater applauſe than the author expected, yet neither of them wanted enemies; and one of them is ſaid to verify the obſervation of Pope,

"That Van wants grace, who never wanted wit."

In the ſame year, 1698, he brought out his comedy of "Æſop," which was acted at Drury Lane, and contains much general ſatire and uſeful morality. "The Falſe Friend," his next comedy, came out in 1702. During the reign of queen Anne, he received the honour of knighthood, and enjoyed for ſome years the office of Clarencieux king at arms. By king George I. he was appointed ſurveyor of the works at Greenwich Hoſpital in Aug. 1716; and was likewiſe made comptroller-general of his majeſty's works, and ſurveyor of the gardens and waters. On a viſit to France, his curioſity and natural taſte exciting him to take a ſurvey of the fortifications in that kingdom, he was taken notice of by an engineer, ſecured by authority, and carried to The Baſtile, where his confinement was ſo much ſoftened by humanity, that he amuſed himſelf by drawing rude draughts of ſome comedies. This circumſtance raiſed ſuch curioſity at Paris, that he was viſited by ſeveral of the nobleſſe, and by their means procured his liberty before any ſolicitation for it came from England. Sir John Vanbrugh had intereſt enough to raiſe a ſubſcription of thirty perſons of quality, at 100l. each, for building a ſtately theatre in The Hay-Market; on the firſt ſtone that was laid of this theatre was inſcribed the words LITTLE WHIG, as a compliment to a celebrated beauty, the toaſt and pride of that party. The houſe being finiſhed in 1706, it was put by Mr. Betterton and his aſſociates under the management of Sir John Vanbrugh and Mr. Congreve, in hopes of retrieving their deſperate fortunes; but their expectations were too ſanguine. The new theatre was opened with a tranſlated opera, ſet to Italian muſic, called "The Triumph of Love," which met with a cold reception. "The Confederacy" was almoſt immediately after produced by Sir John, and acted with more ſucceſs than ſo licentious a performance deſerved, though leſs than it was entitled to, if conſidered merely with reſpect to its dramatic merit. The proſpects of the theatre being unpromiſing,

promiſing, Mr. Congreve gave up his ſhare and intereſt wholly to Vanbrugh; who, being now become ſole manager, was under a neceſſity of exerting himſelf. Accordingly, in the ſame ſeaſon, he gave the publick three other imitations from the French; viz. 1. "The Cuckold in "Conceit;" 2. "Squire Treeloby;" and, 3. "The Miſ-"take." The ſpaciouſneſs of the dome in the new theatre, by preventing the actors from being diſtinctly heard, was an inconvenience not to be ſurmounted; and an union of the two companies was projected. Sir John, tired of the buſineſs, diſpoſed of his theatrical concerns to Mr. Owen Swinney, who governed the ſtage till another great revolution occurred. Our author's laſt comedy, "The Journey "to London," which was left imperfect, was finiſhed to great advantage by Mr. Cibber; who takes notice in the prologue of Sir John's virtuous intention in compoſing this piece, to make amends for ſcenes written in the fire of youth. He ſeemed ſenſible indeed of this, when in 1725 he altered an exceptionable ſcene in "The Provoked Wife," by putting into the mouth of a woman of quality what before had been ſpoken by a clergyman; a change which removed from him the imputation of prophaneneſs. He died of a quinſey, at his houſe at Whitehall, March 26, 1726; and has left behind him monuments of fame which can never periſh but with taſte and politeneſs. He lived eſteemed by all his acquaintance, and died without leaving one enemy to reproach his memory. Mr. Walpole, in his "Anecdotes of Painting," vol. III. p. 152, ſays, "However partial the court was to Vanbrugh, every body "was not ſo blind to his defects. Swift ridiculed both his "own diminutive houſe at Whitehall, and the ſtupendous "pile at Blenheim. Of the firſt he ſays,

'At length they in the rubbiſh ſpy
'A thing reſembling a gooſe-pye.'

"And of the other,

'That if his Grace were no more ſkill'd in
'The art of battering walls than building,
'We might expect to ſee next year
'A mouſe-trap-man chief engineer.'

"Thus far the ſatiriſt was well founded; party rage warped "his underſtanding, when he cenſured Vanbrugh's plays, "and left him no more judgement to ſee their beauties, "than Sir John had, when he perceived not that they were "the only beauties he was formed to compoſe."—This polite writer, perhaps, was not aware of the handſome apology

Dr.

Dr. Swift and Mr. Pope have made, in the joint preface to their Miſcellanies: "In regard to two perſons only we "wiſh our raillery, though ever ſo tender, or reſent- "ment, though ever ſo juſt, had not been indulged. "We ſpeak of Sir John Vanbrugh, who was a man "of wit, and of honour; and of Mr. Addiſon, whoſe "name deſerves all reſpect from every lover of learn- "ing."

VANDALE (ANTONY), a learned Hollander, was born in 1638, and diſcovered early an extreme paſſion for languages and literature; which, however, his parents obliged him to renounce, openly at leaſt, in order to purſue commerce. He quitted commerce at thirty years of age, and took the degrees in phyſic, which he practiſed with ſucceſs, and obtained an high reputation all over Europe for his profound erudition. He died at Haerlem, phyſician of the hoſpital there, in 1708. Of his works, which are in Latin, we have, 1. "A treatiſe upon the Heathen "Oracles," which he ſhews to have been the impoſtures of prieſts. Fontenelle has abridged this work; and, by his manner of treating the ſubject, made it infinitely more agreeable, than when encumbered with the learning of Vandale. 2. "A treatiſe upon the origin and progreſs of "idolatry:" to which are ſubjoined ſeveral diſſertations upon important ſubjects. Vandale was a very honeſt and amiable, as well as learned man.

VANDER-LINDEN (JOHN ANTONIDES), a learned profeſſor of phyſic at Leyden, was deſcended from anceſtors, diſtinguiſhed in the republic of letters. His grandfather Henry, born in 1546, was a maſter of the learned languages, and ſuffered greatly on account of the Reformation which he embraced very young. He loſt his father, his wife's father, his relations and friends, in the Spaniſh maſſacre at Naerden in 1572. After that fatal accident, he exerciſed the function of a miniſter at Enckhuiſen till 1585, when he was invited to be Profeſſor of Divinity at Francker. He was the firſt, who read lectures in that Univerſity; and it was he, who pronounced the Inaugural Oration of it, by which we learn, that it was then founded. He died there in 1614, and left among other children a ſon, named Antony: who had good parts and ſkill in polite letters, and on that account was by the magiſtrates of Enckhuiſen made rector of their college. Bayle's Dict.

college. He was likewiſe a good muſician and organiſt, and no ſtranger to divinity: but his chief talent was phyſic, in which faculty, having taken the degree of doctor at Franeker in 1608, he practiſed with ſucceſs and reputation, firſt at Enckhuiſen, and afterwards at Amſterdam.

Enckhuiſen is one of the towns in North Holland; and here it was, that John Antonides, the ſon of Antony Vander-Linden, was born, the 13th of January 1609. He was ſent to Leyden in 1625, to ſtudy philoſophy there; and, after this, he applied himſelf entirely to phyſic. From Leyden he went to Franeker in 1629, in order to continue his ſtudies there; and received the degree of doctor ſome months after. His father, who had been at Amſterdam ever ſince the year 1625, ſent for him home, for the ſake of inſtructing him in his profeſſion; and died in 1633. Our Vander-Linden continued to practiſe phyſic there with a ſucceſs which raiſed his reputation greatly; for, in 1639, he was ſent for to be profeſſor of phyſic in the univerſity of Franeker. He diſcharged that office with great applauſe for almoſt twelve years: he read lectures, both on the theory and practice, on anatomy and botany: and it was by his care that the garden of the univerſity was enlarged, and an houſe built to it. The library was no leſs indebted to him for a great number of books, which were procured by his addreſs. The univerſity of Utrecht offered him a profeſſor's place in 1649, which he did not accept; but, two years after, he accepted the ſame offer from the curators of the univerſity of Leyden. He diſcharged the functions of it with high reputation, till his death; which happened the 4th of March 1664. Guy Patin, who was a friend of this phyſician, often mentions him in his letters. Vander-Linden, ſays he in one of them, "died at Leyden, aged 53 years, of a fever and "defluxion upon the lungs, after having taken antimony, "and without being blooded. What pity it is, that a man, "who wrote ſo many books; and was ſo well ſkilled in "Latin and Greek, ſhould die of a fever and ſuffocating "catarrh without being blooded!"

Vander-Linden wrote many books upon phyſic; and one "De Scriptis Medicis." It is a catalogue of books upon phyſic; was printed and enlarged ſeveral times by the author in his life-time; and very conſiderably ſo after his death by a German, named Merklinus, who publiſhed it in a thick quarto, under the title of "Lindenius Renova-

"tus,"

"tus," at Nuremberg in 1686. He procured editions alſo of other books; and, after having publiſhed "Celſus at "Leyden 1657" in 12mo, left an edition of the works of Hippocrates to be publiſhed there, in 1665, 8vo, Greek and Latin, in 2 vols. He had taken great pains in it, but did not live entirely to finiſh it. The "Journal des Sa- "vans" ſpeaks of it in theſe terms: "This new edition for Feb. 1. "of Hippocrates has this advantage, that it anſwers all the 1666. "former by means of the figures which are in the mar- "gin, and ſhew in what page and place every thing oc- "curs. Thus it may ſerve inſtead of all the other "editions, and remedies the confuſion occaſioned by the "diverſity of them, when a paſſage is ſought for. It is "alſo more correct than all the reſt: for Mr. Vander- "Linden, having carefully compared all the old editions "and ſeveral manuſcripts, has reſtored a great number "of paſſages, which were not exact even in Foeſius's edi- "tion. With regard to the Latin tranſlation, he choſe "that of Cornarius, becauſe it is the oldeſt, and that "commonly uſed. He was ſurpriſed by death a little "before this edition was finiſhed, and ſo prevented from "publiſhing the remarks which he intended to make "upon Hippocrates."

VAN DYCK (Sir ANTHONY), a moſt illuſtrious painter, was born at Antwerp in 1599, and trained under the no leſs illuſtrious Rubens. He gave early proofs of his excellent endowments in this way; and while he lived with his maſter, there happened an affair, which may very properly be called the foundation of his reputation. Rubens having left a picture unfiniſhed one night, and going out contrary to cuſtom, his ſcholars took the opportunity of ſporting about the room; when one, more unfortunate than the reſt, ſtriking at his companion with a maul-ſtick, chanced to throw down the picture, which not being dry acquired ſome damage. Van Dyck, being at work in the next room, was prevailed on to repair the miſchief; and when Rubens came next morning to his work, firſt going at a diſtance to view his picture, as is uſual with painters, and having contemplated it a little, he cried out ſuddenly, that he liked the piece far better than he did the night before. While he lived with Rubens, he painted a great number of faces, and among the reſt that of his maſter's wife, which was eſteemed long after one of the beſt pictures in the Low Countries. Afterwards he went

went to Italy, ſtayed a ſhort time at Rome, and then removed to Venice; where he attained the beautiful colouring of Titian, Paul Veroneſe, and the Venetian ſchool: proofs of which appeared in the pictures he drew at Genoa, where he left behind him many excellent pieces. After a few years ſpent abroad, he returned to Flanders, with a manner of painting ſo noble, natural, and eaſy, that Titian himſelf was hardly his ſuperior; and no other maſter in the world equal to him in portraits. When he was got home, he did ſeveral pieces of hiſtory, that rendered his name famous all over Europe; but believing he ſhould be more employed in the courts of foreign princes, if he applied himſelf to painting after the life, he reſolved at laſt to make it his chief buſineſs: knowing it to be, as it certainly is, not only the moſt acceptable, but the moſt advantageous part of his profeſſion. Beſides, he was willing perhaps to ſignalize himſelf by a talent, with which nature had particularly favoured him: though ſome have ſaid, that it was his maſter Rubens, who diverted him from hiſtory-painting to portraits, out of a fear that he ſhould become as univerſal as himſelf. The prince of Orange, hearing of his fame, ſent for him to draw the pictures of his princeſs and children. Cardinal Richelieu invited him to France; where, not liking his entertainment, he ſtayed but a little time. Then he came over to England, ſoon after Rubens had left it, and was entertained in the ſervice of Charles I, who conceived a marvellous eſteem for his works; honoured him with knighthood; preſented him with his own picture, ſet round with diamonds; aſſigned him a conſiderable penſion; ſate very often to him for his portrait; and was followed by moſt of the nobility and gentry of the kingdom. He did a prodigious number of portraits, about which he took a great deal of care at firſt; but at laſt he ran them over haſtily, and painted them very ſlightly. A friend aſking him the reaſon of this, he replied, "I have worked a long "time for reputation, and I now work for my kitchen."

He was a perſon low of ſtature, but well proportioned; very handſome, modeſt, and extremely obliging; a great encourager of all ſuch as excelled in any art or ſcience, moſt of whoſe pictures he drew; and generous to the very laſt degree. He acquired great riches by his profeſſion; married one of the faireſt ladies of the Engliſh court, a daughter of the Lord Ruthen Earl of Gowry; and, though he had little with her except her beauty and her quality,

lived

lived in a ſtate and grandeur anſwerable to her birth. His own garb was generally very rich, his coaches and equipage magnificent, his retinue numerous and gallant, his table very ſplendid, and ſo much frequented by perſons of the beſt quality of both ſexes, that his apartments ſeemed rather to be the court of a prince, than the lodgings of a painter. He grew weary, towards the latter end of his life, of the continued trouble that attended face-painting; and, being deſirous of immortalizing his name by ſome more glorious undertaking, went to Paris, in hopes of being employed in the grand gallery of the Louvre. Not ſucceeding there, he returned to England; and propoſed to the king, by his friend Sir Kenelm Digby, to make cartoons for the Banquetting-houſe at Whitehall. The ſubject was to have been the inſtitution of the order of the garter, the proceſſion of the knights in their habits, with the ceremony of their inſtallment, and St. George's feaſt: but his demand of 8000l. being thought unreaſonable, while the king was treating with him for a leſs ſum, the gout and other diſtempers put an end to his life. He died in 1641, aged forty-two years; and was buried in St. Paul's cathedral, where his monument, whatever it was, periſhed by the fire. Du Freſnoy ſays, that "of all the diſciples of "Rubens, many of whom were admirable, Van Dyck "was he, who beſt comprehended the rules and general "maxims of his maſter; that he even excelled him in the "delicacy of his colouring, and in his cabinet-pieces; but "that his guſto in the deſigning part was nothing better "than that of Rubens." Art of painting, tranſlated by Dryden, p. 237. edit. 1716.

VAN HUYSUM (JOHN), a painter of great name, was born at Amſterdam in 1682; and was the ſon of a painter. His father taught him to paint ſcreens, figures and vaſes on wood, landſkips, and ſometimes flowers; but the ſon, being arrived to years of maturity, perceived, that to work in every branch of his art was the way to excel in none; and therefore he confined himſelf to flowers, fruit and landſkips. Quitting his father's ſchool, he ſet up for himſelf; and married a wife about 1705. No man before this painter attained ſo perfect a manner of repreſenting the beauty of flowers, and the down and bloom of fruit. At the times of the year, when the flowers were in bloom, and the fruit in perfection, he uſed to deſign them in his own garden; and he has ſhewn, by the ſuperiority of his touch, the delicacy of his pencil, his ſurprizing exactneſs,

actneſs, and high finiſhing, that he could trace nature through all her refinements, and exceed all that went before him in the manner of expreſſing thoſe beautiful productions of the earth. At laſt his reputation roſe to ſuch an height, that all the curious in painting ſought his works with great eagerneſs; and this encouraged him to raiſe his prices, till his pictures grew out of the reach of any but princes and men of the largeſt fortunes.

Van Huyſum at length began to have ſtrange freaks that approached to madneſs, which are attributed to the railleries of ſome painters on the coquetry of his wife, though ſhe was neither young nor handſome. This made him take to drinking; which, joined with the ill humour of his wife, and the debauchery of his ſon, whom he was obliged to ſend to the Indies, threw him into a ſtate of jealouſy and melancholy. His frenzy would often laſt ſeveral days, yet without ever communicating itſelf in the leaſt to his works; ſo that his laſt pictures are as much eſteemed, as thoſe he painted in his prime. The year before he died, nature began to decay in him; and in proportion as his ſtrength failed him, his mind grew more tranquil; and that, ſome months before his death, he entirely recovered his reaſon. He died at Amſterdam in 1749, aged 67.

Birch's heads and characters.

VANE (Sir HENRY, Knt.) was deſcended from an ancient family in Kent, and was eldeſt ſon of Sir Henry Vane, ſecretary of ſtate to Charles I. He was born about 1612, educated at Weſtminſter ſchool, and thence removed to Magdalen Hall in Oxford. He then ſpent ſome time in France, and more at Geneva. After his return home, he contracted an averſion to the government and liturgy of the church of England, which diſpleaſing his father, he tranſported himſelf to New England in 1635; and was no ſooner landed there, but, his eminent parts having made him noticed, when the next ſeaſon came for the election of magiſtrates, he was choſen governor. But in this poſt he had not the good fortune of pleaſing the people long; his unquiet fancy raiſing a thouſand ſcruples of conſcience, which they had not brought over with them, nor heard of before. He returned therefore into England about 1637: and, appearing to be reformed from the extravagances of his opinions, married a lady of a good family; and, by his father's intereſt, was joined with Sir William Ruſſel in the office of treaſurer of the navy, a place of great

Athen. Oxon.

Clarendon, p. 62.

great truſt and profit. For ſome time he ſeemed well ſatisfied with the government; but, upon his father's receiving a remarkable diſobligation from the lord Strafford, by the latter's being created in 1639 baron Raby, the houſe and land of Vane, (which title he had promiſed himſelf, and which Strafford laid hold of, merely out of contempt to the Vanes) both father and ſon formed a reſolution of revenge. For this purpoſe the latter, who had received the honour of knighthood in 1640, betook himſelf to the friendſhip of Pym and other declared enemies of the court; and contributed all that intelligence, which deſigned the ruin of the earl, and which fixed himſelf in the entire confidence of thoſe who promoted the ſame; ſo that nothing was concealed from him, though it is believed that he communicated his thoughts to very few. Clarendon, p. 62

Upon the breaking out of the civil wars, he adhered to the intereſt of the parliament with the utmoſt zeal and vigour; being, in 1643, one of the commiſſioners ſent by them to invite the Scots to their aſſiſtance. Under this character he diſtinguiſhed himſelf, as the "great contriver "and promoter of the ſolemn league and covenant;" though, even at that time, he was known to have an equal averſion to it, and to Preſbytery, as he ſhewed afterwards upon all occaſions, being a zealous Independent. In 1644, he was the grand inſtrument of carrying the famous ſelf-denying ordinance, which gave life and ſpirit to the Independent cauſe; and in his ſpeech, upon introducing the debate on that ſubject, obſerved, that, though he had been poſſeſſed of the treaſurerſhip of the navy before the beginning of the troubles, without owing it to the favour of the parliament, yet he was ready to reſign it to them; and deſired that the profits of it might be applied towards the ſupport of the war. He was likewiſe one of the commiſſioners at the treaty of Uxbridge, in Jan. 1644-5, and in that of the Iſle of Wight in 1648: in which laſt, as he was now determined to procure, if poſſible, a change in the government, he uſed all his efforts to retard any concluſion with his majeſty, till the army could be brought to London; and for that purpoſe amuſed the king's party, by the offer of a toleration for the common-prayer and the epiſcopal clergy. However, he did not approve of the force put upon the parliament by the army, nor of the execution of the king; withdrawing for ſome time from the ſcene while theſe things were acted. But, upon the eſtabliſhment of the Commonwealth, 1648-9, he was Burnet, vol. I.

appointed

Whitelocke's Memoirs. appointed one of the council of ſtate, in which poſt he was continued, till the diſſolution of the parliament by Cromwell in 1653; to whoſe authority he always refuſed to ſubmit, and by whom, being ſuſpected of ill intentions againſt him, he was impriſoned in Cariſbrook-caſtle. Athén. Oxon. After the protector's death, and the depoſing of his ſon Richard, he was, in May 1659, again made one of the council of ſtate; and in Oct. one of the new council for the management of public affairs; but Jan. 1659-60, he was diſcharged from his ſeat in the parliament, and confined to his houſe at Raby, in the county of Durham.

Upon the Reſtoration it was imagined, that, as the declaration from Breda was full of indemnity to all except the Regicides, he was comprehended in it; his innocence of the king's death was repreſented in ſuch a manner by his friends, that an addreſs was agreed upon by both houſes of parliament in his behalf, to which a favourable anſwer, though in general terms, was returned by his majeſty; and this being equivalent to an act of parliament, though it wanted the neceſſary forms, he was thought to be ſufficiently ſecured. But the ſhare he had in the attainder of the earl of Strafford, and in the whole turn of affairs to the change of government, and (above all) the great opinion which was entertained of his parts and capacities to embroil matters again, made the court think it neceſſary to put him out of the way. He was brought therefore to his trial the 4th of June 1662, for imagining and compaſſing the death of king Charles I, and for taking upon him and uſurping the government; in anſwer to which he urged, that neither the king's death, nor the members themſelves, could diſſolve the long parliament, whereof he being one, no inferior could call him in queſtion: but, being found guilty, he was, on the 14th, beheaded on Tower-hill, where a new and very indecent practice was begun. It had been obſerved, that the dying ſpeeches of the regicides had left impreſſions on the hearers, not at all to the advantage of government; to prevent which, ſtrains of a peculiar nature being expected from him, drummers were placed under the ſcaffold; who, as ſoon as he began to ſpeak to the public, upon a ſign given, ſtruck up their drums. This put him in no diſorder; he only deſired they might be ſtopped, for he underſtood what was meant by it. Then he went through his devotions; and, as he was taking leave of thoſe about him, happening to ſay ſomewhat with relation to the times, the drums ſtruck up a ſecond

Burnet, p. 163, &c.

State trials.

a ſecond time. Upon this he gave over, and died with ſo much compoſedneſs, that it was generally thought the government had loſt more than it had gained by his death. Burnet ubi ſupra.

Lord Clarendon ſtyles him a man of a very profound diſſimulation, of a quick conception, and very ready, ſharp, and weighty expreſſion; of a pleaſant wit, a great underſtanding, which pierced into, and diſcerned the purpoſes of other men with wonderful ſagacity, whilſt he had himſelf *vultum clauſum*, that no man could make a gueſs of what he intended; of a temper not to be moved, though compliant, when it was ſeaſonable to contradict, without loſing ground by the condeſcenſion. Burnet repreſents him as naturally a very fearful man, whoſe head was as darkened in his notions of religion, as his mind was clouded with fear: for though he ſet up a form of religion in a way of his own, yet it conſiſted rather in withdrawing from all other forms, than in any new particular opinion or form; from which he and his party were called *ſeekers*, and ſeemed to wait for ſome new and clearer manifeſtations. In theſe meetings he preached and prayed often himſelf, but with a peculiar darkneſs, which ran likewiſe through his writings to a degree that rendered them wholly unintelligible. He inclined to Origen's notion of an univerſal ſalvation to all, both the devils and the damned; and to the doctrine of pre-exiſtence. He left a ſon, Chriſtopher, who was created by king William a baron, by the title of lord Bernard's-caſtle in the biſhopric of Durham. p. 61. Vol. I. p. 64.

His writings, which were of a very peculiar caſt, were, 1. "A healing Queſtion propounded and reſolved, "upon occaſion of the late public and ſeaſonable call to "humiliation, in order to love and union amongſt the "honeſt party, 1656," 4to. It was written upon occaſion of a general faſt; and contained, ſays Ludlow, the ſtate of the republican's controverſy with the king, the preſent deviation from that cauſe for which they engaged, and the means to unite all parties in the accompliſhment of it. 2. "The retired Man's Meditations; or, the myſtery "and power of godlineſs ſhining forth in the living world, "&c 1656," 4to. an enthuſiaſtic treatiſe on our Saviour's coming down to erect a fifth monarchy upon earth, which would laſt 1000 years. 3. "Of the Love of God and "Union with God, 1657," 4to. Of this book lord Clarendon ſays, "When I had read it, and found nothing of "his uſual clearneſs and ratiocination in his diſcourſe, in "which he uſed much to excel the beſt of the company

" he kept: and that, in a crowd of very eaſy words, the " ſenſe was too hard to find out, I was of opinion that the " ſubject-matter of it was of ſo delicate a nature, that it " required another kind of preparation of mind, and it " may be another kind of diet, that men are ordinarily " ſupplied with." 4. " An Epiſtle General to the myſti- " cal body of Chriſt on earth, the Church Univerſal in " Babylon, who are pilgrims and ſtrangers on the earth, " deſiring and ſeeking after the heavenly country, 1662," 4to. 5. " The Face of the Times: whereby is briefly diſ- " covered, by ſeveral prophetical Scriptures, from the be- " ginning of Geneſis to the end of the Revelation, the riſe, " progreſs and iſſue of the enmity and conteſt, between the " ſeed of the woman and the ſeed of the ſerpent, to the " final breaking of the ſerpent's head, to the total and ir- " recoverable ruin of the monarchies of this world, &c. " 1662," 4to. 6. " The People's Cauſe ſtated. The " Valley of Jehoſaphat conſidered and opened, by compar- " ing 2 Chron. xx. with Joel iii. Meditations concerning " Man's Life — Government — Friendſhip — Enemies — " Death;" penned during his impriſonment, and printed at the end of his trial, in 1662, 4to.

VANIERE (JAMES), a French Jeſuit, famous for Latin poetry, was born at Cauſſes, a town in the dioceſe of Beziers, 1664. His parents ſpent their lives in rural occupations and amuſements, and Vaniere entered thoroughly into their manners and taſte. He ſtudied under the Jeſuits at Beziers, and became one of their ſociety in 1680. He diſtinguiſhed himſelf early by his Latin poetry, and compoſed a great number of his works in this way; the principal of which is, " Prædium Ruſticum." He publiſhed alſo a " Poetical Dictionary" in 1710, of which he afterwards gave an abridgement. He went a great way likewiſe in compiling a " French and Latin Dictionary," but did not live to finiſh it. He died at Toulouſe in 1739. He holds a very high rank among the modern Latin poets, but reſembles them all in his ſervile imitation of the ancients: as perhaps it is now impoſſible to compoſe Latin poetry, and yet preſerve the ſpirit and manner of an original writer.

VANINI, a moſt determined atheiſt of Italy, was born at Taurilano, in the kingdom of Naples, 1585; and was the ſon of John Baptiſt Vanini, ſteward to Don Francis

Francis de Caſtro, Duke of Taurisano, and Viceroy of Naples. His chriſtian name was Lucilio: but it was cuſtomary with him to aſſume different names in different countries; for in Gaſcony he called himſelf Pompeio; in Holland Julius Cæſar, which name he placed in the title-pages of his books; and at Toulouſe, when he was tried, he was called Lucilio. He was a great lover of letters from his infancy; and his father ſent him to Rome to ſtudy philoſophy and divinity, where he had for his maſters two Carmelite friars. From Rome, he returned to Naples, where he continued his ſtudies in philoſophy. He delighted extremely in natural philoſophy; and out of love to that ſcience applied himſelf ſome time to phyſic, which is one of its branches. Aſtronomy likewiſe employed him much, which inſenſibly threw him into the reveries of aſtrology: but he beſtowed the beſt part of his time upon divinity. The title of "Doctor in utroque Jure," which he takes in the title-page of his dialogues, ſhews, that he had applied himſelf to the civil and canon law; and it appears from his writings, that he was no novice in that ſtudy. When he had finiſhed his ſtudies at Padua, where he reſided ſome years, he procured himſelf to be ordained prieſt, and became a preacher: but this employment did not hinder him from devoting part of his time to the reading of Ariſtotle, Averroes, Cardan, and Pomponatius, who were his favourite authors. His admiration of Ariſtotle was ſuch, that he calls him, "the god of philoſophers, the dictator of human nature, and the ſovereign "pontiff of the ſages." The ſyſtem of Averroes, which is but a branch of that of Ariſtotle, was ſo highly approved of by him, that he recommended it to his ſcholars at their firſt entrance upon the ſtudy of philoſophy. He ſtyles Pomponatius "his divine maſter," and beſtows great encomiums upon his works. He ſtudied Cardan very much, and gives him the character of "a man of great ſenſe, and "not at all affected with ſuperſtition." It is ſuppoſed that he drew from theſe authors the ſeeds of atheiſm, and imbibed thoſe monſtrous doctrines which he afterwards taught others. Father Merſenne aſſures us, that Vanini, before he was executed at Toulouſe, confeſſed to the parliament, that at Naples he had agreed with thirteen of his friends to travel throughout Europe, for the ſake of ſowing the doctrine of atheiſm, and that France had fallen to his ſhare: but this is very improbable, ſince the preſident Gramond, who was upon the place, ſays nothing of this

Niceron, Memoires, &c. tom. xxvi. Gen. Dictionary.

Dialog. xi.

Amphitheatrum, p. 350.

Ibid. p. 374.

Comment. in Geneſ. p. 671.

particular in his account of Vanini's trial and execution. It is more probable, that his inclination to travelling, or perhaps the hopes of procuring an agreeable ſettlement, led him to the ſeveral places though which he paſſed, and he ſpread his ſingular ſentiments according as he had opportunity.

However that was, after he had travelled through part of Germany and the Low Countries, he went to Geneva, and thence to Lyons; where having preſumed to vent his irreligious notions, under the pretext of teaching philoſophy, he found himſelf in danger of being ſeized, and was obliged to fly. He paſſed over into England, and in 1614 was at London; where he was impriſoned for nine and forty days, "well prepared," ſays he, with that air of devotion which runs through all his writings, "to receive "the crown of martyrdom, which he longed for with all "the ardor imaginable." Being ſet at liberty, he repaſſed the ſea, and took the road for Italy. He ſtopped at Genoa, and undertook to teach the youth; but it being diſcovered, that he had infuſed pernicious notions into their minds, he was forced to abandon that city. He returned to Lyons, where he endeavoured to gain the favour of the eccleſiaſtics, by writing a pretended confutation of Cardan and other atheiſtical writers: it was only a pretended confutation; for, under the pretence of confuting them, he gives them in ſome meaſure the victory, by the weakneſs of his anſwers. It was printed at Lyons, 1615, in 8vo, under the title of, "Amphitheatrum æternæ Providentiæ Divino-"Magicum, Chriſtiano-Phyſicum, necnon Aſtrologo-"Catholicum, adverſus veteres Philoſophos Atheos, Epi-"cureos, Peripateticos, & Stoicos. Autore Julio Cæſare "Vanino, Philoſopho, Theologo, ac Juris utriuſque Doc-"tore;" dedicated to the Count De Caſtro, the protector of his family and his benefactor. This work, though really written in the cauſe of atheiſm, was approved by four doctors, among whom was John Claude de Villa, cenſor of the books for the archbiſhop of Lyons; and this in the following high terms: "Fidem facimus nos "hoc opus evolviſſe, nihilque in eo a Catholica & Romana "fide alieneum, ſed cum peracutas tum pervalidas rationes "juxta ſanam ſublimiorum in ſacra Theologia magiſtrorum "doctrinam (O quam utiliter!) contineri."

Amphitheatr. p. 118.

Vanini, however, knowing better than this, and being apprehenſive that his artifice might be detected, although theſe neighbours were not able to detect it, went again into Italy

Italy; where being accuſed of reviving and propagating his former impieties, he returned to France, and became a monk in the convent of Guienne. We are informed of this particular in the "Patiniana;" and father Merſenne, who confirms it (as quoted above), adds, that he was baniſhed this convent for an unnatural crime. Then he retired to Paris, where he endeavoured to introduce himſelf to Robert Ubaldini, the Pope's nuncio; and, in order to make his court to him and the clergy in general, undertook to write an apology for the council of Trent. He procured likewiſe ſeveral friends, and had acceſs to the Mareſchal de Baſſompierre, who made him his chaplain, and gave him a penſion of two hundred crowns. Upon this account, he dedicated to him his "Dialogues," which were printed at Paris in 1616, 8vo. with this title, "Julii "Cæſaris Vanini, Neapolitani, Theologi, Philoſophi, "& Juris utriuſque Doctoris, de admirandis Naturæ "Reginæ Deæque Mortalium arcanis, libri quatuor." The book was printed with the king's privilege, and the following approbation: "Nos ſubſignati Doctores in alma "facultate Theologica Pariſienſi fidem facimus, vidiſſe & "legiſſe Dialogos Julii Cæſaris Vanini, Philoſophi præ-"ſtantiſſimi; in quibus nihil religioni Catholicæ, Apoſto-"licæ, & Romanæ repugnans aut contrarium reperimus, "imo ut ſubtiliſſimos digniſſimoſque qui typis demanden-"tur;" ſubſcribed by three doctors the 20th of May 1616. It is aſtoniſhing that any perſons ſhould be ſo ignorant or careleſs, as thus to give an approbation to a book whoſe impiety is ſo obvious. In his "Ampitheatrum" he had taken ſome pains to diſguiſe his religion; inſomuch that even the judges were divided, ſome believing it to be a very innocent book, and not without good things in it. But here, in his "Dialogues," he reaſons very little; rallies continually, and in a very ſhocking manner, upon the moſt important point; and concludes the whole with declaring, in the words of Taſſo's Aminta, that all the time is loſt, which is not ſpent in love:

"Perduto e tutto il tempo,
"Chi in amor non ſi ſpende."

Vanini was now in appearance well ſituated, yet he was not contented with his poſt, which perhaps there was ſome particular reaſon for his quitting; or, it may be, he choſe rather to be independent, and to ramble about for the ſake

of gratifying his vanity, by making converts to his hopeful cauſe. Beſides, his books were every day more known and more ſuſpected: his "Amphitheatrum" had begun to raiſe ſuſpicions againſt him by the paradoxes of which it was full; but his "Dialogues," which were much more impious, had entirely diſgraced him. Though he could not be condemned for theſe books, which had been printed with a privilege, approved by divines, and ſubmitted to the authority of the Holy See; yet the Sorbonne ſubjected his "Dialogues" to a new examination, and condemned them to the flames. We are informed in the "Patiniana" of another circumſtance; which is, that Vanini, finding himſelf ſhunned by every body, and reduced to the extremeſt poverty, wrote to the Pope, that, "If he had not a good benefice ſoon beſtowed upon him, "he would in three months time overturn the whole "Chriſtian religion." Patin, who is repreſented as relating this, adds, that "he knew a man of honour, who "had ſeen the letter, in which were many other abſurdi-"ties, and things of a ſhocking nature:" and Vanini might poſſibly write ſuch a letter, in order to vent his ſpleen, and ſhew it to his friends; but it is ſcarce credible that he ſhould have ſent it to Rome.

This is certain, that he quitted Paris in 1617, and returned to Toulouſe; where he ſoon infuſed his impious notions into the minds of his ſcholars, whom he taught phyſic, philoſophy, and divinity. This being diſcovered, he was proſecuted, and condemned to be burnt to death; and this ſentence was executed, Feb. 19, 1619. Gramond, preſident of the parliament of Toulouſe, gives us the following account of the affair; which is curious, and deſerves to be tranſcribed. "About the ſame time, Feb. "1619, by order of the parliament of Toulouſe, was con-"demned to death Lucilio Vanini; who was eſteemed "an arch-heretic with many perſons, but whom I always "looked upon as an atheiſt. This wretch pretended to "be a phyſician, but in reality was no other than a ſeducer "of youth. He laughed at every thing ſacred: he abo-"minated the incarnation of our Saviour, and denied the "being of a God, aſcribing all things to chance. He "adored nature, as the cauſe of all beings: this was his "principal error, whence all the reſt were derived; and he "had the boldneſs to teach it with great obſtinacy at "Toulouſe. He gained many followers among the younger "ſort, whoſe foible it is to be taken with any thing that

Gramondi Hiſtoria ab excelluHen. IV.

"appears

" appears extraordinary and daring. Being caſt into pri-
" ſon, he pretended at firſt to be a Catholic; and by that
" means deferred his puniſhment. He was even juſt going
" to be ſet at liberty, for want of ſufficient proofs againſt
" him; when Franconi, a man of birth and probity, de-
" poſed, that Vanini had often in his preſence denied the
" exiſtence of God, and ſcoffed at the myſteries of the
" Chriſtian religion. Vanini, being brought before the
" Senate, and aſked what his thoughts were concerning
" the exiſtence of a God? anſwered, that ' he adored
" with the church a God in three Perſons,' and that
" ' Nature evidently demonſtrated the being of a Deity.'
" And ſeeing by chance a ſtraw on the ground, he took
" it up, and, ſtretching it forth, ſaid to the judges, ' This
" ſtraw obliges me to confeſs, that there is a God;' and
" he proved afterwards very amply, that God was the
" author and creator of all things, nature being incapable
" of creating any thing. But all this he ſaid through
" vanity or fear, rather than an inward conviction; and
" as the proofs againſt him were convincing, he was by
" ſentence of parliament condemned to die, after they had
" ſpent ſix months in preparing things for a hearing. I
" ſaw him in the dung-cart, continues Gramond, when
" he was carried to execution, making ſport with a friar,
" who was allowed him, in order to reclaim him from
" his obſtinacy. Vanini refuſed the aſſiſtance of the friar,
" and inſulted even our Saviour in theſe words, ' He
" ſweated with weakneſs and fear in going to ſuffer
" death, and I die undaunted.' This profligate wretch
" had no reaſon to ſay, that he died undaunted: I ſaw
" him entirely dejected, and making a very ill uſe of that
" philoſophy, of which he ſo much boaſted. At the time
" when he was going to be executed, he had an horrible
" and wild aſpect: his mind was uneaſy, and he diſco-
" vered in all his expreſſions the utmoſt anxiety; though
" from time to time he cried out, that he ' died like a
" philoſopher.' Before the fire was applied to the wood-
" pile, he was ordered to put out his tongue, that it might
" be cut off; which he refuſed to do; nor could the
" executioner take hold of it but with pincers. There
" never was heard a more dreadful ſhriek, than he then
" gave: it was like the bellowing of an ox. His body was
" conſumed in the flames, and his aſhes thrown into the
" air. I ſaw him in priſon, and at his execution; and
" likewiſe knew him before he was arreſted. He had

"always abandoned himself to the gratification of his "passions, and lived in a very irregular manner. When "his goods were seized, there was found a great toad alive "in a large crystal bottle full of water. Whereupon he "was accused of witchcraft; but he answered, that that ani- "mal being burned was a sure antidote against all mortal "and pestilential diseases. While he was in prison, he "pretended to be a Catholic, and went often to the "sacrament; but when he found there was no hopes of "escaping, he threw off the mask, and died as he had "lived."

The history of Vanini displays the exceeding power of vanity in some temperaments; for what other motive can be assigned for a zeal of converting men to atheism? which attempt, if it succeeds, is as sure to end in the destruction of the convert, as it can hardly miss of doing in the converter, whether he succeeds or not. The life of this atheist has been written several times; but that by M. Durand, intituled, "La Vie & les Sentimens de Lucilio "Vanini," and printed at Rotterdam 1727, in 12mo, comprises every thing which hath been said of him.

VARILLAS (ANTOINE), a French writer, more known than esteemed for several historical works, was descended from a good family, and born at Gueret in 1624. After a liberal education, of which he made the proper advantage, he became a private tutor to some young persons of quality; and then went to Paris, where he was well received as a man of lettres, and had access to the Dupuy's, whose house was the common rendezvous of the learned. He obtained afterwards a place in the king's library, by his interest with Nicholas Colbert, who was made librarian after the death of James Dupuy in 1655. Mr. Colbert, afterwards minister of state, commissioned his brother Nicholas to find out a man capable of collating certain manuscripts. Varillas was recommended, and had the Abbé of St. Real for his coadjutor; and handsome pensions were settled upon both. But whether Varillas was negligent and careless, or had not a genius for such sort of business, he did not give satisfaction, and was therefore dismissed from his employment in 1662; yet had his pension continued till 1670. He retired from the royal library, and spent the remainder of his days in study. He was a great lover of liberty and his own humour; and, for the sake of gratifying that, refused several advantageous offers.

Niceron, tom. v.

He lived frugally and with oeconomy, like a philoſopher: yet not through neceſſity, for his circumſtances were eaſy. St. Come was the ſeat of his retirement; and here he died June 9, 1696, aged 72.

He wrote a great number of works, chiefly of the hiſtorical kind; and publiſhed, at different times and in diſtinct portions, a hiſtory of France, compriſing a period of 176 years under nine different reigns, beginning with Lewis XI. and ending with Henry III. He publiſhed alſo "Les Anecdotes de Florence, ou l'Hiſtoire ſecrette de la "Maiſon de Medicis, at the Hague, 1685," in 12mo; and, "Hiſtoire des Revolutions arrivés en Europe en matiere de "Religion, Paris, 1686," and often reprinted. Varillas had ſome advantages to recommend him as an hiſtorian: an eaſy natural ſtyle, though neither correct nor cloſe enough for hiſtory. He had a good way of relating and ſetting off facts; and his characters, though ſomewhat diffuſe, are drawn with art, and for the moſt part appear curious and intereſting. Add to this, that he abounds in anecdotes, which are things that all people love. Menage wondered, that a man who had ſo little commerce with the world ſhould attain ſo juſt a notion of the public, as he has ſhewn in his hiſtories: but he accounts for it in ſome meaſure, when he tells us, how he once heard Varillas ſay, that "of ten things which he knew, he had learned "nine from converſation." Menagiana, tom. iv. page 3.

His frequent profeſſions of ſincerity prejudiced many in his favour, and made him paſs for a writer who had penetrated into the inmoſt receſſes of the cabinet, and drawn forth a great deal of ſecret hiſtory; and this was the more readily believed, on account of the numerous and important manuſcripts which he pretends in his prefaces to have been from time to time communicated to him. All this procured him a vaſt reputation at firſt: his books were read with eagerneſs; and ſuch was the call of the public for them, that the booksellers generally ſent forth two editions, in different forms, at the ſame time. The public however were at length undeceived, and came to be convinced, that the hiſtorical anecdotes, which Varillas put off for authentic facts, had no foundation, but were wholly of his own invention: although he endeavoured to make them paſs for realities, by affected citations of titles, inſtructions, letters, memoirs, and relations, all of them imaginary. As his deſign was to pleaſe, rather than inſtruct, his readers, he omitted nothing

which

which he thought might conduce to this. Thus he characteriſed perſons he knew little of, as if he had lived in the greateſt familiarity with them; and gave particular reaſons for all the ſteps they took, as if he had been privy to their councils. He advanced facts with the utmoſt confidence, which were ſcarcely probable: the air of politics, which runs through all his writings, is romantic; for every event, according to him, proceeded from premeditation and deſign, which, we know, is contrary to truth and experience.

This is the cenſure, which his own countrymen have paſſed upon him, with regard to his "Hiſtory of France," and "Florentine Anecdotes:" but his "Hiſtory of the "Revolutions in matters of Religion, which have hap"pened in Europe," utterly ruined his reputation abroad, as it expoſed him to the criticiſms of able men in each country: for inſtance, Burnet in England, Brunſmannus in Denmark, Puffendorf and Seckendorf in Germany, who copiouſly detected and expoſed his falſhoods and miſrepreſentations concerning the ſtate of religion in their reſpective countries, and made a wonderful revolution in the opinions of thoſe who had been uſed to believe Varillas upon his own bare word. We may add, that the criticiſms of Bayle, occaſionally made on this author, in various parts of his Dictionary, ſufficiently prove him to have been not only inaccurate, but unworthy of all credit.

VARRO (MARCUS TERENTIUS), uſually ſtyled the moſt learned of all the Romans, was born in the year of Rome 638; that is, about 28 before Chriſt. His immenſe learning made him the admiration of his time; which yet was the moſt flouriſhing for arts and glory, that Rome ever knew. He was a ſenator of the firſt diſtinction, both for birth and merit; and bore many great offices, that of Tribune of the people among the reſt. He was an intimate friend of Cicero; and his friendſhip was confirmed and immortalized by a mutual dedication of their learned works to each other. Thus Cicero dedicated his "Academic Queſtions" to Varro: and Varro dedicated his "Treatiſe on the Latin "tongue" to Cicero. In the Civil Wars, he was zealouſly attached to Pompey; but, after his defeat, ſoon ſubmitted to Cæſar, who was reconciled to him. From thence he applied his whole time to letters, and had the charge of the Greek and Latin libraries at Rome. He was about ſeventy, when Antony proſcribed him; however, he found means to eſcape

and ſave his life, though he could not ſave ſome of his works and his library from being plundered by the ſoldiers. After this ſtorm was over, he purſued his ſtudies as uſual; and Pliny relates, that he continued to ſtudy, and to write, when he was eighty-eight years of age. He was eighty, when he wrote his three books "de re ruſtica," which are ſtill extant. Five of his books "de lingua Latina," which he addreſſed to Cicero, are alſo extant. There remain too divers fragments of his works, particularly of his "Menippean Sa-"tires," which are medleys of proſe and verſe; and Scaliger has collected ſome of his Epigrams from among the "Catalecta Virgilii." His books "de lingua Latina," and "de re ruſtica," were printed, with the notes of Joſeph Scaliger, Turnebus, and Victorius, by Henry Stephens, at Paris, 1573, in 8vo, and have been publiſhed ſeparately ſince, among the "auctores de lingua Latina," and the "auctores "de re ruſtica."

Nat. Hiſt. Lib. xxix. c. 4.

There was another Varro of antiquity, called Atacinus, who was born about ten years after the firſt, at a ſmall town near Narbonne. Though infinitely below the Roman in learning, he was at leaſt as good if not a better Poet; which perhaps has made Lilius Gyraldus and other critics confound them. He compoſed many works in verſe; ſome fragments of which were collected, and publiſhed with thoſe of other ancient Poets at Lyons, in 1603. His chief works were "a Poem on the war with the Sequani, a "people of Gaul;" and the "Aſtronomics," that went under the name of Planciades the Grammarian. But the "Argonautics," in four books, was what gained him the greateſt reputation; and, though indeed nothing but a tranſlation of "Apollonius Rhodius," yet was ſo well done, as to be commended by Quintilian. Seneca alſo obſerves, that Virgil had ſo good an opinion of this author, that he ſometimes inſerted his verſes into his works. This gives us an high idea of his merit.

Inſt. Orat. Lib. x. c. 1c. Controverſ. 16.

VASARI (GEORGIO), a Florentine painter, equally famous for the pen and pencil, and as eminent for his ſkill in architecture, was born at Arezzo, a city of Tuſcany, in 1514. He was at firſt a diſciple of William of Marſeilles, who painted upon glaſs, afterwards of Andrea del Sarto, and at laſt of Michael Angelo. Vaſari was not, like ſome other Painters, hurried on to this profeſſion by natural inclination: for it is probable, that he made choice of it from prudence and reflection, more than from the impulſe of

of genius. When the troubles of Florence were over, he returned to his own country, where he found his father and mother dead of the plague, and five brethren left to his care, whom he was forced to maintain by the profits of his labour. He painted in freſco in the towns about Florence; but, fearing this would not prove a ſufficient maintenance, he quitted his profeſſion, and turned goldſmith. But this not anſwering, he again applied himſelf to painting; and with an earneſt deſire to become a maſter. He was indefatigable in deſigning the antique ſculpture, and ſtudying the beſt pieces of the moſt noted maſters; and though he very much improved his deſign, by copying entirely Michael Angelo's chapel, yet he joined with Salviati in deſigning all Raphael's works: by which means he improved his invention and hand to ſuch a degree, that he attained a wonderful freedom in both. He did not pay a vaſt attention to colouring, having no very true idea of it: on which account his works, though he was an artful deſigner, did not acquire him the reputation he expected. He was a very good architect, and underſtood ornaments very well; and he executed innumerable works in this way, as well as in painting. He ſpent the moſt conſiderable part of his life in travelling over Italy, leaving in all places marks of his induſtry.

But he was a writer, as well as a painter. He wrote "A "Hiſtory of the Lives of the moſt excellent Painters, Sculp- "tors, Architects," &c. which he firſt publiſhed at Florence, in 2 vols. 1550; and reprinted in 1568, with large additions, and the heads of moſt of the maſters. This work was undertaken at the requeſt of the cardinal de Medicis, who was very much his patron; and, in the opinion of Hannibal Caro, is written with great veracity and judgement: though Felibien and others tax him with ſome faults, particularly with flattering the maſters then living, and with partiality to thoſe of his own country. He publiſhed alſo, "Reflections on his own "pictures;" of which the chief are at Rome, Florence, and Bologna.

He died at Florence in 1578, aged 64; and was carried to Arezzo, where he was buried in a chapel, of which he himſelf had been the architect.

VAVASSOR (FRANCIS), or Vavaſſeur, a Jeſuit of France, and eminently diſtinguiſhed for his accompliſhments in the belles lettres, was born in 1605 at Paray, a ſmall town

own in Charolois. He entered into the ſociety of the Jeſuits in 1621; and, after having finiſhed the courſe of his ſtudies, taught polite literature and rhetoric for ſeven years. Afterwards he was called to Paris, to explain the holy ſcriptures; which province he ſuſtained for ſix and thirty years, all the while cultivating poetry and claſſical literature, in which he particularly excelled. He died at Paris in Dec. 1681. He underſtood the Latin tongue very exactly, and alſo ſpoke it with the greateſt purity and elegance. He was a man of fine parts, great acuteneſs, ſolid and accurate judgement, and profound learning: ſo that he had all the qualities neceſſary to make him, what every body allowed him to be, a very good critic. Prefat. ad Opera Vavaſſoris.

His book "de ludicra dictione," printed in 1658, was written to oppoſe a bad taſte, which then prevailed in France, when the works of Scarron and Daſſouci were read by every body; by ſhewing, that the Greeks and Romans knew nothing of the burleſque ſtyle, although Monſ. Le Clerc is of opinion, that ſomething of it may be found in Ariſtophanes. He wrote it at the requeſt of Balzac, who had a great diſlike to this ſtyle, which is in truth the remains of barbariſm: but Balzac died before it was publiſhed. All the authors of antiquity, who have mixed any pleaſantries or bons mots in their writings, were neceſſarily to be examined in the courſe of this treatiſe; and this gave Vavaſſor an opportunity of ſhewing much fine criticiſm and learning. Another of his works, no leſs excellent than the former, is his book "de "Epigrammate," printed in 1669, and reprinted with his "Epigrams" in 1672, 12mo; in which there are many new and yet juſt obſervations. This piece laid the foundation of a diſpute between him and a brother of the ſociety; I mean, father Rapin: who, in his "Reflections on Ariſto"tle's poeſy" printed in 1674, after having ſaid, that the epigram of all the works in verſe that antiquity has produced is the leaſt conſiderable, and criticiſed the ancient epigrammatiſts, has the following paſſage: "I find no"thing conſiderable to ſay on thoſe who have attempted "any thing in this way among the moderns. It is one of "the ſorts of verſe, in which a man has little ſucceſs; for "it is a kind of a lucky hit, if it proves well. An epigram "is little worth, unleſs it be admirable; and it is ſo rare "to make them admirable, that it is ſufficient to have made "one in a man's life. Maynard has ſucceeded the beſt in Bibl. Choiſ. tom. xix. p. 441.

"this

"this way of all our French poets." A man jealous of his reputation, and naturally ſplenetic, as Vavaſſor was, muſt have been extremely hurt with this; and it appears very plainly that he was ſo. For the year after, 1675, he publiſhed "Remarks upon the Reflections on Rapin," which had no name to them; and, for the ſake of abuſing him, pretended not to know, whiſe every body elſe knew very well, who the author of thoſe reflections was. Rapin complained loudly of this ill treatment; and Vavaſſor's book, by way of redreſs, was ſuppreſſed by order of the ſociety.

Vavaſſor's other treatiſes are chiefly theological. All his works were collected and printed at Amſterdam 1709, in folio; with a prefatory diſcourſe by Le Clerc.

Niceron, Memoires, &c. t. xix.

VAUGELAS (CLAUDE FAVRE DE), a moſt accurate and elegant French writer, was born of an ancient family at Chamberry in 1585. His father Antoine Favre, or Antony Faber, was firſt preſident of the ſenate of Chamberry, and publiſhed ſeveral learned works upon law-ſubjects. Vaugelas was ſent to the court very young, and there ſpent his whole life. He was gentleman in ordinary, and afterwards chamberlain, to the duke of Orleans, whom he attended in all his retreats out of the kingdom: he was afterwards governor to the children of prince Thomas. He had a penſion from the crown early ſettled on him; but it never was paid him, till cardinal Richelieu put the French academy upon forming a dictionary of the language: for that body then repreſenting to the cardinal, that the only way to have one well and thoroughly compleated was to commit the chief management of it to Vaugelas, the penſion was re-eſtabliſhed and punctually paid. But although he had other advantages beſides this, and a handſome patrimony from his father; and though he was not debauched or extravagant, nor neglected any means of improving his fortune, yet the expence of attending his maſter and other misfortunes made him very poor; inſomuch that, when he died in 1605, he did not leave enough to ſatisfy his creditors.

He was one of thoſe who firſt corrected and regulated the French language. He had cultivated it with peculiar care and attention from his infancy, and formed himſelf chiefly upon Coeffeteau; whoſe writings he held in ſuch eſteem, and above all his "Roman Hiſtory," that he could

hardly allow any phraſes or expreſſions to be pure and genuine, but what were to be found in that work: which made Balzac ſay pleaſantly, that, "in the judgement of "Vaugelas, ſalvation was no more to be had out of the "Roman Hiſtory, than out of the Roman church." His principal talent was for proſe: for, as to poetry, though he wrote ſome verſes in Italian that were admired, yet he could not ſucceed in French. He was the author of two very important works: 1. "Remarques ſur la Lan-"gue Françoiſe, Paris, 1647," in 4to. Mr. de la Monnoye has obſerved of the preface to this excellent treatiſe, that it is a maſter-piece of elegance and ſolidity. 2. "Quint-Curce de la vie & des actions d'Alexandre le "Grand, traduit du Latin, Paris, 1653," in 4to. This firſt edition was conducted by Conrart and Chapelain; and a ſecond ſucceeded, like unto it. After this, a third was publiſhed by Patru, at Paris, 1759, 4to; but this was from a new copy of the author, very different from the former, and which had been found ſince. Vaugelas ſpent thirty years in tranſlating this author, altering and correcting it eternally; ſo that the tranſlation ought indeed to be, what Balzac and Bouhours have declared it, a model by which all ſucceeding tranſlators may very ſafely form themſelves.

Voiture, who was the intimate friend of Vaugelais, uſed to railly him much for his over-niceneſs and delicacy in tranſlating this author. He uſed to tell him, that it could never be finiſhed; for that, while he was poliſhing one part, the language muſt needs undergo ſome change, and he would have all the reſt to do over again: and he applied to him Martial's epigram upon the barber, who was ſo long in ſhaving one part of the face, that the beard in the mean time grew again upon the other. However, raillery apart, and let the philoſopher deſpiſe this belles-lettres gentleman as much as he pleaſes, for ſpending ſo much valuable time upon ſo futile an object, the French language will be ever indebted to him for it. "The "language," ſays Voltaire, "began to attain purity, and "to aſſume a fixed form: which was owing to the French "academy, but particularly to Vaugelas. His tranſlation "of Quintius Curtius, which appeared in 1646, was the "firſt good book written with purity; and there are few "of the expreſſions and turns that are yet become ob-"ſolete." Siécle de Louis XIV. ch. 29.

VAYER.

VAYER. See MOTHE LE VAYER.

VEGA. See GARCILASSO.

VEGETIUS (FLAVIUS RENATUS), an ancient Latin writer, who lived in the fourth century, under the reign of Valentinian, to whom he dedicates a work, intituled "Epitome inſtitutorum rei militaris." This is a compilation from many authors: yet the ſubject is treated with much method and exactneſs, and the Latinity, all things conſidered, exceedingly pure. This work was publiſhed, with other writers upon "Tactics," Frontinus, Ælian, and Æneas, at Leyden, 1644, in 12mo; and afterwards "Veſaliæ Clivior, 1670," 8vo. There are alſo extant under Vegetius's name, if indeed the ſame Vegetius, of which Fabricius doubts, "Artis Veterinariæ ſive "Mulomedicinæ libri quatuor. Baſil, 1524," 4to; and afterwards, 1574, 4to.

Fabric. Bibl. Latin.

VELSERUS (MARCUS), a learned civilian and celebrated writer of Germany, was deſcended of an ancient and wealthy family, and born at Augſburg in 1558. He was educated with great care; and, as he diſcovered a love for polite literature, was ſent very young to Rome, to learn it of Antony Muretus: he was there in the year 1575. He joined to the ſtudy of antiquity that of the Italian tongue; and made himſelf ſo perfect a maſter of it, that he wrote it like a Florentine. Upon his return to his own country, he applied himſelf to the bar in 1589; obtained the dignity of a ſenator in 1592; was advanced to be a member of the little council in 1594; and was elected prætor in 1600. He diſcharged all theſe offices with great reputation, and was the ornament of his country. He loved and patronized learning and learned men; and never any perſon had more friends in the republic of letters than he. He furniſhed aſſiſtance to ſeveral authors; and particularly contributed to the great collection of inſcriptions publiſhed by Gruter. He gave the ſecurity of a thouſand florins, in order to procure to Ritterſhuſius a manuſcript of the epiſtles of Iſodorus Peluſiota, which was in the library of the duke of Bavaria, and could not be had without ſuch ſecurity; and what made this act of generoſity the greater, he did it without Ritterſhuſius's knowledge. But he was not only an aſſiſtant to others: he was alſo the author of ſeveral good books himſelf. His firſt eſſay, according

Melchior Adam, in vitis Juriſconſultorum Germanorum.—Bayle's Dict.

cording to Melchior Adam, was a work which he publiſhed at Venice in 1594, thus intituled: "Rerum Augſtanarum Vindelicarum Libri Octo, quibus a prima Rhætorum ac Vindelicorum origine ad annum uſque 552 a Nato Chriſto nobiliſſimæ gentis Hiſtoria & Antiquitates traduntur; ac antiqua monumenta, tam quæ Auguſtæ, quam quæ in agro Auguſtano, quin & quæ alibi extant ad res Auguſtanas ſpectantia æri inciſa & notis illuſtrata exhibentur." In 1602, he publiſhed at Augſburg, "Rerum Boicarum libri quinque, Hiſtoriam a gentis origine ad Carolum Magnum complexi." He afterwards publiſhed at different times the lives of ſeveral martyrs of Augſburg. His works were collected and reprinted at Nuremburg 1682, in folio, under the inſpection and care care of Arnoldus, profeſſor there; who wrote "Prolegomena," in which he informs us of many particulars concerning him. As Velſerus held a great correſpondence with the learned of Italy and ſeveral other countries, many of his Latin and Italian letters were collected and inſerted in this edition. He paſſed for the author of a celebrated piece called "Squittinio della liberta Veneta," which was publiſhed in 1612. Gaſſendus having obſerved, that ſeveral aſcribed this book to Peireſc, adds, that they were miſtaken; and, that it was probably written by the illuſtrious Velſerus, as he calls him. in Vita Peireskii.

Velſerus died in 1614, and left no iſſue by his marriage. He was one of thoſe who never would ſuffer his picture to be drawn; yet it was done without his knowledge, at Gaſſendus informs us in his life of Peireſc.

VERGIL (POLYDORE), a writer "who did not want "either genius or learning," ſays Bayle, was born at Urbino in Italy in the fifteenth century; but the year is not named. The firſt work he publiſhed was, "A Col-"lection of Proverbs, 1498." He was the firſt among the moderns who publiſhed any book of that nature; and he ſeems to have been a little vain upon it: for when Eraſmus afterwards publiſhed his "Adagia," and did not take notice of his work, he reproached him for it in terms not civil, in the preface to his book, "de rerum invento-"ribus." Their friendſhip, however, does not ſeem to have been interrupted by it; and Vergil, at the inſtigation of Eraſmus, left the paſſage out in the later editions. Theſe "Adages" of Polydore Vergil were printed three or four times in a very ſhort ſpace; and this ſucceſs encou- Dict. in voce.

raged him to undertake a more difficult work. That was his book "de rerum inventoribus," printed in 1499. At the end of the 4th edition at Baſil, 1536, 12mo, is ſubjoined a ſhort commentary of his upon the Lord's Prayer. After this, he was ſent into England by pope Alexander VI, to collect the papal tribute, called Peter-pence. He recommended himſelf in this country ſo effectually to the powers in being, and was ſo well pleaſed with it, that, having obtained the dignity of archdeacon in the church of Wells, he reſolved to ſpend the remainder of his life in England. Here he undertook a conſiderable work, at the command of Henry VII; upon which he ſpent above twelve years. It was an "hiſtory of England," and dedicated in 1533 to Henry VIII: but, as Bayle rightly obſerves, the Engliſh do not much value it. It has, indeed, been ſeverely cenſured by many of our writers; and a critic upon hiſtorical works, who ſpeaks of it with moderation, has yet ſaid enough to make it of no value. Theſe are his words: "Polydore Vergil was the moſt accom-
"pliſhed writer, for elegancy and clearneſs of ſtyle, that
"his age afforded. So much Leland, the ſevereſt enemy
"he had, has acknowledged of him; and, on this ſcore
"alone, ſome have unreaſonably extolled him. But there
"is ſo little of the other more neceſſary qualification of a
"good hiſtorian, truth and fair dealing, in all his twenty-ſix
"books, that he been juſtly condemned by our critics;
"and it is no wonder, that ſome of them have expreſſed
"an indignation ſuitable to the abuſes put upon their
"country." And John Caius, in his book "de Anti-
"quitatibus Cantabrigiæ," mentions it as a thing, "not
"only reported, but even certainly known, that Polydore
"Vergil, to prevent the diſcovery of the faults in his
"hiſtory, moſt wickedly committed as many of our an-
"cient and manuſcript hiſtories to the flames, as a wag-
"gon could hold." Yet it was printed ſeveral times, and very much read; which reflection, among many others, may ſerve to ſhew us the value of fame, diſtinct from the real advantages it brings; ſince the worſt books are often applauded in one age, while the beſt in another ſhall drop into oblivion, ere they ſcarcely become known.

Nicolſon's Engliſh Hiſtorical Library, p. 76. folio.

In 1526, he publiſhed a treatiſe "Of Prodigies:" it conſiſts of dialogues, and ſtrongly attacks divination. He did not deſire to leave England till 1550, and he would not have deſired it then, if old age had not required a warmer and more ſouthern climate. Biſhop Burnet tells

us,

us, that "having been now almoſt forty years here, growing old, he deſired leave to go nearer the ſun. It was granted him the 2d of June; and, in conſideration of the public ſervice he was thought to have done the nation by his Hiſtory, he was permitted to hold his archdeaconry of Wells, and his prebend of Nonington, notwithſtanding his abſence from the kingdom." It is ſaid, that he died at Urbino in 1555. He was not a zealous Papiſt in all points: he approved the marriage of the clergy, and condemned the worſhip of images; nor was he at all diſguſted with the alterations that were made in the affairs of England under Henry VIII. and Edward VI. There are ſeveral things occaſionally dropped in his writings, which did not pleaſe the bigots of his own church. His name of late has been written "Virgil;" but, before the Baſil edition in 1536 of his book "de rerum inventoribus," it is printed "Vergilius." History of the Reformation, an. 1550.

VERROCHIO (ANDREA), a Florentine, born in 1432, was well ſkilled in mathematicks, muſic, architecture, ſculpture, and painting; which laſt, it ſeems, he left off on this account. In a piece which he had made of St. John baptizing our Saviour, Leonardo da Vinci, who was one of his ſcholars, had by his order painted an angel, holding up ſome part of our Saviour's garments; which ſo far excelled all the reſt of the piece, that Verrochio, vexed to be outdone by a youth, reſolved never to make uſe of the pencil any more. He was the firſt who found out the art of taking and preſerving the likeneſs of the face, by moulding off the features in plaſter of Paris. He underſtood caſting very well. The Venetians would have employed him to have made a brazen ſtatue of Bartolomeo di Bergamo on horſeback, and he drew a model of it in wax; but another being preferred before him to caſt the ſtatue, he was ſo provoked, that, out of ſpite, he broke off the head and legs of his model, and fled. The ſenate in vain ſent out orders to ſtop him; they declared, they would have his head cut off, if they could catch him; to which he publiſhed an anſwer, that, "if they ſhould cut off his "head, it would be impoſſible to make another: whereas "he could eaſily make a head, and a finer one, for the model of his horſe."

He was pardoned, and employed; but had not the pleaſure of putting the horſe in its place: for, over-heating himſelf in caſting it, he fell ill of a pleuriſy, and died in 1488, aged 56.

VERSCHURE (HENRY), a Dutch painter, was the ſon of a captain, and born at Gorcum in 1627. He was one of thoſe fruits that are ripe early; and his father, perceiving his turn for deſigning, put him at eight years of age to a painter at Gorcum, who did nothing but portraits. Verſchure ſpent his time in this way, till he was thirteen; and then left his maſter the face-painter at Gorcum, to learn the greater principles of his art at Utrecht. After he had continued about ſix years with Bot, a painter, of good reputation there, he travelled to Italy, and went firſt to Rome; where he frequented the academies, and employed himſelf in deſigning after the beſt models. His genius leading him to paint animals, hunting, and battles, he ſtudied every thing that might be uſeful to him in thoſe ways. He deſigned landſkips, and the famous buildings, not only in the neighbourhood of Rome, but all over Italy; which employment gave him a reliſh of architecture. He made a long ſtay at Rome, Florence, and Venice; and, after having lived ten years in Italy, he reſolved to return to his own country. He paſſed through Switzerland into France; and while he was at Paris, met with a young gentleman, who was going to make the tour of Italy, and was prevailed on to accompany him. He ſpent three years more in Italy; and then came back to Holland, arriving at Gorcum in the year 1662. His talent for battles put him upon that kind of painting; and, to raiſe himſelf to as much perfection in it as he could, he made a campaign in 1672. He deſigned encampments, the events in battles, routs, retreats, what happens after a victory in the place of battle among the dead and dying mingled with horſes and abandoned arms. His genius was fine and fruitful; there was a great deal of fire in his imagination, and in his works; and, as he had ſtudied much after nature, he formed a particular guſto, which never degenerated into what is called manner, but comprehended a great variety of objects, and had more of the Roman than the Flemiſh in it. He took vaſt pleaſure in his profeſſion. He had always a crayon in his hand; and wherever he came, deſigned ſomething or other after nature, if he met with any thing to his goût, or after a good picture. His beſt performances are at the Hague, Amſterdam, and Utrecht.

He was a man of ſo reſpectable a character, that he was choſen to be one of the magiſtrates of the city he lived in: and he accepted the office, with the condition that he ſhould not be obliged to quit his profeſſion. He ſpent his time very

very happily, was honoured as a magiſtrate, eſteemed as an artiſt, and beloved by every body; when happening to undertake a ſmall voyage, he was caſt away two leagues from Dort, and drowned the 6th of April, 1690, aged 62.

VERTOT (RENE AUBERT DE), an agreeable and elegant French writer in the way of hiſtory, was born of an ancient and noble family in Normandy, in 1655. Great care was taken of his education, and he was admitted early into the order of Capuchins; but his indifferent health not permitting him to continue long here, he obtained a brief of the Pope, to paſs from thence into the Regular Canons. He diſcovered ſuch purity and elegance in his ſtyle, that Fontenelle and another of his friends adviſed him to write hiſtory. He did ſo; and afterwards publiſhed, at different times, "The Revolutions of "Portugal," "The Revolutions of Sweden," and "The "Revolutions of Rome." There are alſo ſeveral diſſertations of Vertot, in the memoirs of the Academy of Inſcriptions; of which he was a member. He wrote alſo, "The Hiſtory of the Order of Malta," "Of the Origin of "the Grandeur of the Court of Rome," and ſome other pieces. He died in 1735, aged almoſt 80.

VERTUE (GEORGE), was born, 1684, in London, where he was put apprentice to an engraver of arms; but, his genius and ambition prompting him to appear in an higher ſphere, he ſet himſelf with great application to learn the art of drawing, in which he became a good proficient. He applied this afterwards to engraving, but was greatly reſtrained by the modeſty of his temper from making any conſiderable figure. Sir Godfrey Kneller was his firſt patron, and he was afterwards encouraged by lord Somers. His works are numerous. They are generally faithfully copied, very much laboured, and have no elegance to recommend them. Vertue was an antiquary, and his works are the works of an antiquary, in which light both he and they have great merit; for he hath redeemed from obſcurity many valuable remains of antiquity. Mr. Horace Walpole hath digeſted and publiſhed, from his original MSS. "Anecdotes of Painting in England; with "ſome account of the principal Artiſts, and incidental "notes on other Arts, collected by Mr. George Vertue," 4 vols, 1762, 4to; ſince republiſhed in 5 vols. 8vo, 1782. Vertue, ſays Mr. Walpole, "had for ſeveral years been

"collecting materials for a work 'upon Painting and "Painters:' He converſed and correſponded with moſt of "the virtuoſi in England; he was perſonally acquainted "with the oldeſt performers in the ſcience; he minuted "down every thing he heard from them. He viſited every "collection of them, attended ſales, copied every paper "he could find relative to the art, ſearched offices, regiſters "of pariſhes, and regiſters of wills for births and deaths, "turned over all our own authors, and tranſlated thoſe of "other countries which related to his ſubject. He wrote "down every thing he heard, ſaw, or read. His collec-"tions mounted to near forty volumes, large and ſmall. "In one of his pocket-books I found a note of his firſt "intention of compiling ſuch a work; it was in 1713, "and he continued it aſſiduouſly to his death in 1757. "Theſe MSS. I bought of his widow after his deceaſe." Preface to ANECDOTES, &c.

Melchior Adam, in vitis Medicorum.—Lindenius Renovatus.—Niceron, Memoires, &c. tom. v.

VESALIUS (ANDREAS), a celebrated anatomiſt and phyſician, was deſcended from a family which had abounded with phyſicians. John Veſalius, his great-grandfather, was phyſician to Mary of Burgundy, firſt wife of Maximilian I; and went and ſettled at Louvain, when he was old. Everard, his grand-father, wrote commentaries upon the books of Rhaſes, and upon Hippocrates's "Aphoriſms:" and his father Andreas was apothecary to the emperor Charles V. Our Veſalius was born at Bruſſels, but in what year ſeems to be uncertain; Vander-Linden finding his birth in 1514, while others place it in 1512. He was inſtructed in the languages and philoſophy at Louvain, and there gave early tokens of his love for anatomy, and of his future ſkill in the knowledge of the human body; for he was often amuſing himſelf with diſſecting rats, moles, dogs, and cats, and with inſpecting their viſcera.

Afterwards he went to Paris, and ſtudied phyſic under James Sylvius; but applied himſelf chiefly to anatomy, which was then a ſcience very little known. For though diſſections had been made formerly, yet they had long been diſcontinued, as an unlawful and impious uſage; and Charles V. had a conſultation of divines at Salamanca, to know, if in good conſcience an human body might be diſſected, for the ſake of comprehending its ſtructure. He perfected himſelf in this ſcience very early, as we may know from his work, "De Humani Corporis Fabricâ:" which,

which, though then the beſt book of anatomy in the world, and what juſtly gave him the title of "the father of "anatomy," was yet compoſed by him at eighteen years of age. Afterwards he went to Louvain, and began to communicate the knowledge he had acquired: then he travelled into Italy, read lectures and made anatomical demonſtrations at Piſa, Bologna, and ſeveral other cities there. About 1537, the republic of Venice made him profeſſor in the univerſity of Padua, where he taught anatomy ſeven years: and Charles V. called him to be his phyſician, as he was alſo to Philip II. king of Spain. He acquired a prodigious reputation at thoſe courts by his ſagacity and ſkill in his profeſſion, of which Thuanus has recorded this very ſingular aſſurance. He tells us, that Maximilian d'Egmont count of Buren, grand general and a favourite of the emperor, being ill, Veſalius declared to him, that he could not recover; and alſo told him, that he could not hold out beyond ſuch a day and hour. The count, firmly perſuaded that the event would anſwer the prediction, invited all his friends to a grand entertainment at the time; after which he made them preſents, took a final leave of them, and then expired preciſely at the moment Veſalius had mentioned. If this account be not true, it ſhews at leaſt the vaſt reputation Veſalius muſt have riſen to, where ſuch ſtories were invented to do him honour; but if it be true, it muſt be aſcribed to chance, and called a lucky hit; and this, without detracting from the merits of Veſalius: for ſuch *præſagia* or prognoſtications may fairly be deemed beyond the reach of human ſagacity; nor can the medical art, when cultivated and improved to the utmoſt, ever carry its profeſſors ſo far.

Veſalius was now at the very height of his glory, and in the moſt flouriſhing condition imaginable, when all at once he formed a deſign of making a journey to Paleſtine. Many reaſons have been given, and more conjectures formed, about his motive to this ſtrange adventure; yet nothing certain appears concerning it. Hubertus Languetus, in a letter to Gaſparus Peucerus, gives this account of the affair. "Veſalius," as he relates, "believing a "young Spaniſh nobleman, whom he had attended, to be "dead, obtained leave of his parents to open him, for the "ſake of inquiring into the real cauſe of his illneſs, which "he had not rightly comprehended. This was granted; "but he had no ſooner made an inciſion into the body, "than he perceived the ſymptoms of life; and opening the

" breaſt, ſaw the heart beat. The parents, coming after-
" wards to the knowledge of this, were not ſatisfied with
" proſecuting him for murder, but accuſed him of impiety
" to the inquiſition; in hopes that he would be puniſhed
" with greater rigour by the judges of that tribunal, than
" by thoſe of the common law. But the king of Spain
" interpoſed, and ſaved him; on condition, however,
" that, by way of atoning for the crime, he ſhould under-
" take a pilgrimage to the Holy Land." Jacobus Mangetus, in his "Bibliotheca Medicorum," ſtates the ſame; and the account has been adopted by very learned and knowing men. In the mean time others pretend, that he undertook this journey out of an inſatiable thirſt after riches: but this is a more improbable reaſon than the former; for how was a journey to Jeruſalem calculated to make a man rich? It was more likely to make him poor. Swertius aſcribes it to the querulous and imperious humour of his wife, which made home ſo inſupportable to him: and this reaſon, it muſt be confeſſed, has abundantly more ſenſe in it than the laſt: but yet does not ſeem ſo probable as that which Joannes Imperialis aſſigns. It is, that the uneaſineſs ariſing from the cabals of envy and the hatred of the Galeniſts, whoſe maſter and doctrines he cenſured without any addreſs or management, without allowing any thing to inveterate prejudices, ſo diſguſted him with his preſent ſituation, by perhaps hurting him with his prince, that, in order to withdraw from court with the beſt grace he could, he formed this extraordinary reſolution. But whatever was the motive, out he ſet with De Rimini, general of the Venetian army, whom he accompanied to Cyprus; from whence he paſſed to Jeruſalem. He was returning, at the invitation of the ſenate of Venice, to fill the phyſic chair at Padua, become vacant in 1563 by the death of Fallopius; but being ſhipwrecked and thrown upon the iſland of Zante, he periſhed miſerably, dying of hunger and hardſhip, Oct. 1564. His body was afterwards found, and buried in the church of St. Mary in that iſland.

Aſtruc de Luc Vener. lib. v.

He was the author of ſeveral works in his own way; the chief of which is that "De Humani Corporis Fabrica." already mentioned. He has even been conſidered as the reſtorer of anatomy, in which he was indeed profoundly ſkilled. Thuanus relates a ſingular proof, he gave of his exact knowledge of the human body, while he was at Paris; where, with his eyes bound, he undertook to

mention

mention any the leaſt bone that ſhould be put into his hands, defying them to impoſe upon him, and did actually perform what he undertook. Being at Baſil in 1542, he preſented the univerſity there with an human ſkeleton, which he had prepared himſelf: it is ſtill in the phyſical auditory there, with a long inſcription over it.

VICTOR (SEXTUS AURELIUS), a Roman hiſtorian who flouriſhed under the emperors Conſtantius and Julian; as we learn from many paſſages in his own writings, and alſo from Ammianus Mercellinus. This hiſtorian relates, that Conſtantius made him a conſul, and honoured him with a brazen ſtatue, on account of his excellent qualifications; although, as he owns of himſelf, he was born in an obſcure village, and of poor and illiterate parents: "rure "ortus, tenuique & indocto patre." It is commonly believed, that he was an African: it is certain, that he dwells much upon the praiſes of that country, which he calls the glory of the earth; "decus terrarum." Two works of his are extant in the hiſtorical way: one "de viris "illuſtribus urbis Romæ," the other "de Cæſaribus," to which is prefixed "Libellus de origine gentis Romanæ," which however Voſſius ſuppoſes the work of ſome later writer, while Fabricius thinks it may as reaſonably be aſcribed to Victor, as the others. The whole makes an abridged hiſtory of Rome, from its foundation down to the reign of Julian inclusively. At the end of Aurelius Victor is uſually ſubjoined, "De Vita & Moribus Imperatorum "Romanorum: excerpta ex libris Sexti Aurelii Victoris, à "Cæſare Auguſto uſque ad Theodoſium Imperatorem." This is by a later writer. The beſt editions of Victor are, that of Leyden 1670, in 8vo, "cum notis Schotti, Vineti, "Lipſii, Caſauboni, Gruteri, &c." that of Paris 1681, in 4to, "cum notis & interpretatione Annæ Tan. Fabri fi-"liæ in uſum Delphini;" another by Pitiſcus, "Traject. "ad Rhenum, 1696," in 8vo; and another by Junckerus, "Coburgi, 1703," in 8vo.

Hiſt. l. xxi.

Voſſ. de Hiſt. Latin. —Fabric. Bibl. Latin.

VICTORIUS (PETER), a very reſpectable perſon in the republic of letters, was born of a noble family at Florence, in 1499. He was educated in a manner ſuitable to his rank; and, notwithſtanding the poor helps in that age of ignorance, made himſelf a perfect maſter of the Greek and Latin tongues. He was alſo deeply verſed in logic, moral philoſophy, theology, and had ſome ſkill in mathematics

mathematics and aſtronomy. His life was ſpent in correcting and explaining the Greek and Latin writers of antiquity, and Cicero in particular owes more to him alone, than to all the other critics and commentators put together. This at leaſt is the judgement of Grævius, whoſe words are very remarkable: "Illi uni plus Cicero debet, quam reli-"quis omnibus qui in eo perpoliendo tempus ſtudiumque "poſuerunt; horum enim pleriſque cultum quidem refert "acceptum, ſed Victorio ſalutem." There are few authors of antiquity, but what are indebted more or leſs to the critical acumen and learning of Victorius: but his edition of Cicero was his capital work. On the merit of this, Coſmo duke of Tuscany gave him a profeſſor's chair at Florence, which he filled with great reputation and abilities. He ſent him alſo, in 1550, to congratulate pope Julius III. on his election to the pontificate; when the pope was ſo charmed with the addreſs and eloquence of Victorius, that he not only conferred upon him titles of honour, but preſented him alſo with a rich collar of gold. In 1557, this learned man was nominated a member of the ſenate at Florence, with extraordinary marks of diſtinction; yet continued as uſual to reſtore the text of ancient authors, as well as to compoſe works of his own. He had ſeveral invitations from foreign princes accompanied with large promiſes, if he would honour them with his reſidence; but his love for his own country kept him at home. He died in 1585, aged 86.

Præfat. ad Ciceron. Epiſt. ad Familiares.

VIDA (MARCUS HIERONYMUS), an illuſtrious Latin poet of modern Italy, was born at Cremona in 1470, of an ancient and noble family, but not in great circumſtances. He was liberally educated, notwithſtanding; and, having laid the foundation of his ſtudies in languages and philoſophy at Cremona or Mantua, he was ſent to Padua; where, and afterwards at Bologna, he applied himſelf to poetry and divinity. It does not appear what time he ſpent at each of theſe places; but he was very young, when he entered into the congregation of regular canons of St. Mark at Mantua; which he quitted however ſoon after, and went to Rome, where he was received among thoſe of St. John Lateran. Here the reputation of his fine parts and uncommon learning, and eſpecially of his talents and ſkill in poetry, ſoon reached the ears of Leo X: which pontiff, out of that ſingular regard he always ſhewed to men any way accompliſhed, immediately drew him from the ob-

De Vita & Scriptis Vidæ, prefixed to his three books De Arte Poetica, publiſhed by Thomas Triſtram, fellow of Pembroke College, at Oxford, 1732.

ſecurity of the cloyſter, by calling him to court, and ſhewing him many marks of favour and friendſhip; particularly, by naming him, as he did ſoon after, for the priory of St. Silveſter at Tivoli. It was in this pleaſant retreat, that he began his poem intituled "Chriſtias;" which he projected and undertook at the order of the pope. He was carrying it on with as much happy enjoyment of himſelf as Virgil had in his retreat, and like him was neither unhonoured by his prince, nor unregarded by the world; when the death of both his parents, for they died almoſt together, interrupted it: and the death of his friend and patron Leo X, which happened ſoon after in 1521, made him lay it entirely aſide; for as to Leo's ſucceſſor in the Holy See, Hadrian VI, he had no notion of poetry and the fine arts, but, being a mere churchman, conſidered them as unclerical, and therefore to be diſcouraged rather than promoted. Clement VII, however, who ſucceeded Hadrian in little more than a year, was not of this caſt, but more like Leo. He commanded Vida to go on with the noble work he had begun; and not only graciouſly received the poem when it was finiſhed, but rewarded the poet with a biſhopric. Vida was made biſhop of Alba in 1532; and, after continuing two years with Clement at Rome, went and reſided upon his ſee; where he performed all the offices of a good biſhop and a good man for thirty years. And though he was very mild, gentle, and full of goodneſs, yet it appears that he was far from wanting ſpirit; for when the Gauls beſieged the city of Alba, he uſed all poſſible means that it might not be given up, as well by ſtrenuouſly exhorting the people, as by feeding them at his own coſt, when proviſions grew ſcarce. It appears from the regiſters of the cathedral church of Cremon, that he was elected to that biſhopric; but pope Paul III, who procured the election, dying before it took place, it afterwards became void. He did in 1566, aged 96, and was buried in his own cathedral: yet the inhabitants of Cremona erected a noble monument and handſome inſcription in theirs ſoon after, for the ſake of doing honour to him and themſelves.

Dialogus de Claris Oratoribus, printed with Tacitus.

Niceron, Memoires, &c. t. xxix.

Vida's poetical works were collected by himſelf, and printed at Cremona 1550, in 2 vols 8vo. The firſt contains; "Hymni de rebus divinis," and "Chriſtiados libri "ſex:" the ſecond, "De Arte Poetica libri tres;" "De "Bombyce libri duo;" "Scacchia Ludus;" "Bucolica;" "Eclogæ; & Carmina diverſi generis." Beſides the poems, compre-

compreliended in theſe two volumes, others are aſcribed to him: as, "Italorum Pugilum cum totidem Gallis certa-"men;" "Carmen Paſtorale in Obitum Julii II, Ponti-"ficis Maximi;" "Epicedion in Funere Oliverii Cardi-"nalis Caraphæ:" but theſe he diſavowed in a poſtſcript to the above edition of his poems. He was alſo the author of ſome pieces in proſe: as, "Dialogi de Reipublicæ "Dignitate;" "Orationes tres Cremonenſium adverſus "Papienſes in Controverſia Principatus;" and "Conſtitu-"tiones Synodales Civitati Albæ & Diæceſi preſcriptæ.

Innumerable have been the elogies of all orders of the learned upon this poet and man of learning; but it will be ſufficient to ſubjoin in the following lines the ſingle teſtimony of Pope:

Eſſay on Crit. v. 697.

"But ſee! each Muſe, in Leo's golden days,
"Starts from her trance, and trims her wither'd bays.
"Rome's ancient genius o'er its ruins ſpread
"Shakes off the duſt, and rears his reverend head.
"Then ſculpture and her ſiſter-arts revive;
"Stones leap to form, and rocks begin to live.
"With ſweeter notes each riſing temple rung;
"A Raphael painted, and a Vida ſung.
"Immortal Vida! on whoſe honour'd brow
"The poet's bays and critic's ivy grow:
"Cremona now ſhall ever boaſt thy name,
"As next in place to Mantua, next in fame.

VILLIERS (GEORGE), duke of Buckingham, and memorable in Engliſh ſtory, for having been the favourite of two kings, was born, Aug. 20, 1592, at Brookeſby in Leiceſterſhire; and was the ſon of Sir George Villiers, by a ſecond wife of the ancient family of Beaumont. Early he was ſent to a private ſchool in that county, but never diſcovered any genius for letters; ſo that more regard was had in the courſe of his education to the accompliſhments of a gentleman, than thoſe of a ſcholar. About eighteen, he travelled into France, where he perfectly learned the French language, with all the exerciſes of the nobleſſe; ſuch as fencing and dancing, in which laſt he particularly excelled. Soon after his return to England, which was at the end of three years, his mother, who was a ſagacious and enterpriſing woman, carried him to court; concluding probably, and not without good reaſon, that a young gentleman of his fine perſon and accompliſhments could not fail

The Life and Death of George Villiers, Duke of Buckingham, by Sir Henry Wotton. Reliquiæ Wottonianæ, p. 208. edit. 1685.

fail of making his fortune under ſuch a monarch as James I.

The king, about March 1614-15, went according to his cuſtom to take his hunting pleaſures at Newmarket; and the Cambridge ſcholars, who knew the king's humour, invited him to a play, called "Ignoramus." At this play it was ſo contrived, that Villiers ſhould appear with all the advantages his mother could ſet him off with; and the king no ſooner caſt his eyes upon him, than he became confounded with admiration; for, ſays lord Clarendon, "though he was a prince of more learning and knowledge "than any other of that age, and really delighted more in "books, and in the converſation of learned men; yet, of "all wiſe men living, he was the moſt delighted and "taken with handſome perſons and fine cloaths." Thus he conceived ſuch a liking to the perſon of Villiers, that he "reſolved to make him a maſter-piece; and to mould "him, as it were, Platonically to his own idea."

Detection of the Court and State of England, by Roger Coke, Eſq; ad ann. 1615.

Hiſt. of Rebellion, Book I.

Sir Henry Wotton.

The king began to be weary of his favourite, the earl of Somerſet; and many of the courtiers were ſufficiently angry and incenſed againſt him, for being what they themſelves deſired to be. Theſe therefore were pleaſed with the proſpect of a new favourite; and, out of their zeal to throw out Somerſet, did all they could to promote Villiers. Their endeavours, concurring with the inclinations of the king, made the promotion of Villiers go glorioufly on; inſomuch that, in a few days after his firſt appearance at court, he was made cup-bearer to the king. He acted very few weeks upon this ſtage, when he mounted higher; "favours now coming thick upon him, liker main ſhowers, "than ſprinkling drops or dews:" and thus, being knighted, without any other qualification, he was at the ſame time made a gentleman in the bed-chamber, and knight of the order of the garter. In a ſhort time, "very ſhort," ſays lord Clarendon, "for ſuch a prodigious aſcent," he was made a baron, a viſcount, an earl, a marquis; he became lord high admiral of England, lord warden of the Cinque-ports, maſter of the horſe; and entirely diſpoſed of the favours of the king, in conferring all the honours, and all the offices of the three kingdoms, without a rival. In this he was guided more by appetite than judgement; and ſo exalted almoſt all of his own numerous family and dependents, whoſe greateſt merit was their alliance to him; which equally offended the ancient nobility and people of all conditions, who ſaw the flowers of the crown every day fading and withered, while the revenues thereof were ſacrificed to the enriching a private family.

Sir Henry Wotton.

In

In 1620, the marquis of Buckingham married the only daughter of the earl of Rutland, who was the richeſt heireſs in the kingdom. Some have ſaid, that he debauched her firſt, and that the earl of Rutland threatened him into the marriage: but this may reaſonably be ranked with many other ſcandals and abuſive imputations, which now began to ſpread very faſt againſt him. In 1623, the marquis perſuaded Charles prince of Wales, to make a journey into Spain, and to fetch home his miſtreſs the Infanta; by repreſenting to him, how gallant and brave a thing it would be, and how ſoon it would put an end to thoſe formalities, which, though all ſubſtantial matters were already agreed upon, might yet retard her voyage into England many months. The king was vehemently againſt this affair, and the event ſhewed that he had ſufficient reaſon; but the ſolicitations of the prince and the impetuoſity of the marquis prevailed. The marquis attended the prince, and was made a duke in his abſence: yet it is certain, ſays lord Clarendon, that the king was never well pleaſed with the duke, after this journey into Spain; which was infinitely againſt his will, and contrived wholly by the duke out of envy, that the earl of Briſtol ſhould have the ſole management of ſo great an affair. Many were of opinion that king James, before his death, grew weary of this favourite, and that, if he had lived, he would have deprived him at leaſt of his large and unlimited power; but there appeared no evidence that the king's affection towards him was really leſſened.

Charles ſucceeded to the throne in 1625; and the duke continued in the ſame degree of favour at the leaſt with the ſon, which he had enjoyed ſo many years under the father. This was matter of great diſappointment to many; who, knowing the great jealouſy and indignation, which the prince had heretofore conceived againſt the duke, for having been once very near ſtriking him, expected that he would now remember that inſolence, of which he often complained. But the very contrary to this fell out: the new king, from the death of the old, even to the death of the duke himſelf, diſcovered the moſt entire confidence in, and even friendſhip to him, that ever king had ſhewed to any ſubject; all preferments in church and ſtate were given by him; all his kindred and friends promoted to the degree in honour, or riches, or offices, that he thought fit; and all his enemies and enviers diſcountenanced, as he appointed. But whatever intereſt and affection he might have in the prince,

prince, he had now none with the parliament and people. The parliament, which had ſo raſhly advanced the war with Spain, upon the breaking of the match with the Infanta, and ſo paſſionately adhered to his perſon, was now no more; and the affection and confidence, which the major part had in and for the duke, were all changed now into prejudice and animoſity againſt him. All the actions of his life were ripped up, and ſurveyed; and all malicious gloſſes were made upon all he had ſaid, and all he had done. Votes and remonſtrances paſſed againſt him, as an enemy of the public; and his ill management was made the ground of the refuſal to give the king a ſupply. This kind of treatment was ſo ill ſuited to the duke's great ſpirit, that, inſtead of breaking it, it wrought contrary effects; and he ſhewed the utmoſt indignation upon finding, that they, who flattered him moſt before, mentioned him now with the greateſt bitterneſs and acrimony; and that the ſame men, who had called him "our Saviour" for bringing the prince ſafe out of Spain, called him now "corrupter of the king, "and betrayer of the liberties of the people," without imputing to him the leaſt crime, committed ſince the time of that exalted adulation. This indignation ſo tranſported the duke, that he ventured to manifeſt a greater contempt of them, than he ſhould have done; for he cauſed this and the next parliament to be quickly diſſolved, and upon every diſſolution had ſuch, as had given any offence, impriſoned or diſgraced. He cauſed new projects to be every day ſet on foot for raiſing money; and, in ſhort, he ſaid and did every thing with paſſion and violence.

In this fatal conjuncture, and while the war with Spain was yet kept up, a new war was precipitately declared againſt France: for which no reaſonable cauſe could ever be aſſigned. It has been ſaid, that the king was hurried into this war, purely from a private motive of reſentment in the duke of Buckingham: who, having been in France to bring over the queen, had the confidence to make overtures of an amour to Anne of Auſtria, the conſort of Lewis XIII; and that his high ſpirit was ſo fired with the repulſe he met with on this extraordiaary occaſion, as to be appeaſed with nothing leſs than a war between the two nations. Whatever was the cauſe, the fleet, which had been deſigned to have ſurpriſed Cales, was no ſooner returned without ſucceſs and with much damage, than it was repaired, and the army reinforced for the invaſion of France. Here the duke was general himſelf, and made that unfortunate

Rapin's Hiſt. of England, ad ann. 1627.

tunate deſcent upon the Iſle of Rhee, in which the flower of the army was loſt. Having returned to England, and repaired the fleet and the army, he was about to tranſport himſelf to the relief of Rochelle, which was then ſtraitly beſieged by the cardinal Richelieu; and to relieve which the duke was the more obliged, becauſe at the Iſle of Rhee he had received great ſupplies of victuals and ſome men from that town, the want of both which he laboured under at this time. He was at Portſmouth for this purpoſe, when he was aſſaſſinated by Felton, on the 23d Aug. 1628, in the 4th year of the king, and the 36th of his age. The particulars of this aſſaſſination are very well known, being related at large by lord Clarendon, to whom we refer the reader: we will here ſubjoin another account, as being alſo circumſtantial and curious, given by Sir Simonds D'Ewes in a manuſcript life of himſelf. "Auguſt the "23d, being Saturday, the duke having eaten his breakfaſt "between eight and nine o'clock in the morning, in one "Mr. Maſon's houſe in Portſmouth, he was then haſting "away to the king, who lay at Reſwicke about five miles "diſtant, to have ſome ſpeedy conference with him. Being "come to the further part of the entry, leading out of the "parlour into the hall of the houſe, he had there ſome "conference with Sir Thomas Frier, a colonel; and "ſtooping down in taking his leave of him, John Felton, "Gentleman, having watched his opportunity, thruſt a "long knife with a white halft, he had ſecretly about him, "with great ſtrength and violence into his breaſt under his "left pap, cutting the diaphragma and lungs, and pierc-"ing the very heart itſelf. The duke having received the "ſtroke, and inſtantly clapping his right hand on his "ſword hilt, cried out 'God's wounds, the villain hath "killed me.' Some report his laſt words otherwiſe, little "differing for ſubſtance from theſe; and it might have "been wiſhed, that his end had not been ſo ſudden, nor "his laſt words mixed with ſo impious an expreſſion. He "was attended by many noblemen and leaders, yet none "could ſee to prevent the ſtroke. His ducheſs and the "counteſs of Angleſey, (the wife of Chriſtopher Villiers, "earl of Angleſey, his younger brother) being in an "upper room, and hearing a noiſe in the hall, into which "they had carried the duke, ran preſently into a gallery, "that looked down into it; and there beholding the duke's "blood guſh out abundantly from his breaſt, noſe, and "mouth, (with which is ſpeech, after thoſe his firſt "words,

Gen. Dict. in the Appendix. VILLIERS Not. A.

"words, had been immediately ſtopped) they brake into "pitiful outcries, and raiſed great lamentation. He "pulled out the knife himſelf; and being carried by his "ſervants unto the table, that ſtood in the ſame hall, "having ſtruggled with death near upon a quarter of an "hour, at length he gave up the ghoſt about ten o'clock, "and lay a long time after he was dead upon the table."

As to the character of this great man, he was "of a no-"ble and generous diſpoſition, and of ſuch other en-"dowments, as made him very capable of being a great "favourite with a great king. He underſtood the arts of a "court, and all the learning that is profeſſed there, exactly "well. By long practice in buſineſs, under a maſter that "diſcourſed excellently, and ſurely knew all things won-"derfully, and took much delight in indoctrinating his "young unexperienced favourite, who (he knew) would "always be looked upon as the workmanſhip of his own "hands, he had obtained a quick conception and apprehen-"ſion of buſineſs, and had the habit of ſpeaking very "gracefully and pertinently. He was of a moſt flowing "courteſy and affability to all men who made any addreſs "to him, and ſo deſirous to oblige them, that he did not "enough conſider the value of the obligation, or the merit "of the perſon he choſe to oblige: from which much of "his misfortune reſulted. He was of a courage not to be "daunted, which was manifeſted in all his actions, and "in his conteſts with particular perſons of the greateſt re-"putation: and eſpecially in his whole demeanour at the "Iſle of Rhee, both at the landing, and upon the retreat: "in both which no man was more fearleſs, or more ready "to expoſe himſelf to the higheſt dangers. His kindneſs "and affection to his friends was ſo vehement, that they "were as ſo many marriages for better or worſe, and ſo "many leagues offenſive and defenſive; as if he thought "himſelf obliged to love all his friends, and to make war "upon all they were angry with, let the cauſe be what it "would. And it cannot be denied, that he was an enemy "in the ſame exceſs; and proſecuted thoſe he looked upon "as enemies with the utmoſt rigour and animoſity, and was "not eaſily induced to a reconciliation.—His ſingle miſ-"fortune was, which was indeed productive of many "greater, that he had never made a noble and a worthy "friendſhip with a man ſo near his equal, that he would "frankly adviſe him for his honour and true intereſt "againſt the current or rather the torrent of his paſſions:—

"and it may reaſonably be believed, that if he had been "bleſſed with one faithful friend, who had been qualified "with wiſdom and integrity, he would have committed as "few faults, and done as tranſcendent worthy actions, as "any man who ſhined in ſuch a ſphere in that age in Eu-"rope. For he was of an excellent diſpoſition, and of a "mind very capable of advice and counſel; he was in his "nature juſt and candid, liberal, generous, and bountiful; "nor was it ever known, that the temptation of money "ſwayed him to do an unjuſt or unkind thing.—If he had "an immoderate ambition, with which he was charged, "it doth not appear that it was in his nature, or that he "brought it with him to the court, but rather found it "there.—He needed no ambition, who was ſo ſeated in "the hearts of two ſuch maſters." This is the character which the earl of Clarendon has thought fit to give the duke; and if other hiſtorians have not drawn him in colours quite ſo favourable, yet they have not varied from him in the main lines.

The ſtory of Sir George Villiers, the duke's father, appearing to an officer in the king's wardrobe at Windſor caſtle, and predicting the duke's death, is ſo very well known, that it does not ſeem neceſſary to enter into any detail about it. If the reader thinks it worthy of any credit, and is curious to examine farther into it, he may find it at large in the firſt book of Clarendon's "Hiſtory of the "Rebellion."

VILLIERS (GEORGE), duke of Buckingham, and a very diſtinguiſhed perſonage in the reign of Charles II, was the ſon of George Villiers, duke of Buckingham, and little more than an infant when his father was murdered. This ingenious and witty nobleman was born at Wallingford-houſe, in the pariſh of St. Martin in the Fields, Jan. 30, 1627, which being but the year before the fatal cataſtrophe of his father's death, the young duke was left a perfect infant, a circumſtance which is frequently prejudicial to the morals of men born to high rank and affluence of fortune. The early parts of his education he received from various domeſtic tutors; after which he was ſent to the univerſity of Cambridge, where having compleated a courſe of ſtudies, he, with his brother lord Francis, went abroad, under the care of one Mr. Ayleſbury. Upon his return, which was not till after the breaking out of the civil wars, the king being at Oxford, his grace repair-

ed

ed thither, was preſented to his majeſty, and entered of Chriſt-Church college. Upon the decline of the king's cauſe, he attended prince Charles into Scotland, and was with him at the battle of Worceſter in 1651, after which, making his eſcape beyond ſea, he again joined him, and was ſoon after, as a reward for this attachment, made knight of the Garter. Deſirous, however, of retrieving his affairs, he came privately to England, and in 1657 married Mary, the daughter and ſole heireſs of Thomas lord Fairfax, through whoſe intereſt he recovered the greateſt part of the eſtate he had loſt, and the aſſurance of ſucceeding to an accumulation of wealth in the right of his wife. We do not find, however, that this ſtep loſt him the royal favour; for, after the Reſtoration, at which time he is ſaid to have poſſeſſed an eſtate of 20,000l. per annum, he was made one of the lords of the bed-chamber, called to the privy council, and appointed lord lieutenant of Yorkſhire, and maſter of the horſe. All theſe high offices, however, he loſt again in the year 1666: for, having been refuſed the poſt of preſident of the North, he became diſaffected to the king, and it was diſcovered that he had carried on a ſecret correſpondence by letters and other tranſactions with one Dr. Heydon (a man of no kind of conſequence, but well fitted to be made the implement of any kind of buſineſs), tending to raiſe mutinies among his majeſty's forces, particularly in the navy, to ſtir up ſedition among the people, and even to engage perſons in a conſpiracy for the ſeizing the Tower of London. Nay, to ſuch baſe lengths had he proceeded, as even to have given money to villains to put on jackets, and, perſonating ſeamen, to go about the country begging, and exclaiming for want of pay, while the people oppreſſed with taxes were cheated of their money by the great officers of the crown. Matters were ripe for execution, and an inſurrection, at the head of which the duke was openly to have appeared, on the very eve of breaking out, when it was diſcovered by means of ſome agents whom Heydon had employed to carry letters to the duke. The detection of this affair ſo exaſperated the king, who knew Buckingham to be capable of the blackeſt deſigns, that he immediately ordered him to be ſeized; but the duke finding means, having defended his houſe for ſome time by force, to make his eſcape, his majeſty ſtruck him out of all his commiſſions, and iſſued out a proclama-

tion, requiring his ſurrender by a certain day. This ſtorm, however, did not long hang over his head; for, on his making an humble ſubmiſſion, king Charles, who was far from being of an implacable temper, took him again into favour, and the very next year reſtored him both to the privy-council and bed-chamber. But the duke's diſpoſition for intrigue and machination could not long lie idle; for, having conceived a reſentment againſt the duke of Ormond, for having acted with ſome ſeverity againſt him in regard to the laſt-mentioned affair, he, in 1670, was ſuppoſed to be concerned in an attempt made on that nobleman's life, by the ſame Blood who afterwards endeavoured to ſteal the crown. Their deſign was to have conveyed the duke to Tyburn, and there have hanged him; and ſo far did they proceed towards the putting it in execution, that Blood and his ſon had actually forced the duke out of his coach in St. James's-ſtreet, and carried him away beyond Devonſhire-houſe, Piccadilly, before he was reſcued from them. That there muſt have been the ſtrongeſt reaſons for ſuſpecting the duke of Buckingham of having been a party in this villainous project, is apparent from a ſtory Mr. Carte relates from the beſt authority, in his "Life of the duke of Ormond," of the public reſentment and open menaces thrown out to the duke on the occaſion, by the earl of Oſſory, the duke of Ormond's ſon, even in the preſence of the king himſelf. But as Charles II. like moſt other men, was more ſenſible of injuries done to himſelf than others, it does not appear that this tranſaction hurt the duke's intereſt at court; for in 1671 he was inſtalled chancellor of the univerſity of Cambridge, and ſent embaſſador to France, where he was very nobly entertained by Lewis XIV. and preſented by that monarch at his departure with a ſword and belt ſet with jewels, to the value of forty thouſand piſtoles; and the next year he was employed in a ſecond embaſſy to that king at Utrecht. However, in June 1674, he reſigned the chancellorſhip of Cambridge, and about the ſame time became a zealous partizan and favourer of the Nonconformiſts. Feb. 16, 1676, his grace, with the earls of Saliſbury and Shafteſbury and lord Wharton, were committed to the Tower, by order of the houſe of lords, for a contempt, in refuſing to retract the purport of a ſpeech which the duke had made concerning a diſſolution of the parliament. But,

upon a petition to the king, he was diſcharged thence in May following. In 1680, having ſold Wallingford-houſe in the Strand, he purchaſed a houſe at Dowgate, and reſided there, joining with the earl of Shafteſbury in all the violences of oppoſition. About the time of king Charles's death, he fell into an ill ſtate of health, and went into the country to his own manor of Helmiſley, in Yorkſhire, where he generally paſſed his time in hunting and entertaining his friends. This he continued until a fortnight before his death, an event which happened at a tenant's houſe, at Kirkby Moorſide, April 16, 1688, after three days illneſs, of an ague and fever, ariſing from a cold which he caught by ſitting on the ground after fox-hunting. The day before his death, he ſent to his old ſervant Mr. Brian Fairfax, to provide him a bed at his houſe, at Biſhop-hill, in Yorkſhire; but the next morning the ſame man returned with the news that his life was deſpaired of. Mr. Fairfax came, the duke knew him, looked earneſtly at him, but could not ſpeak. Mr. Fairfax aſked a gentleman there preſent, a juſtice of peace, and a worthy diſcreet man in the neighbourhood, what he had ſaid or done before he became ſpeechleſs: who told him, that ſome queſtions had been aſked him about his eſtate; to which he gave no anſwer. This occaſioned another queſtion to be propoſed, if he would have a Popiſh prieſt; but he replied with great vehemence, No, no! repeating the words, he would have nothing to do with them. The ſame gentleman then aſked him again, if he would have the miniſter ſent for; and he calmly ſaid, "Yes, pray ſend for him." The miniſter accordingly came, and did the office enjoined by the church, the duke devoutly attending it, and receiving the ſacrament. In about an hour after, he became ſpeechleſs, and died on the ſame night. His body was buried in Weſtminſter Abbey. As to his perſonal character, it is impoſſible to ſay any thing in its vindication; for though his ſevereſt enemies acknowledge him to have poſſeſſed great vivacity and a quickneſs of parts peculiarly adapted to the purpoſes of ridicule, yet his warmeſt advocates have never attributed to him a ſingle virtue. His generoſity was profuſeneſs, his wit malevolence, the gratification of his paſſions his ſole aim through life, his very talents caprice, and even his gallantry the meer love of pleaſure. But it is impoſſible to draw his character with equal beauty, or with more juſtice, than in that given of

See an affecting letter on this event in Maty's Review, Dec. 1783.

him by Dryden, in his "Abſalom and Achitophel," under the name of Zimri, which is too well known to authorize our inſerting it here, and to which therefore we ſhall refer our readers. How greatly it is to be lamented that ſuch abilities ſhould have been ſo ſhamefully miſapplied! For, to ſum up his character at once, if he appears inferior to his father as a ſtateſman, he was certainly ſuperior to him as a wit, and wanted only application and ſteadineſs to have made as conſpicuous a figure in the ſenate and the cabinet as he did in the drawing-room. But his love of pleaſure was ſo immoderate, and his eagerneſs in the purſuit of it ſo ungovernable, that they were perpetual bars againſt the execution of even any plan he might have formed ſolid or praiſe-worthy. In conſequence of which, with the poſſeſſion of a fortune that might have enabled him to render himſelf an object of almoſt adoration, we do not find him on record for any one deſervedly generous action. As he had lived a profligate, he died a beggar; and as he had raiſed no friend in his life, he found none to lament him at his death. As a writer, however, he ſtands in a quite different point of view. There we ſee the wit, and forget the libertine. His poems, which indeed are not very numerous, are capital in their kind; but what will immortalize his memory while our language ſhall be underſtood, or true wit reliſhed, is his celebrated comedy of "The Rehearſal, 1672," a comedy, which is ſo perfect a maſter-piece in its way, and ſo truly an original, that, notwithſtanding its prodigious ſucceſs, even the taſk of imitation, which moſt kinds of excellence have excited inferiour geniuſes to undertake, has appeared too arduous to be attempted with regard to this, which through an whole century ſtill ſtands alone [A], notwithſtanding that the very plays it was written expreſsly to ridicule are forgotten, and the taſte it was meant to expoſe totally exploded, and although many other pieces as abſurd, and a taſte as depraved, have ſince at times ſprung up, which might have afforded ample materials in the hands of an equal artificer.

Beſides "The Rehearſal," the duke was the author of ſome other dramatic pieces; as, "The Chances," a comedy altered from Fletcher; "The Reſtauration, or Right "will take place," a tragi-comedy; "The Battle of "Sedgmoor," a farce; "The Militant Couple, or the "Huſband may thank himſelf," a fragment. He was the author of ſome proſe-pieces, among which were "An

[A] The "Critic" of Mr. Sheridan is perhaps an exception.

"Eſſay

"Eſſay upon Reaſon and Religion," in a letter to Nevile Pain, Eſq; "On Human Reaſon," addreſſed to Martin Clifford, Eſq; "An Account of a Conference between the "Duke and Father Fitzgerald, whom King James ſent "to convert his Grace in his ſickneſs;" and, "A ſhort "Diſcourſe upon the Reaſonableneſs of men's having a "religion or worſhip of God." This laſt was printed in 1685, and paſſed through three editions. The duke wrote alſo ſeveral ſmall poems, complimentary and ſatirical. One is intituled, "The loſt miſtreſs, a com-"plaint againſt the Counteſs of ———" Shrewſbury, as is ſuppoſed; whoſe lord he killed in a duel on her account, and who is ſaid to have held the duke's horſe, diſguiſed like a page, during the combat. The loves of this tender pair are touched by Pope, among the following lines:

"Behold, what bleſſing wealths to life can lend!
"And ſee, what comfort it affords our end.
"In the worſt inn's worſt room, with mat half-hung,
"The floors of plaſter, and the walls of dung,
"On once a flock-bed, but repair'd with ſtraw,
"With tape-tied curtains, never meant to draw,
"The George and Garter dangling from that bed,
"Where tawdry yellow ſtrove with dirty red,
"Great Villiers lies—alas! how chang'd from him,
"That life of pleaſure, and that ſoul of whim!
"Gallant and gay, in Cliveden's proud alcove,
"The bower of wanton Shrewſbury and Love;
"Or juſt as gay at council, in a ring
"Of mimick'd ſtateſmen, and their merry king.
"No wit to flatter, left of all his ſtore!
"No fool to laugh at, which he valued more.
"There, victor of his health, of fortune, friends,
"And fame; this lord of uſeleſs thouſands ends.

Epiſt. to lord Bathurſt, v. 297.

A complete edition of this author's works was publiſhed by the late Mr. T. Evans, in 2 vols. 8vo. 1775.

VINCI (LEONARDO DA), an illuſtrious Italian painter, and univerſal genius, was deſcended from a noble family in Tuſcany, and born in a caſtle called Vinci, near Florence, in 1445. He was placed under Andrea Verrochio, a celebrated painter of that city; but ſoon ſurpaſſed him and all his predeceſſors ſo much, that he is owned to have been the maſter of the third or golden age of modern painting. His ſurpaſſing Verrochio firſt appeared in a piece,

which that painter had made of St. John, baptizing our Saviour. Vinci, by his order, aſſiſted him in that piece, and painted an angel, holding up ſome of the veſtments; which proved ſo much the fineſt figure in it, that it viſibly diſcredited all the reſt: and this hurt Verrochio to that degree, that he reſolved never to uſe his pencil any more.

Leonardo, quitting Verrochio, ſet up for himſelf; and did many paintings, which are ſtill to be ſeen at Florence. He became in all reſpects a moſt accompliſhed perſon. Never was painter more knowing in the theory of his art, than he. He was well ſkilled in anatomy, a maſter in optics and geometry, and applied himſelf thoroughly to the ſtudy of nature and her operations: for he maintained the knowledge of nature to be the ground-work of painting; and ſuppoſed very reaſonably, that no man could imitate what he was not acquainted with. But his ſtudies were far from terminating here: as his genius was univerſal, for ſurely no man's was ever more ſo, he applied himſelf to arts, to literature, to accompliſhments of the body; and he excelled in every thing he applied to. He was a good architect, an able carver, and extremely well verſed in the mechanics: he had a fine voice, and underſtood muſic, and both played and ſung as well as any man of his time. He was a well-formed perſon, and a maſter of all genteel exerciſes. He underſtood the management of a horſe, and took delight in appearing well mounted: and he was very dextrous in the uſe of arms. His behaviour was polite, and his converſation ſo infinitely taking, that no man ever partook of it without pleaſure, or left it without regret.

His reputation ſoon ſpread itſelf all over Italy, where he became known for the firſt man of his age in all polite arts. Lewis Sforza, duke of Milan, called him to his court, and prevailed with him to be a director of the academy for architecture, he had juſt eſtabliſhed: where Leonardo ſoon baniſhed all the old Gothic faſhions, and reduced every thing to the happy ſimplicity and purity of the Greeks and Romans. About this time, duke Lewis formed a deſign of ſupplying the city of Milan with water by a new canal: the execution of which project was deputed to Leonardo. In order to accompliſh this vaſt deſign, he ſpent much time in the ſtudy of philoſophy and mathematics; applying with double ardour to thoſe parts which might give him light into the work he had undertaken.

To

To theſe he joined antiquity and hiſtory; and obſerved, as he went along, how the Ptolemies had conducted the waters of the Nile through the ſeveral parts of Egypt; and how Trajan had opened a commerce with Nicomedia, by rendering navigable the lakes and rivers lying between that city and the ſea. At length, he brought this great work to paſs; and happily atchieved what ſome thought next to impoſſible, by rendering hills and valleys navigable with ſecurity. The canal goes by the name of Morteſana, being above 200 miles in length; and paſſes through the Valteline and the valley of Chiavenna, conducting the waters of the river Adda to the very walls of Milan.

After Leonardo had been labouring ſome years for the ſervice of Milan, in quality of architect and engineer, he was called, by the duke's order, to adorn and beautify it by his paintings: and he painted, among other things, his celebrated piece of our Saviour's Laſt Supper. Francis I. was ſo charmed with this, that, finding it impracticable to have it removed into France, he ordered a copy to be taken, which is ſtill to be ſeen at St. Germains; while the original, being painted in oil, and upon a wall not ſufficiently ſecured from moiſture, has been defaced long ago. The wars of Italy began now to interupt him; and his friend and patron, duke Lewis, being defeated and caried priſoner to France, the academy was deſtroyed, the profeſſors turned adrift, and the arts effectually baniſhed out of Milan. In 1499, the year before duke Lewis's defeat, Leonardo being at Milan was deſired, by the principals of the place, to contrive ſome new device for the entertainment of Lewis XII. of France, who was juſt then ready to make his entrance into that city. Leonardo conſented, and accordingly made a very curious automaton: it was the figure of a lion, whoſe inſide was ſo well furniſhed with machinery, that it marched out to meet the king; made a ſtand when it came before him; reared up on its hinder legs; and, opening its breaſt, preſented a ſcutcheon, with flower de luces quartered upon it.

The diſorders of Lombardy, and the misfortunes of his patrons the Sforzi, obliging Leonardo to quit Milan, he retired to Florence; where he flouriſhed under the patronage of the Medici. In 1503, the Florentines reſolving to have their council chamber painted, Leonardo by a public decree was elected to the office; and got Michael Angelo

Angelo to aſſiſt him in painting one ſide of it, while he himſelf painted the other. Michael Angelo was then but a young man, yet had acquired a great reputation, and was not afraid to vie with Leonardo. Jealouſy, as is uſual, aroſe between them; and each had their partizans, ſo that at laſt they became open enemies. About this time, Raphael was led by Leonardo's reputation to Florence; the firſt view of whoſe works aſtoniſhed him, and wrought in him a reformation, to which all the glory he afterwards acquired has been aſcribed by ſome. Leonardo kept cloſe to Florence, till 1513; and then went to Rome, which it is ſaid he had never yet ſeen. Leo X, then Pope, who had a love for painting and the fine arts, received him graciouſly, and reſolved to employ him: upon which, Leonardo ſet himſelf to the diſtilling of oils, and the preparing of varniſh, to cover his paintings with. Leo, informed of this, ſaid ſmartly enough, that "nothing could be expected from a man, who thought of finiſhing his works "before he had begun them:" and this unlucky bon mot of Leo, together with other little mortifications related by Vaſari, who, however, on account of his great partiality to Michael Angelo, is not altogether to be credited, made him ſo weary of Rome, that, having an invitation from Francis I, he removed into France. He was above ſeventy years of age, when he undertook this journey: and it is probable, that the fatigues of it, together with the change of climate, contributed to the diſtemper of which he died. He languiſhed ſeveral months at Fontainebleau, during which time the king went frequently to ſee him: and one day, as he was raiſing himſelf up in bed to thank the king for the honour done him, he was at that inſtant ſeized with a fainting fit; and, Francis ſtooping to ſupport him, he expired in the arms of that monarch. He died in 1520.

Nature perhaps never was more laviſh, than in the compoſition of this great man; for ſhe gave him even all that ſhe had to give. We have ſpoken above of his many and various accompliſhments. As to his art, he was extremely diligent in the performance of his works: it was the opinion of Rubens, that his chief excellence lay in giving every thing its proper character; he was wonderfully diffident of himſelf, and ſo curious, that he left ſeveral pieces unfiniſhed; believing, that his hand could never reach that idea of perfection, which he had conceived in his mind. Some of his paintings are to be ſeen in England and other countries,

countries, but the greateſt part of them are in Florence and France. He compoſed a great number of diſcourſes upon ſeveral curious ſubjects, among which were, "A "Treatiſe of the Nature, Equilibrium, and Motion of "Water;" "A Treatiſe of Anatomy;" "The Anatomy "of a Horſe;" "A Treatiſe of Perſpective;" A Trea- "tiſe of Light and Shadows;" and, "A Treatiſe of "Painting." None of theſe have found their way into day-light, but the "Treatiſe of the Art of Painting:" a noble edition of which was publiſhed by R. du Freſne at Paris in 1651, with figures by Nicolas Pouſſin. It was alſo publiſhed in Engliſh in 1721, 8vo, with a life of the author prefixed; from which we have extracted chiefly this account of him.

VINES (RICHARD), a learned and excellent Divine, a popular and laborious preacher, and a moſt induſtrious and uſeful man in his college, was born at Blazon in Leiceſterſhire, and educated in Magdalen College, Cambridge, where he commenced M. A. and was remarkable for his ſober and grave behaviour, not being chargeable even with the venial levities of youth. From the univerſity he was elected (moſt probably at the recommendation of his contemporary Thomas Cleiveland) ſchool-maſter of Hinckley; where he entered into holy orders, and (as appears by an extract from the regiſter of that pariſh) married, and had at leaſt one child. After remaining ſome time in the faithful diſcharge of his office at Hinckley-ſchool, he obtained the rectory of Weddington in Warwickſhire; and, at the beginning of the civil war, he was driven from his pariſh, and forced to take ſhelter in Coventry. When the aſſembly of divines which eſtabliſhed the Preſbyterian government in 1644 was called, Mr. Vines, who was a good ſpeaker, was unanimouſly choſen of their number; and, as Fuller ſays, was the champion of the party. While he was at London, he became miniſter of St. Clement Danes, and vicar of St. Lawrence Jewry; afterwards he removed to Watton in Hertfordſhire; and was appointed Maſter of Pembroke Hall in Cambridge in 1645, by the earl of Mancheſter, on the ejection of Dr. Benjamin Lavey, but reſigned that and his living of St. Lawrence Jewry in 1650, on account of the engagement. He joined in a letter from the principal miniſters of the city of London (preſented Jan. 1, 1645, to the aſſembly of Divines ſitting at Weſtminſter by authority of parliament), complaining againſt

Nichols's Hiſtory of Hinckley, p. 141.

Ibid.

againſt the Independents. He was a ſon of thunder, and therefore compared to Luther; yet moderate and charitable to them that differed from him in judgement. The Parliament employed him in all their treaties with the King; and his majeſty, though of a different judgement, valued him for his ingenuity, ſeldom ſpeaking to him without touching his hat, which Mr. Vines returned with moſt reſpectful language and geſtures. This particular was the more remarkable, as no other of the Parliament Commiſſioners ever met with the ſame token of attention. He came alſo with the other London miniſters to offer their ſervices to pray with the King, the morning before his execution. He was an admirable ſcholar; holy and pious in his converſation, and indefatigable in his labours, which waſted his ſtrength, and brought him into a conſumption, when he had lived but about 56 years. He was a very painful and laborious miniſter, and ſpent his time principally amongſt his pariſhioners, in piouſly endeavouring "to make them all of one piece, though they were of differ-"ent colours, and unite them in judgement who diſ-"ſented in affection." In 1654 he was joined in a commiſſion to eject ſcandalous and ignorant miniſters and ſchoolmaſters in London. He died in 1655, and was buried in the pariſh church of St. Lawrence Jewry; which having been conſumed in the general conflagration of 1666, no memorial of him is there to be traced. His funeral ſermon was preached, Feb. 7, by Dr. Jacomb, who gave him his juſt commendation. He was a perfect maſter of the Greek Tongue, a good philologiſt, and an admirable diſputant. He was a thorough Calviniſt, and a bold, honeſt man, without pride or flattery. Mr. Newcomen calls him "Diſputator acutiſſimus, Concionator feliciſſi-"mus, Theologus eximius." Many funeral poems and elegies were made upon his death.

Mr. Vines was frequently called forth to preach on public ſolemnities: particularly before the Houſe of Commons, at a public faſt, Nov. 30, 1642; on a thankſgiving, before both Houſes, July 18, 1644; at another faſt, before the Commons, March 10, 1746; and before the Houſe of Peers, at the funeral of the Earl of Eſſex, Oct. 22, 1646. Thirty-two of his "Sermons" were publiſhed in 1662.

Virgilii Vita a Donato — Eadem a Ruæo. — Fabric. Bibl. Latin —

VIRGIL, in Latin PUBLIUS VIRGILIUS MARO, the moſt excellent of all the ancient Roman poets, was born Oct. 15, U. C. 684, in the conſulſhip of Pompey and

and Craſſus, at a village called Andes, not far from Mantua. His father was undoubtedly of low birth and mean circumſtances, but by his induſtry ſo much recommended himſelf to his maſter, that he gave him his daughter, named Maia, in marriage, as a reward of his fidelity. Our poet, diſcovering early marks of a very fine genius, was ſent at twelve years old to ſtudy at Cremona, where he continued till his ſeventeenth year. He was then removed to Milan, and from thence to Naples, being the reſidence of ſeveral teachers of philoſophy and polite learning; and applied himſelf heartily to the ſtudy of the beſt Greek and Roman writers. But phyſic and mathematics were his favourite ſciences, which he cultivated with much care; and to this early tincture of geometrical learning were owing probably that regularity of thought, propriety of expreſſion, and exactneſs in conducting all ſubjects, for which he is ſo remarkable. He learned the Epicurean philoſophy under the celebrated Syro, of whom Cicero ſpeaks twice with the greateſt encomiums both of his learning and virtue: his acquaintance with Varus, his firſt patron, commenced by his being fellow-ſtudent with him under this philoſopher. After Virgil had compleated his ſtudies at Naples, Donatus affirms, that he made a journey to Rome; and relates ſome marvellous circumſtances concerning his being made known to Auguſtus, which, like many other particulars in his account of this poet, breathe very much the air of fable. The truth is, we have no certain knowledge of the time and occaſion of Virgil's going to Rome, how his connexions with the wits and men of quality began, nor how he was introduced to the court of Auguſtus.

Bayle's Dict. in voce.—— Warton's Life of Virgil prefixed to Virgil's works publiſhed with a new edition and notes, at London 1753, in four volumes, 8vo.

We cannot imagine, that ſuch an exalted genius, as Virgil was bleſſed with, could lie long inactive and unexerted. Accordingly it is related that, in the warmth of early youth, he famed a noble deſign, of writing an heroic poem "On the wars of Rome;" but, after ſome attempts, was diſcouraged from proceeding, by the roughneſs and aſperity of the old Roman names, which not only diſguſted his delicate ear, but, as Horace expreſſes it, "quæ "verſu dicere non eſt." He turned himſelf, therefore, to paſtoral; and, being captivated with the beauty and ſweetneſs of Theocritus, was ambitious to introduce this new ſpecies of poetry among the Romans. His firſt performance in this way is ſuppoſed to have been written U. C. 709, the year before the death of Julius Cæſar, when the poet was in his 25th year: it is intituled "Alexis."

Poſſibly

Poſſibly "Palæmon" was his ſecond: it is a cloſe imitation of the fourth and fifth Idylls of Theocritus. Mr. Warton places "Silenus" next: which is ſaid to have been publicly recited on the ſtage by Cytheris, a celebrated comedian. Cicero, having heard this eclogue, cried out in an extacy of admiration, that the author of it was "magnæ ſpes altera Romæ;" eſteeming himſelf, ſay the commentators, to be the firſt. But the words may be underſtood in a very different ſenſe, and more honourable to Cicero. The ſubject of this eclogue, we ſhould remember, was an account of the Epicurean philoſophy both natural and moral, which had been but lately beautifully illuſtrated by Lucretius: an author, whom Cicero was ſo eminently fond of, as to reviſe and publiſh his work. Upon hearing, therefore, the beautiful verſes of Virgil upon the ſame ſubject, Cicero exclaimed to this purpoſe, "behold another great genius riſing up among us, who "will prove a ſecond Lucretius." Mr. Warton is the author of this very ingenious and natural interpretation. Virgil's fifth eclogue is compoſed in alluſion to the death and deification of Cæſar. The battle of Philippi in 712 having put an end to the Roman liberty, the veteran ſoldiers began to murmur for their pay; and Auguſtus, to reward them, diſtributed among them the lands of Mantua and Cremona. Virgil was involved in this common calamity, and applied to Varus and Pollio, who warmly recommended him to Auguſtus, and procured for him his patrimony again. Full of gratitude to Auguſtus, he compoſed the "Tityrus," in which he introduces two ſhepherds: one of them, complaining of the diſtraction of the times, and of the havock the ſoldiers made among the Mantuan farmers; the other, rejoicing for the recovery of his eſtate, and promiſing to honour the perſon who reſtored it to him as a God. But our poet's joy was not of long continuance: for we are told, that when he returned to take poſſeſſion of his farm, he was violently aſſaulted by the intruder, and would have certainly been killed by him, if he had not eſcaped by ſwimming haſtily over the Mincio. Upon this unexpected diſappointment, melancholy and dejected, he returned to Rome, to renew his petition; and, during his journey, ſeems to have compoſed his ninth eclogue. The celebrated eclogue, intituled "Pollio," was compoſed in 714, upon the following occaſion. The conſul Pollio on the part of Antomy, and Mæcenas on the part of Cæſar, had made up

the differences between them; by agreeing, that Octavia, half ſiſter to Cæſar, ſhould be given in marriage to Antony. This agreement cauſed an univerſal joy; and Virgil, in this eclogue, teſtified his. Octavia was with child by her late huſband Marcellus at the time of this marriage: and, whereas the Sibylline oracles had foretold, that a child was to be born about this time, who ſhould rule the world, and eſtabliſh perpetual peace, the poet ingeniouſly ſuppoſes the child in Octavia's womb to be the glorious infant, under whoſe reign mankind was to be happy, the golden age to return from heaven, and fraud and violence to be no more. In this celebrated poem, the author with great delicacy at the ſame time pays his court to both the chiefs, to his patron Pollio, to Octavia, and to the unborn infant. It is dedicated to Pollio by name, who was at that time conſul, and therefore we are ſure of the date of this eclogue, as it is known that he enjoyed that high office in 714. In 715, Pollio was ſent againſt the Parthini, a people of Illyricum; and during this expedition, Virgil addreſſed to him a beautiful eclogue, called "Pharmaceutria." His tenth and laſt eclogue is addreſſed to Gallus. Theſe were our poet's firſt productions; and we have been the more circumſtantial in our account of ſome of them, as many particulars of his life are intimately connected with them. See GALLUS.

Being in his 34th year, he retired to Naples; and laid the plan of his inimitable "Georgics," which he undertook at the entreaties of Mæcenas, to whom he dedicated them; not to rival and excell Heſiod, as he had lately done Theocritus, but on a noble political motive, and to promote the welfare of his country. Great was the deſolation occaſioned by the cival wars: Italy was almoſt depopulated: the lands were uncultivated and unſtocked: a famine and inſurrection enſued: and Auguſtus himſelf hardly eſcaped being ſtoned by the people, who attributed this calamity to ambition. His wiſe and able miniſter therefore reſolved, if poſſible, to revive the decayed ſpirit of huſbandry, to introduce a taſte for agriculture, even among the great; and could not think of a better method to effect this, than to recommend it by the inſinuating charms of poetry. Virgil fully anſwered the expectations of his polite patron; for the "Georgics" contain all thoſe maſterly beauties, that might be expected from an exalted genius, whoſe judgement and imagination were

in

in full maturity and vigour, and who had leiſure to give the laſt poliſh and perfection to his incomparable workmanſhip. They are divided into four books; and the ſubjects of them are particularly ſpecified in the four firſt lines of the firſt book. Corn and ploughing are the ſubject of the firſt book, vines of the ſecond, cattle of the third, and bees of the fourth.

He is ſuppoſed to have been in his 45th year, when he began to write the "Æneid;" the deſign of which is thus explained by an able maſter in claſſical literature. Auguſtus being freed from his rival Antony, the government of the Roman empire was to be wholly in him; and though he choſe to be called their father, he was, in every thing but the name, their king. But the monarchical from of government muſt naturally diſpleaſe the Romans: and therefore Virgil, like a good courtier, ſeems to have laid the plan of his poem to reconcile them to it. He takes advantage of their religious turn, and of ſome old prophecies that muſt have been very flattering to the Roman people, as promiſing them the empire of the whole world. He weaves theſe in with the moſt probable account of their origin, that of their being deſcended from the Trojans. He ſhews, that Æneas was called into their country by the expreſs order of the gods, that there was an uninterrupted ſucceſſion of kings from him to Romulus, that Julius Cæſar was of this royal race, and that Auguſtus was his ſole heir. The reſult of all which was, that the promiſes, made to the Roman people in and through this race, terminating in Auguſtus, the Romans, if they would obey the gods, and be maſters of the world, were to yield obedience to the new eſtabliſhment under that prince. The poem therefore may very well be conſidered as a political work: Pope uſed to ſay, "it was evidently as much a party-piece, as Abſalom "and Achitophel:" and if ſo, Virgil was not highly encouraged by Auguſtus and Mæcenas for nothing. The truth is, he wrote in defence of the new uſurpation of the ſtate; and all that can be offered in his vindication, which however ſeems enough, is, that the Roman government could no longer be kept from falling into a ſingle hand, and that the uſurper he wrote for was as good a one as they could have. But, whatever may be ſaid of his motives for writing it, the poem has in all ages been highly applauded. Auguſtus was eager to peruſe it before it was finiſhed; and entreated him by letters to communicate

Spence's Polymetis, Dialog. iii. p. 18.

Warton's Dedication to Sir Geo. Lyttelton.

municate it. Macrobius has preserved to us part of one of Virgil's answers to the Emperor, in which the poet excuses himself; who however at length complied, and read himself the sixth book to the Emperor, when Octavia, who had just lost her son Marcellus, the darling of Rome, and adopted son of Augustus, made one of the audience. Virgil had artfully inserted that beautiful lamentation for the death of young Marcellus, beginning with — "O nate, ingentem luctum ne quære tuorum" — but suppressed his name till he came to the line — "Tu Marcellus eris;" upon hearing which Octavia could bear no more, but fainted away, overcome with surprize and sorrow. When she recovered, she made the poet a present of ten sesterces for every line, which amounted in the whole to above 2000l. Saturnal. Lib. 1.

The "Æneid" being brought to a conclusion, but not to the perfection our author intended to give it, he resolved to travel into Greece, to correct and polish it at leisure. It was probably on this occasion, that Horace addressed that affectionate ode to him, "Sic te Divæ "potens Cypri," &c. Augustus, returning victorious from the East, met with Virgil at Athens, who thought himself obliged to attend the Emperor to Italy: but the poet was suddenly seized with a fatal distemper, which, being increased by the agitation of the vessel, put an end to his life as soon as he landed at Brundisium. He died, Sept. the 22d, in his 52d year. He had ordered in his will, that the "Æneid" should be burnt as an unfinished poem; but Augustus forbade it, and had it delivered to Varius and Tucca, with the strictest charge to make no additions, but only to publish it correctly. He died with such steadiness and tranquillity, as to be able to dictate his own epitaph in the following words: Plinii H. N. Nat. Lib. 7. c. 30.

"Mantua me genuit, Calabri rapuere, tenet nunc
"Parthenope: cecini Pascua, Rura, Duces."

His bones were carried to Naples, according to his earnest request; and a monument was erected at a small distance from the city. He was of a swarthy complexion, tall, of a sickly constitution, afflicted with frequent head-achs and spittings of blood, very temperate, sober, and chaste, whatever may have been surmised to the contrary. That he wrote in his youth some lascivious verses, is not to be doubted, since the younger Pliny, who had done the same, justifies himself by his example: and, in his Bucolics, he

Epiſt. 3. Lib. 5. relates very criminal paſſions; but it does not follow from thence, that he was tainted with them. On the contrary, it is delivered down to us as a certain truth, that the inhabitants of Naples gave him the name of Parthenias, on account of the purity of his words and manners. He was ſo very baſhful, that he frequently ran into the ſhops, to prevent being gazed at in the ſtreets; yet ſo honoured by the Roman people, that once coming into the theatre, the whole audience roſe, out of reſpect to him. He was of a thoughtful and melancholy temper, ſpoke little, loved retirement and contemplation. His fortune was not only eaſy, but affluent: he had a delightful villa in Sicily, and a fine houſe and well-furniſhed library near Mæcenas's gardens on the Eſquiline Hill at Rome. He reviſed his verſes with prodigious ſeverity, and uſed to compare himſelf to a ſhe-bear, which licks her cubs into ſhape. He was ſo benevolent and inoffenſive, that moſt of his contemporary poets, though they envied each other, agreed in loving and eſteeming him; which, ſays Mr. Bayle, commands my admiration of him more than all he wrote. Among Caligula's follies, we may undoubtedly reckon his contempt and hatred of Virgil; who, he had the confidence to ſay, had neither wit nor learning, and whoſe writings and effigy he endeavoured to remove out of all libraries. The Emperor Alexander Severus judged quite otherwiſe: he called him the Plato of the poets, and placed his picture with that of Cicero in the temple, in which he had placed Achilles and other great men. So did Silius Italicus the poet, when he kept Virgil's birth-day, as Pliny relates, with greater ſolemnity than his own; and ſo did our Sir William Temple, who did "not wonder that the famous "Dr. Harvey, when he was reading Virgil, ſhould ſome-"times throw him down upon the table, and ſay, 'He "had a devil.'" With regard to the characteriſtical difference between Virgil and Homer, ſo much diſputed, it may with truth be affirmed, that the former excelled all mankind in judgement, and the latter in invention. "Me-"thinks the two poets," ſays Mr. Pope, "reſemble the "heroes they celebrate. Homer, boundleſs and irreſiſtible "as Achilles, bears all before him, and ſhines more and "more, as the tumult increaſes: Virgil, calmly daring like "Æneas, appears undiſturbed in the midſt of the action, "diſpoſes all about him, and conquers with tranquillity. "Or, when we look on their machines, Homer ſeems "like his own Jupiter in his terrors, ſhaking Olympus, "ſcattering

Dialogus de Oratoribus, printed with Tacitus.

Sueton. in Calig. Cap. xxxiv. Lampridius, in Alex. Severo, c. xxxi. Plin. Epiſt. 7. Lib. iii.

Miſcellanea.

"ſcattering the lightnings, and firing the heavens: Virgil, "like the ſame power in his benevolence, counſelling "with the gods, laying plans for empires, and regularly "ordering his whole creation."

The genuine and undiſputed works of this poet are ten "Eclogues, or Bucolics," four books of "Georgics," and the "Æneid" in twelve books. The "Culex," the "Ceiris," and ſome ſmaller pieces, called "Catalecta," are ſubjoined to ſome editions of his works; particularly to that of Maſvicius, with the notes of Servius, at Lewarden 1717, in 2 vols. 4to: which is perhaps the beſt edition of Virgil, although that of Burman at Amſterdam, 1746, in 4 vols. 4to, bears an higher price. There are beſides theſe ſeveral good ones; as the "Elzevir in 1636," 12mo; "De la "Cerda's in 1642," folio; that "in Uſum Delphini a "Ruæo, 1675," 4to; and the "Variorum edition at Leyden "1680," 3 vols. 8vo. The verſions of, and commentaries upon, his works are innumerable. Thoſe into our own language by Ogilby, Dryden, and Trapp, are well known: but Mr. Warton's edition in Latin and Engliſh, referred to above, is preferable to any of theſe, not on account of the tranſlation only, but becauſe the Latin text is correctly printed with it. The "Bucolics" and "Georgics" have alſo been publiſhed by Dr. John Martyn, F. R. S. Profeſſor of Botany in Cambridge, with an Engliſh verſion in proſe, and with uſeful and curious notes.

VITRUVIUS (MARCUS VITRUVIUS POLLIO), a great and famous architect of antiquity; of whom however nothing is known, but what is to be collected from his ten books "de Architectura," ſtill extant. From the preface to the ſixth book, we learn, that he was carefully educated by his parents, and inſtructed in the whole circle of arts and ſciences; which he ſpeaks of with great gratitude, laying it down as certain, that no man can be a compleat Architect, without ſome knowledge and ſkill in every one of them. In the preface to the firſt he informs us, that he was known to Julius Cæſar: afterwards recommended by Octavia to her brother Auguſtus Cæſar; and that he was ſo favoured and provided for by this Emperor, as to be out of all fear of poverty as long as he lived: *ut ad exitum vitæ non haberet inopiæ timorem.* It is ſuppoſed, that he was born either at Rome or Verona: but it is not known which. His books of Architecture are addreſſed to

Auguſtus Cæſar, and not only ſhew conſummate ſkill in that particular ſcience, but alſo very uncommon genius and natural abilities. The ſtyle, in which they are written, is not equal to that of the Auguſtan age, but favors ſomething harſh and plebeian, as the critics have obſerved. Cardan, in his 16th book "de ſubtilitate," ranks Vitruvius with eleven others, whom he ſuppoſes to have excelled all men in the force of genius and invention; and would not have ſcrupled to have given him the firſt place, if it could be imagined that he had delivered nothing but his own diſcoveries. His twelve, for the reader may be curious to know their names, are Archimedes, Ariſtoteles, Euclides, Scotus, Joannes Suiſſet ſurnamed the Calculator, Apollonius Pergæus, Archytas of Tarentum, Mahomet Ibn Moſes the Inventor of Algebra, Achindus, Heber of Spain, Galen, and Vitruvius.

The Architecture of Vitruvius has been frquently printed; but the beſt edition is that with the following title: "M. Vitruvii Pollionis de Architectura libri decem. "Cum notis, caſtigationibus, & obſervationibus Gulielmi "Philandri integris; Danielis Barbari excerptis; & Claudii "Salmaſii paſſim inſertis. Præmittuntur elementa Archi"tecturæ, collecta ab illuſtri viro Henrico Wottono "Equite Anglo. Accèdunt Lexicon Vitruvianum Ber"nardini Baldi Urbinatis Guaſtellæ Abbatis; & ejuſdem "Scamilli Impares Vitruviani. De Pictura libri tres "abſolutiſſimi Leonis Baptiſtæ de Albertis. De Sculptura "excerpta maxime animadvertenda ex Dialogo Pomponii "Gaurici Neapolitani. Ludovici Demontioſii commen"tarius de Sculptura & Pictura. Cum variis indicibus "copioſiſſimis. Omnia in unum collecta, digeſta, & "illuſtrata, a Joanne de Laet Antwerpiano. Amſtelodami, "apud Ludovicum Elzevirium, anno MDCXLIX."

PERRAULT, Claude.

Claude Perrault, the famous French Architect, at the command of the Miniſter Colbert, made an excellent French tranſlation of this work of Vitruvius, and added notes and figures. The firſt edition was publiſhed at Paris in 1673; the ſecond, reviewed, corrected, and augmented, at the ſame place in 1684: both in folio.

Du Pin, Bibl. Eccleſ. Ant. 16 Cent. Wood's Athen. Ox. Niceron,

VIVES (JOANNES LUDOVICUS), a very ingenious and learned man, was born at Valentia or Valenza in Spain, in 1492. He learned grammar and claſſical learning in his own country; and went to Paris to ſtudy logic and philoſophy. But Paris was the very worſt place he could

could at that time have gone to; for there the ſtudents were wholly bent upon the method of the Schoolmen, which conſiſted in learning a great number of barbarous and unmeaning terms, and in diſputing upon them for ever. With theſe ſophiſtical and vain bablings he was preſently diſguſted; and going from Paris to Louvain, he there in 1519 publiſhed a book againſt them, intituled "Contra "Pſeudo-Dialecticos." At Louvain he applied himſelf intirely to the Belles Lettres, and became very conſummate therein. His reputation was ſuch, that he was choſen to be Preceptor to William de Croy, afterwards Archbiſhop of Toledo, and Cardinal, who died in 1521. July 1517 he was made, though then at Louvain, one of the firſt fellows of Corpus Chriſti College in Oxford by the founder thereof; his fame being ſpread over England, as well on account of his great parts and learning, as for the peculiar reſpect and favour with which Queen Catherine of Spain honoured him. In 1522, he dedicated his "Commentary "upon St. Auguſtin de Civitate Dei" to Henry VIII; which was ſo acceptable to that Prince, that Cardinal Wolſey by his order invited him over to England. He came in 1523, and was employed to teach the Princeſs Mary polite literature and the Latin tongue: it was for her uſe, that he wrote "De Ratione ſtudii puerilis," which he addreſſed to his patroneſs Queen Catherine in 1523: as he did the ſame year "De inſtitutione fœminæ "Chriſtianæ," written by her command. During his ſtay in England, he reſided a good deal at Oxford; where he was admitted Doctor of Law, and read lectures in that and the Belles Lettres. King Henry conceived ſuch an eſteem for him, that he accompained his Queen to Oxford, in order to be preſent at the lectures which he read to the Princeſs Mary, who reſided there: nevertheleſs, when Vives afterwards preſumed to ſpeak and write againſt the divorce of Catherine, Henry changed his countenance towards him, and even confined him ſix months in priſon. Having obtained his liberty, he returned to the Netherlands, and reſided at Bruges; where he married, and taught the Belles Lettres as long as he lived. The year of his death is diſputed; but all ſeem agreed, that he died ſomewhere between forty and fifty. Memoires, &c. Tom. xxi.

Vives was one of the moſt learned men of his age; and ſome have affected to make him, Budæus, and Eraſmus, the Triumvirs as it were in the then Republic of Letters. They aſcribed to each thoſe peculiar qualities in which they

they ſuppoſed him to exceed the other; as, wit to Budæus, eloquence to Eraſmus, judgement to Vives, and learning to them all. But Du Pin does not approve this diviſion and adjuſtment of things: Eraſmus, he ſays, was doubtleſs a man of finer wit, more extenſive learning, and of a more ſolid judgement, than Vives; Budæus had more ſkill in the languages and in profane learning, than either of them; and Vives excelled in grammar, in rhetoric, and in logic. But however Du Pin may ſeem to degrade Vives" upon the compariſon with Eraſmus and Budæas, yet he has not been backward in doing juſtice to his merit. "Vives, ſays he, "was not only excellent in polite letters, a judi-"cious critic, and an eminent philoſopher; but he applied "himſelf alſo to divinity, and was ſucceſsful in it. If the "Critics admire his books 'de cauſis coruptarum artium,' "and 'de tradendis diſciplinis,' on account of the profane "learning that appears in them, and the ſolidity of his "judgement in thoſe matters; the Divines ought no leſs "to eſteem his books 'de Veritate Fidei Chriſtianæ,' and "his Commentary upon St. Auguſtine 'de Civitate Dei,' "in which he ſhews, that he underſtood his religion "thoroughly."

His writings were printed, in 2 vols. folio, at Baſil, 1555: his Commentary upon St. Auſtin is not included, but has been publiſhed ſeparately, though never well. It is perhaps at preſent the moſt uſeful of his works: there is a great deal of ſacred and profane learning in it; and Scaliger certainly judged too ſeverely of it, but it was his way, when he ſaid, that "it might well enough paſs for "an excellent work at the time it was written, but that "now it is of no value at all."

Scaligerana Secunda.

VIVIANI (VINCENTIO), a great Mathematician of Italy, was born of a noble family at Florence, in 1621, and was inſtructed by the illuſtrious Galileo. The firſt work which he undertook was his Divination upon Ariſteus, who was contemporary with Euclid, and author of five books of Problems "de locis ſolidis;" the bare propoſitions of which were collected by Pappus, but the books are entirely loſt. He broke this work off before it was finiſhed, in order to apply himſelf to another of the ſame kind, and that was, to reſtore the fifth book of Appollonius's "Conic Sections." While he was engaged in this, the famous Borelli found, in the library of the Great Duke of Tuſcany, an Arabic manuſcript, with a Latin inſcription, which

Bayle's Dictionary. Fontenelle's Elogium on M. Viviani, read in an Aſſembly of the Royal Academy of Sciences, April 11, 1704.

which imported, that it contained the eight books of Apollonius's "Conic Sections:" the eighth however of which was found to be wanting in it. He carried this manuſcript to Rome, in order to tranſlate it, with the aſſiſtance of a famous profeſſor of the Oriental languages. Viviani, very unwilling to loſe the fruits of his labours, procured a certificate that he did not underſtand the Arabic language, and knew nothing of that manuſcript; and would not even ſuffer Borelli to ſend him an account of any thing relating to it. At laſt he finiſhed his book, and publiſhed it in 1659, folio, with this title, "De Maximis & "Minimis Geometrica Divinatio in quintum Conicorum "Apollonii Pergæi." He found that he had more than divined; for that he was ſuperior to Apollonius himſelf. He was obliged to interrupt his ſtudies for the ſervice of his prince in an affair of great importance; it was, to prevent the inundations of the Tiber, in which Caſſini and he were employed ſome time; but nothing was entirely executed. He was rewarded with a penſion by the king of France; and he reſolved upon this to finiſh his divination upon Ariſteus, with a view to dedicate it to that monarch. He was honoured by Ferdinand II, Great Duke of Tuſcany, with the title of firſt mathematician to his highneſs; a title the more glorious, as Galileo had borne it. He reſolved three problems in geometry; which had been propoſed to all the mathematicians of Europe; and dedicated that work to the memory of Mr. Chapelain, under the title of "Enodatio Problematum, &c." He propoſed himſelf the problem of the ſquarable arch, which Mr. Leibnitz and the Marquis de l'Hoſpital gave the ſolution of by the *Calculus Differentialis*. In 1669, he was choſen to fill in the Royal Academy of Sciences a place among the eight foreign aſſociates. This new favour reanimated his zeal; and he publiſhed three books of his divination upon Ariſteus at Florence in 1701, which he dedicated to the king of France. It is a folio of 128 pages, intituled, "De locis "ſolidis ſecunda Divinatio Geometrica in quinque libros "injuria temporum amiſſos Ariſtæi ſenioris Geometræ." This was a ſecond edition enlarged; the firſt was printed at Florence in 1673.

He died in 1703, aged 81. He laid out the fortune, which he had raiſed by the bounties of his Prince, in building a magnificent houſe at Florence; in which he placed a buſt of Galileo, with ſeveral inſcriptions in honour of that great man. His opinions, with regard to reli-

gion, were very erroneous and ſtrange: for, as he owned to Mr. Monconys, he believed the neceſſity of all things, the nullity of evil, and the participation of the univerſal ſoul. But it is remarkable, that ſuch ſort of faith as this has prevailed among the better ſort of the modern Italians, ſince the revival of Platoniſm there in the fifth century.

Monconys, Voiage, &c. Part II. p. 130. ad an. 1646. Lyons 1665.

VOETIUS (GISBERT), a German divine, was born at Heuſden in 1589; and, after exerciſing the miniſtry in his own country, quitted his ſtation, to follow armies and inſtruct ſoldiers. In 1634, he was choſen at Utrecht profeſſor of divinity and the Oriental languages; and maintained this ſituation, exerciſing ſome part of the time the functions of a miniſter, till 1677, when he died at the age of 87. He was the declared enemy of Deſcartes and his Philoſophy, even to fanaticiſm. He accuſed him of Atheiſm, in ſeveral pieces he wrote againſt him; and the Magiſtrates of Utrecht were weak enough to countenance him ſo far, as to condemn the Apologetical Letters of this philoſopher. He was the author of ſeveral works, which are not now worth recording. His followers have been called Voetians, and have always been the greateſt adverſaries of the Cocceians.

VOITURE (VINCENT), a moſt polite and elegant French writer, was the ſon of a wine-merchant, and born at Amiens in 1598. His fine parts and delicate taſte for the Belles Lettres made him very illuſtrious in an age which barbariſm and ignorance yet hung over, and eaſily introduced him to the great and polite world. He was the firſt in France, diſtinguiſhed for what is called a *bel eſprit*; and, though this is all the merit of his writings, yet this merit was then great, not only becauſe it was very uncommon, but eſpecially uſeful in contributing to baniſh an uncultivated and Gothic taſte, which then prevailed among the Literati of all orders. His great reputation opened his way to court, and procured him penſions and honourable employs. He was ſent to Spain about ſome affairs, whence out of curioſity he paſſed over to Africa: he was mightily careſſed at Madrid, where he compoſed verſes in ſuch pure and natural Spaniſh that every body aſcribed them to Lopez de Vega. He made two journeys to Rome, where in 1638 he was admitted a member of the academy of Humoriſts; as he had been of the French academy in 1634. He was the perſon employed to carry the news of the birth of

Lewis

Lewis XIV. to Florence; and had a place in the houſhold of that Monarch. He had ſeveral conſiderable penſions from the court; but the love of play kept him from being rich. He died in 1648. He wrote verſes in French, Spaniſh, and Italian; and there are ſome very fine lines written by him, but they are but few. His Letters make the bulk of his works; and have been often printed in 2 vols. folio, 12mo. They are elegant, polite, and eaſy; but, like the genius of the writer, without nerves or ſtrength. Boileau praiſes Voiture exceſſively; and doubtleſs, conſidered as a poliſher and refiner in a barbarous age, was a writer to be valued; yet every one, who does not make the whole merit of a writer to conſiſt in fine turns and harmonious periods, will readily ſubſcribe to the following criticiſm of Voltaire: "Voiture gave ſome idea," ſays he, "of the ſuperficial graces of that epiſtolary ſtyle, "which is by no means the beſt, becauſe it aims at no-"thing higher than pleaſantry and amuſement. His two "volumes of Letters are the mere paſtime of a wanton "imagination, in which we meet not with one that is in-"ſtructive, not one that flows from the heart, that paints "the manners of the times, or the characters of men: they "are rather an abuſe, than an exerciſe of wit." Siècle de Louis XIV. ch. 29.

VOLKOF (FEODOR), the Garrick of Ruſſia, whoſe talents for the ſtage were as great as thoſe of Sumorokof for dramatick compoſition, was a tradeſman's ſon at Yaroſlaf. This ſurpriſing genius, who was born in 1729, having diſcovered very early proofs of great abilities, was ſent for his education to Moſcow, where he learnt the German tongue, muſick, and drawing. His father dying, and his mother marrying a ſecond huſband, who had eſtabliſhed a manufacture of ſalt-petre and ſulphur, he applied himſelf to that trade; and going upon the buſineſs of his father-in-law to Peterſburgh about 1741, his natural inclination for the ſtage led him to frequent the German plays, and to form an intimate acquaintance with ſome of the actors. Upon his return to Yaroſlaf, he conſtructed a ſtage in a large apartment at his father-in-law's houſe; painted the ſcenes himſelf; and, with the aſſiſtance of his four brothers, acted ſeveral times before a large aſſembly. Their firſt performances were the ſcriptural hiſtories compoſed by the archbiſhop of Roſtof; theſe were ſucceeded by the tragedies of Lomonozof and Sumorokof, and ſometimes ſatirical farces of their own compoſition againſt the inhabitants of Yaroſlaf. Coxe's Travels into Ruſſia, vol. II. p. 201.

Yaroſlaf. As the ſpectators were admitted *gratis* at every repreſentation, his father-in-law objected to the expence. Accordingly Volkof conſtructed in 1750, after his own plan, a large theatre, partly by ſubſcription, and partly at his own riſk: having ſupplied it with ſcenes which he painted himſelf, and dreſſes which he aſſiſted in making; and having procured an additional number of actors, whom he regularly inſtructed, he and his troop performed with great applauſe before crouded audiences, who cheerfully paid for their admiſſion. In 1752, the empreſs Elizabeth, informed of their ſucceſs, ſummoned them to Peterſburg, where they repreſented in the theatre of the court the tragedies of Sumorokof. In order to form the new troop to a greater degree of perfection, the four principal actors were placed in the ſeminary of the cadets, where they remained four years. At the concluſion of that period a regular Ruſſian theatre was eſtabliſhed at the court, three actreſſes were admitted, Sumorokof was appointed director, and 1000l. was allowed for the actors. Beſide this ſalary, they were permitted to perform once a week to the publick, and the admiſſion-money was diſtributed among them without deduction, as the lights, muſick, and dreſſes, were provided at the expence of the empreſs.

The chief performances were the tragedies and comedies of Sumorokof, and tranſlations from Moliere and other French writers. The company continued to flouriſh under the patronage of Catherine II.; and the ſalaries of the actors were gradually increaſed to 2200l. per annum. Volkof and his brother were ennobled, and received from their Imperial miſtreſs eſtates in land: he performed, for the laſt time, at Moſcow, in the tragedy of Zemira, a ſhort time before his death, which happened in 1763, in the 35th year of his age. He equally excelled in tragedy and comedy; and his principal merit conſiſted in characters of madneſs. He was tolerably verſed in muſick, and was no indifferent poet.

His friend Sumorokof paid the following tribute to the memory of a perſon who had done ample juſtice to his dramatick compoſitions. "Melpomene, unite thy tears "with mine.—Lament, and tear thy locks.—My friend is "dead.—Adieu, my friend—ſorrow penetrates and diſſolves "my ſoul.---The ſource of Hippocrene is frozen.---O "Ruſſia! you poſſeſſed a ſecond Racine! but the new "theatre is already tottering from its foundations; and all "the labours of a century are deſtroyed! Volkof is ſe-

"parated

" parated from the Muſes for ever.---Tragedy has loſt her " buſkin and her poignard.---Melpomene, bedew his tomb " with thy tears."

The prophecy, however, of Sumorokof, which his enthuſiaſm for the theatrical abilities of this great actor, or his affection for the memory of his friend, led him to utter, is far from being fulfilled. The ſtage, though it has ſuffered a conſiderable loſs by the death of Volſtof, ſtill ſubſiſts and proſpers under the auſpices and protection of her preſent Majeſty; and from the ſpecimens which Mr. Coxe ſaw among the foundlings at Moſcow, and in other ſeminaries, there ſeems no reaſon to apprehend the want of future ſupply.

VORSTIUS (CONRADE), a learned divine, was born at Cologn in 1569; took his doctor's degree at Heidelberg; and, after many other preferments, ſucceeded Arminius in the divinity-chair at Leyden in 1611. This greatly alarmed the Calviniſts, who rouſed the religious zeal of our James I. and prevailed with him to deſire the republic of Holland to drive out ſuch an heretic. He ſeemed to be more warmly intereſted in driving this profeſſor out of his chair, than in fixing his ſon-in-law on the throne of Bohemia; and cauſed Vorſtius's book " de " Deo" to be burnt at London and the two univerſities. He drew up a catalogue of the ſeveral hereſies he had found in that work, and commanded his reſident at the Hague to notify to the States, that he greatly deteſted thoſe hereſies, and thoſe who ſhould tolerate them. The States anſwered, that, if Vorſtius maintained the errors laid to his charge, they would not ſuffer him to live among them. This anſwer did not appeaſe the king; and he again preſſed them with greater earneſtneſs to baniſh Vorſtius, though he ſhould deny the errors laid to his charge; but, if he ſhould own and perſiſt in them, he was firmly of opinion, that burning was too mild a puniſhment for him. He declared, that, if they did not uſe their utmoſt endeavours to extirpate this riſing hereſy, he ſhould publicly proteſt againſt ſuch abominations; in quality of defender of the faith, ſhould exhort all Proteſtant churches to join in one general reſolution to extinguiſh and ſend to hell theſe abominable newly-broached hereſies; and, with regard to himſelf, would forbid all his ſubjects to frequent ſo peſtilential a place as the univerſity of Leyden. To his menaces, he added the errors of his pen, and publiſhed a book againſt Vorſtius: who replied in the moſt reſpectful terms; but at laſt, through

through the influence of the king's deputies, was declared unworthy of the profeſſorſhip, diveſted of his employment, and ſentenced to perpetual baniſhment by the ſynod of Dort. He lay concealed two years, and was often in danger of death from the zeal of furious bigots. At length, however, he found an aſylum in the dominions of the duke of Holſtein; who took the remains of the Arminians under his protection, and aſſigned them a ſpot of ground for building a city. He dyed at Tonningen in 1622, with the ſtrongeſt tokens of piety and reſignation. His body was carried to Fredericſtadt, the newly-raiſed city of the Armenians, where he was buried with conſiderable ſplendour. He wrote many things againſt the Roman Catholics, as well as his own particular adverſaries.

VOSSIUS (JOHN GERARDUS), a very learned and excellent man, was born in Germany, at a town in the neighbourhood of Heidelberg, in 1577. His father, not he, as ſome have aſſerted, was a native of Ruremond; but, upon embracing the Reformed religion, left that place, and went into the Palatinate, where he ſtudied divinity, and became a Miniſter in 1575. He removed to Leyden the year after this ſon was born, and was admitted a member of the univerſity there. He made ſome removes after that, and ſettled at length at Dort; where he buried his firſt wife, married a ſecond, and died about three months after. Gerard John Voſſius was only in his eighth year when he loſt his father, and the circumſtances he was left in were not ſufficient to do juſtice in an education to ſuch excellent natural parts as his: however, he ſupplied all defects by his aſſiduity and unwearied application. He began his ſtudies at Dort, and had Ervcius Putcanus for his ſchool-fellow; with whom he ever after lived in the cloſeſt intimacy and friendſhip. He learned Latin, Greek, and Philoſophy here. In 1595, he went to Leyden, where he purſued theſe ſtudies, joining Mathematics to them, and was made Maſter of Arts and Doctor in Philoſophy in 1598. Then he applied himſelf to Divinity and the Hebrew tongue; and his father having left him a library well furniſhed with books of eccleſiaſtical hiſtory and theology, he was led betimes to be deeply verſed in theſe branches of knowledge. The curators of the academy were upon the point of chuſing him Profeſſor of Phyſic, when he was invited to be director of the college at Dort; which would have been thought a place of too much gravity and importance,

Nicron's Memoirs, &c. Tom. xiii.

portance for so young a man, if there had not been something very respectable in his character.

He married a Minister's daughter of Dort in February 1602, who died in 1607, having brought him three children. He married a second wife six months after, by whom he had five sons and two daughters. This fertility in Vossius, which was at the same time attended with a wonderful fertility in his pen, made Grotius say with some pleasantry, that he did not know, whether Vossius had a better knack at getting children, or writing books: *scriberetne accuratius, an gigneret felicius?* These children were educated with the utmost care, so that his house was called the habitation of Apollo and the Muses. He had the misfortune to survive them all except Isaac Vossius; and one of his daughters, a very accomplished person, came to an untimely end; for having an inclination to slide, according to the custom of the country, upon the canals near Leyden, the ice broke under her, and she was drowned.

In 1614, an attempt was made to draw him to Steinfurt, to be Divinity-Professor there; but the university of Leyden having named him at the same time to be Director of the theological college, which the States of Holland had just founded in that town, he thought it better to accept this latter employ. Four years after, he was made professor of eloquence and chronology in the academy; which was a place more agreeable to his taste. Though he took all imaginable care to keep himself clear from the disputes about grace and predestination, which then ran high among the Ministers of that country; yet his precautions did not avail, for he was entangled in spite of them. He had rendered himself suspected and obnoxious to the Gomarists, who had prevailed in the synod of Dort held in 1612, because he had openly favoured the toleration of the Remonstrants, and because, in his history of the Pelagian controversy printed in 1618, he had affirmed, that the sentiments of St. Austin upon grace and predestination were not the most ancient, and that those of the Remonstrants were different from those of the Semi-Pelagians. He did not separate himself from the communion of the Anti-Remonstrants; yet they knowing full well, that he neither approved their doctrines nor their conduct, had him turned out at the synod of Tergou held in 1620. The year after, another synod was held at Rotterdam; where it was ordered, that he should be received again, provided he would promise neither to do nor say any thing

thing againſt the ſynod of Dort, and would alſo retract the errors advanced in his hiſtory of Pelagianiſm. They had hard work to bring him to do either of theſe; but putting a ſtop to his teaching pupils, and occaſioning him thereby a greater loſs than his ſituation and circumſtances could bear, they drew him in 1624 to make ſome promiſes of this kind.

But whatever diſgrace his Pelagian hiſtory might fix upon him, and whatever detriment it might be to him, in Holland; it procured him both honour and profit from England, where it was by ſome exceedingly well received. Laud, Archbiſhop of Canterbury, eſteemed it infinitely; and obtained leave of King Charles I. for Voſſius to hold a Prebend in the church of Canterbury, while he reſided at Leyden; which Prebend did more than indemnify him for the damages he had ſuſtained there. He came over to be inſtalled, took a Doctor of Law's degree at Oxford, and then returned. This was in 1629. The town of Amſterdam, having formed a project, in 1630, of erecting an univerſity, caſt their eyes upon Voſſius, whom they propoſed to be as it were the foundation-ſtone of its reputation and credit. The town of Leyden complained loudly of this deſign, as injurious to their own univerſity; which, they ſaid, had had the preference aſſigned to it above all the other towns of Holland, becauſe Leyden had ſuſtained in 1574 a long ſiege againſt the Spaniards; and they were ſtill more averſe to it, becauſe they had no inclination to part with Voſſius. The town of Amſterdam, however, carried their purpoſe into execution; and Voſſius went thither in 1633, to be Profeſſor of Hiſtory. He died there in 1649, aged 72 years; after having written and publiſhed as many works as, when they came to be collected and printed at Amſterdam in 1695, and the five following years, amounted to 6 vols. in folio. His principal things are, "Etymologicon Linguæ Latinæ:" "De Origine & "Progreſſu Idololatriæ:" "De Hiſtoricis Græcis:" "De "Hiſtoricis Latinis:" "De Arte Grammatica:" "De "vitiis ſermonis & gloſſematis Latino-Barbaris:" "Inſti-"tutiones Oratoriæ:" "Inſtitutiones Poeticæ:" "Ars "Hiſtorica:" "De quatuor artibus popularibus, Gramma-"tice, Gymnaſtice, Muſice, & Graphice:" "De Philolo-"gia:" "De Univerſa Matheſeos natura & conſtitutione:" "De Philoſophia:" "De Philoſophorum ſectis:" "De ve-"terum Poetarum temporibus." Yet, volumnious as the works of Voſſius are, they are not, as a certain author has judiciouſly obſerved, "to be ranked among thoſe which are "read

Wood's Faſti, Vol. II. p. 183.

Nouv. de la Republique des Lettres, Mai, 1702.

"read for a certain time, and then conſigned to dirt and "vermin in the corner of a library: but they will be "eſteemed and read as long as there ſhall be men of taſte "and learning to read them."

The character of Voſſius will be illuſtrated, by a compariſon between him and his ſon, at the end of the following article.

VOSSIUS (ISAAC), a man of great parts and learning, was the ſon of Gerardus John Voſſius; and born of his ſecond wife at Leyden, in 1618. The particulars of his life will be comprized in a ſhort compaſs: he had no maſter but his father in any thing he was taught; and his whole life was ſpent in ſtudying. His merit having recommended him to the notice of Chriſtina of Sweden, the queen ſubmitted to correſpond with him by letters, and employed him in ſome literary commiſſions. He even made ſeveral journies into Sweden by her order, and had the honour of teaching her Majeſty the Greek language: but being there in 1562 with M. Huet and Bochart, ſhe refuſed to ſee him, becauſe ſhe had heard that he intended to write againſt Salmaſius, for whom ſhe had a moſt particular regard. In 1663, he received a handſome preſent of money from Lewis XIV. of France, and the ſame time the following obliging letter from Monſ. Colbert. "Sir, Though "the King be not your ſovereign, he is willing neverthe-"leſs to be your benefactor; and has commanded me to "ſend you the bill of exchange hereunto annexed, as a "mark of his eſteem, and as a pledge of his protection. "Every one knows, that you worthily follow the example "of the famous Voſſius your father; and that, having re-"ceived from him a name, which hath rendered him "illuſtrious by his writings, you will preſerve the glory of "it by yours. Theſe things being known to his Majeſty, "it is with pleaſure that he makes this gratification of "your merit," &c. After the death of his father, he was offered the Hiſtory-Profeſſorſhip there; but refuſed it, preferring a ſtudious retirement to any honours. In 1670, he came over to England, and was that year created Doctor of Laws at Oxford; "after he had been," ſays Wood, "with "great humanity and friendſhip entertained by ſome of the "chief heads of colleges, as his father had been before in "1629." In 1673, Charles II. made him Canon of Windſor, aſſigning him lodgings in the caſtle; where he died, Feb. the 10th, 1688. He left behind him the beſt private

Niceron's Memoirs, &c. Tom. xiii.

Faſti, v. II. p. 183.

private library, as it was then ſuppoſed, in the world; which, to the ſhame and reproach of England, was ſuffered to be purchaſed and carried away by the univerſity of Leyden.

4th edit. in French, 1726. p. 214.

M. des Maizeaux, in his Life of St. Evremond, has recorded ſeveral particulars relating to the life and character of Iſaac Voſſius, which it is proper to mention here. St. Evremond, he tells us, uſed to ſpend the ſummers with the court at Windſor, and there often ſaw Voſſius; who, as St. Evremond deſcribed him, underſtood almoſt all the languages in Europe, without being able to ſpeak one of them well; who knew to the very bottom the genius and cuſtoms of antiquity, yet was an utter ſtranger to the manners of his own times. He expreſſed himſelf in converſation as a man would have done in a commentary upon Juvenal or Petronius. He publiſhed books to prove, that the Septuagint verſion was divinely inſpired; yet diſcovered in private converſation, that he believed no revelation at all: and his manner of dying, which was far from being exemplary, ſhewed that he did not. Yet, to ſee the frailty of the human underſtanding, he was in other reſpects the weakeſt and moſt credulous man alive, and ready to ſwallow without chewing any extraordinary and wonderful thing, though ever ſo fabulous and impoſſible. This is the idea which St. Evremond, who knew him well, has given of him. If any more proofs of his unbelief are wanting, Des Maizeaux has given us them, in a note upon the foregoing account of St. Evremond. He relates, that Dr Haſcard, Dean of Windſor, with one of the Canons, viſited Voſſius upon his death-bed, and preſſed him to receive the ſacrament; but could not prevail, though they begged of him at laſt, that "if he would not do it for the "love of God, he would at leaſt do it for the honour of "the Chapter." Somebody having aſked him one day concerning the profeſſion of a man of letters, whom he had formerly ſeen at his houſe, he bluntly replied, "Eſt ſacri-"ficulus in pago, & ruſticos decipit:" which may as well continue untranſlated. Des Maizeaux relates another fact concerning Voſſius, which he has received from good hands; namely, that, when Dr. Haſcard preſſed him to take the ſacrament, he replied, "I wiſh you would inſtruct me "how to oblige the farmers to pay me what they owe me: "this is what I would have you do for me at preſent." Such ſort of replies are ſaid to have been common with him; and that once, when a brother of his mother was ſick,

ſick, and a Miniſter was for giving him the communion, he oppoſed it, ſaying, "this is a pretty cuſtom enough "for ſinners; but my uncle, far from being a ſinner, is "a man without vices."

As to his credulity and propenſity to believe in the moſt implicit manner any thing ſingular and extraordinary; Monſ. Renaudot, in his diſſertations added to "Anciennes "Relations des Indes & de la Chine," relates, that Voſſius, having had frequent conferences with the father Martini, during that Jeſuit's reſidence in Holland for the printing his "Atlas Chinois," made no ſcruple of believing all which he told him concerning the wonderful things in China; and that he did not ſtop where Martini ſtopped, but proceeded farther, even to infer as a certain fact the antiquity of the Chineſe accounts above that of the books of Moſes. Charles II, who knew his nature and character well, uſed to call him the ſtrangeſt man in the world; for "there is nothing," the King would ſay, "which he re- "fuſes to believe, except the Bible;" and it is probable, that the noble author of the "Characteriſtics" had him in his eye while he was writing the following paragraph. "It muſt certainly be ſomething elſe than incredulity, "which faſhions the taſte and judgement of many gentle- "men, whom we hear cenſured as Atheiſts, for attempting "to philoſophiſe after a newer manner than any known of "late. I have ever thought this ſort of men to be in "general more credulous, though after another manner, "than the mere vulgar. Beſides what I have obſerved in "converſation with the men of this character, I can pro- "duce many anathematized authors, who, if they want a "true Iſraeliti ſh faith, can make amends by a Chineſe or "Indian one. If they are ſhort in Syria, or the Paleſtine; "they have their full meaſure in America, or Japan. "Hiſtories of Incas or Iroquois, written by friars and "miſſionaries, pirates and renegados, ſea captains and "truſty travellers, paſs for authentic records, and are ca- "nonical with the virtuoſos of this ſort. Though "Chriſtian miracles may not ſo well ſatisfy them, they "dwell with the greateſt contentment on the prodigies of "Mooriſh and Pagan countries." This perfectly corre- ſponds with the nature and character of Iſaac Voſſius, whomſoever lord Shafteſbury might mean to deſcribe.

p. 395.

Shafteſbury's Characteriſtics, vol. I. p. 345.

His works, though very numerous, are yet neither ſo numerous, nor ſo uſeful, as his father's: indeed he wrote very little that is of any uſe at all. His firſt publication was, "Periplus Scylacis Caryandenſis & Anonymi Periplus

"Ponti Euxini, Græce & Latine, cum notis. Amſt. "1639," 4to. This was only in his twenty-firſt year; yet James Gronovius judged his notes worth inſerting in the new augmented edition which he gave of theſe authors at Leyden 1697, under the title of "Geographia Anti "qua," in 4to. The year after, 1640, he publiſhed "Juſtin," with notes, at Leyden, in 12mo. This was alſo a work of his youth. "Ignatii Epiſtolæ, & Barnabæ "Epiſtola, Græce & Latine, cum notis, Amſt. 1646," in 4to. He was the firſt, who publiſhed the genuine epiſtles of Ignatius; and he did it from a Greek manuſcript in the library of Florence, which was found to agree exactly with the ancient Latin verſion which archbiſhop Uſher had publiſhed two years before. His notes have been inſerted in Le Clerc's edition of the "Patres Apoſtolici." "Pompo- "nius Mela de ſitu orbis, cum obſervationibus, Hagæ "Com. 1648," 4to. Salmaſius is very much abuſed in theſe notes. "Diſſertatio, de vera ætate mundi, &c. Hagæ "Com. 1659," 4to. This diſſertation, in which it is attempted to eſtabliſh the chronology of the Septuagint upon the ruin of that of the Hebrew text, was attacked by many authors, and particularly by Hornius; to whom Voſſius replied in, "Caſtigationes ad Scriptum Hornii de ætate "Mundi, Hagæ Com. 1659," 4to. Hornius defended what he had written, the ſame year; and Voſſius, the ſame year, replied to him again in, "Auctarium Caſtiga- "tionum, &c." 4to. Hornius was not however to be ſilenced, but publiſhed another piece, ſtill in the ſame year; and then father Pezron took up and maintained the opinion of Voſſius, in his finely written book intituled, "L'Antiquité de temps retablie, in 1661." Voſſius publiſhed, "De Septuaginta Interpretibus, eorumque trala- "tione & chronologia Diſſertationes;" and in 1663, "Appendix ad hunc librum, ſeu Reſponſiones ad objecta "variorum Theologorum:" both in 4to. His next publications were upon philoſophical ſubjects, as "de luce," "de "motu marium & ventorum," "de Nili & aliorum flumi- "num origine;" which are of little conſequence. "De Poe- "matum cantu & viribus Rythmi, Oxon. 1673," in 8vo. There are ſome very curious things in this piece. "De "Sibyllinis aliiſque, quæ Chriſti natalem præceſſere, Ora- "culis, Oxon. 1679:" reprinted in "Variarum Obſerva- "tionum Liber." "Catullus, & in eum Iſaaci Voſſii Ob- "ſervationes, Lond. 1614," 4to. There is a great deal of erudition, as well as a great deal of obſcenity, in theſe notes of Voſſius. The greateſt part of a treatiſe by Adrian

See HORNIUS, in the Appendix.

Beverland "de proſtibulis veterum," the printing of which had been prohibited, was inſerted in them: which being known, the preſs was ſtopped from proceeding any farther; and the edition, though begun and carried on in Holland, was brought over to England to be finiſhed; as may appear from the different characters of the end, the title, and the preface. In 1685, he publiſhed a thin quarto volume at London, intituled, "Variarum Obſervationum Liber," in which are contained the following diſſertations: "De "Antiquæ Romæ & aliarum quarundum urbium magni-"tudine; De artibus & Scientiis Sinarum; De Origine "& Progreſſu Pulveris Bellici apud Europæos; De Trire-"mium & Liburnicarum conſtructione; De emendatione "Longitudinum; De patefacienda per Septentrionem ad "Japonenſis & Indos navigatione; De apparentibus in "Luna circulis; Diurna Telluris converſione omnia gravia "ad medium tendere:" to which are ſubjoined, "De "Sibyllinis Oraculis, Reſponſio ad Objecta nuperæ Cri-"ticæ Sacræ," and "ad iteratas P. Simonii objectiones "altera Reſponſio." Voſſius's propenſity to the marvellous, and his prejudices for antiquity, appear from the firſt page of this book of various obſervations; where he tells us, that ancient Rome was twenty times as big as Paris and London put together are at preſent; and aſſigns it fourteen millions of inhabitants: which however is nothing in compariſon of the ſingle town of Hanchou in China, whoſe inhabitants, he aſſures us, amount to twenty millions, beſides the ſuburbs. We may ſay of this "Variarum Ob-"ſervationum Liber," as we may of Iſaac Voſſius's works in general, that they all ſhew ingenuity and learning, and that there are in them ſome ſingular and ſtriking obſervations; but that yet very little knowledge is to be drawn from, and very little uſe to be made of them. "Obſerva-"tionum ad Pomponium Melam appendix: accedit ad ter-"tias P. Simonii objectiones Reſponſio &c. Lond. "1686," 4to. James Gronovius, having uſed Voſſius ill in his edition of "Mela," at Leyden, 1685, in 8vo, is in this appendix paid in kind. Humfrey Hody is alſo anſwered, in a ſhort piece contained in this publication; who had advanced ſomething againſt Voſſius's notions of the Septuagint verſion, in his "Diſſertatio contra Hiſto-"riam Ariſteæ de LXX. Interpretibus, printed at Oxford, "1685."

The reader is probably now ready to conclude, that great parts and great learning are alloted to ſome men for very

little purpoſes; ſince, out of the numerous productions of Iſaac Voſſius, there is ſcarcely one of any uſe to mankind, or which even was ſo at the time of its publication. Whether it was owing to vanity, and the deſire of ſeeming more ſagacious than others, which uſually puts men upon conceiving paradoxes, or to any ſtrange and ſingular caſt of mind, we know not: but here is the character, which a very ingenious and learned critic of our own nation has given of him, and which is ſuppoſed to have been pretty juſtly drawn. "Erant in Voſſio," ſays he, "multæ literæ, ingenium excellens, judicium etiam, ſi non maximum, at tantum, quantum ei ſatis ſuperque fuit; qui, niſi omnia me fallunt, quid in quavis re verum eſſet leviter curavit perſpicere. Satis habuit nova, devia, mirabilia, in Critica, in Philoſophia, in Theologia, quærere & excogitare: vera anne falſa eſſent, id vero aliis exquirendum reliquit, qui ſua iſthuc intereſſe exiſtimarent." Which may be Engliſhed thus: "Voſſius was "a man of great learning, had excellent parts, and "judgement alſo, if not the greateſt, yet what was more "than ſufficient: but a man, who, unleſs I am extremely "deceived, never troubled his head about what was the "truth in any queſtion whatſoever. If Criticiſm, or "Philoſophy, or Theology were the ſubject, it was quite "enough for him to caſt about for and invent things new, "out-of-the-way, wonderful: but whether theſe ſtrange "and newly-diſcovered things were true or falſe, was a "point which he left to be examined by thoſe who might "think it worth their while."

Thirlbii Dedicatio ad edit. Juſtini Martyris, Lond. 1722.

The journaliſts of Trevoux having contraſted the different natures of Gerard and Iſaac Voſſius, by drawing a parallel between them; and as this contraſt very well illuſtrates the character of each; it will make a proper concluſion to our account of theſe two great men. "Nothing," ſay they, "can be more oppoſite than the characters of "this father and ſon; nothing more different than the "make of their underſtandings. In the father judgement "prevails, in the ſon imagination: the father labours ſlowly, "the ſon goes on with eaſe; the father diſtruſts the beſt-"founded conjectures, the ſon loves nothing but conjec-"tures, and theſe bold and daring; the father forms his "opinions upon what he reads, the ſon conceives an "opinion, and then reads; the father endeavours to pene-"trate the ſenſe of the authors he cites, and pays a proper "deference to their authority, as to maſters; the ſon im-"poſes

Pour Janvier, 1713. p. 183.

"poſes his own ſenſe on theſe authors, and regards them "as ſlaves, who ought to give teſtimony as he would have "them; the father's aim was to inſtruct, the ſon's to parade "and make a noiſe: truth was the father's darling object, "novelty the ſon's: in the father we admire vaſt erudi- "tion, orderly arranged and clearly expreſſed; in the ſon a "dazzling turn of ſtyle, ſingular thoughts, and a vivacity, "which even pleaſes in a bad cauſe: the father has written "good books, the ſon has written curious books. Their "hearts alſo were as unlike and different, as their heads. "The father was a man of probity, and regular in his "manners; was unhappily born a Calviniſt, yet had the "ſervice of his religion always in his view, diſcovered "many of its errors, and approached as nearly to the true "faith as mere Reaſon could enable him. The ſon "was a libertine both in principle and practice, made reli- "gion the object of his inſults, and only ſtudied to "find out the weak ſides of it: his obſcene and ſhameful "notes upon Catullus, printed at the cloſe of his life, "ſhew alſo plainly enough what kind of man he was."

Beſides Iſaac Voſſius, there were other brothers, who, though they died before their father, yet left ſome monuments of literature and abilities behind them. Denys or Dionyſius Voſſius, born at Dort, became learned in the Latin, Greek, Hebrew, Syriac, Chaldee, Arabic, French, Italian, and Spaniſh languages; and there is of his, among other ſmall things, "Maimonides de Idololatria, "cum Latina verſione & notis," printed at the end of his father's work "de origine & progreſſu Idololatriæ;" and ſome notes upon Cæſar's Commentaries, to be found in the edition of "Grævius at Amſterdam in 1697." Francis Voſſius publiſhed a Latin poem in 1640, upon a naval victory gained by the celebrated Van Trump. Gerard Voſſius wrote notes upon Paterculus, printed by Elzevir in 1639, 12mo. Matthew Voſſius publiſhed at Amſterdam, 1635, "Annalium Hollandiæ Zelandiæque libri "quinque," in 4to.

There was alſo Gerard Voſſius, a very learned man, whom ſome have confounded with John Gerard Voſſius; but he was a different perſon, and does not appear to have been related to the family of Gerard. He was an eccleſiaſtic of the church of Rome, employed in ſome conſiderable offices under the popes, and died at Liege, where he was born in 1609. He publiſhed a Latin commentary upon "Cicero in Somnium Scipionis," at Rome, 1575; Niceron, Tom. xiii.

and all the works of Gregory Thaumaturgus, Ephrem Syrus, and ſome pieces of John Chryſoſtom and Theodoret, with Latin verſions and notes.

VOUET (SIMON), a French painter, very celebrated in his day, was born at Paris in 1582; and bred up under his father, who was a painter alſo. He knew ſo much of his art, and was in ſuch repture, at twenty years of age, that Monſ. de Sancy, who was going ambaſſador to Conſtantinople, took him with him as his painter. There he drew the picture of the grand ſignor; and, though it was impoſſible to do it otherwiſe than by the ſtrength of memory only, and from a view of him at the ambaſſador's audience, yet it was extremely like. From thence he went to Venice; and afterwards ſettling himſelf in Rome, became ſo illuſtrious in his profeſſion, that, beſides the favours which he received from pope Urban VIII, and the cardinal his nephew, he was choſen prince of the Roman academy of St. Luke. He ſtayed fourteen years in Italy; and then, in 1627, Lewis XIII, who in conſideration of his capacity had allowed him a penſion all the while he was abroad, ſent for him home to work in his palaces. He practiſed both in portraits and hiſtories; and furniſhed ſome of the apartments of the Louvre, the palaces of Luxemburg and St. Germains, the gallaries of cardinal Richelieu, and other public places, with his works. His greateſt perfection lay in his agreeable colouring, and his briſk and lively pencil; otherwiſe he was but very indifferently qualified. He had no genius for grand compoſitions, was unhappy in his invention, unacquainted with the rules of perſpective, and underſtood but little of the union of colours, or the doctrine of lights and ſhadows. Nevertheleſs, France is indebted to him, for deſtroying the inſipid and barbarous manner that then reigned, and for beginning to introduce a good goût. The novelty of Vouet's manner, and the kind reception he gave all who came to him, made the French painters, his contemporaries, fall into it; and brought him diſciples from all parts. Moſt of the ſucceeding painters, who were famous in their profeſſion, were bred up under him; as Le Brun, Perrier, Mignard, Le Sueur, Dorigny, Du Freſnoy, and ſeveral others, whom he employed as aſſiſtants: for it would be wonderful to reflect, what a prodigious number of pictures he drew, if it was not remembered, that he had a great many diſciples, whom he trained to his manner, and who well knew how

to

to execute his deſigns. He had the honour alſo, as muſt not be forgot, to inſtruct the king himſelf in the art of deſigning.

He died, rather worn out with labour than years, in 1641, aged 59. Dorigny, who was his ſon-in-law, as well as his pupil, engraved the greateſt part of his works. He had a brother, whoſe name was Aubin Vouet, who painted after his manner, and was a tolerable performer.

URCEUS (ANTHONY CODRUS), a moſt learned and unfortunate Italian, was born at Ravenna, according to Pierius Valerianus; but Geſner, quoting Bartholomew of Bologna, declares, that he was born in 1446 at Herberia, a ſmall town about ſeven miles from Modena. He deſerves to be mentioned, not ſo much on account of the monuments of literature which he has left, as to ſhew, for he is a ſtriking inſtance of it, what miſeries men bring upon themſelves by ſetting their affections unreaſonably on trifles. This learned man lived at Forli, and had an apartment in the palace. His room was ſo very dark, that he was forced to uſe a candle in the day-time; and one day going abroad without putting it out, his library was ſet on fire, and ſome papers which he had prepared for the preſs were burned. The inſtant he was informed of this ill news, he was affected even to madneſs. He ran furiouſly to the palace; and ſtopping at the door of his apartment, he cried aloud, "Chriſt Jeſus! what mighty crime have "I committed? whom of your followers have I ever in- "jured, that you thus rage with unexpiable hatred againſt "me?" Then turning himſelf to an image of the Virgin Mary near at hand, "Virgin," ſays he, "hear what I have "to ſay: for I ſpeak in earneſt, and with a compoſed "ſpirit. If I ſhall happen to addreſs you in my dying mo- "ments, I humbly intreat you not to hear me, nor receive "me into Heaven; for I am determined to ſpend all eter- "nity in Hell." Thoſe, who heard theſe blaſphemous expreſſions, endeavoured to comfort him, but all to no purpoſe; for the ſociety of mankind being no longer ſupportable to him, he left the city, and retired like a ſavage to the deep ſolitude of a wood. Some ſay, he was murdered there by ruffians; others, that he died at Bologna in 1500, after much contrition and penitence. His works, printed at Baſil in 1540, conſiſt of ſpeeches, letters, and poems; to which is prefixed an account of his life, by Bartholomew Blanchinus of Bologna.

Bayle, Pierius Valerianus, de literatorum infelicitate, Lib. 1.

Geſner. in Biblioth.

Spizelius in Felice Liceto, p. 12.

Bayle.

URSUS (NICHOLAS RAIMARUS), a very extraordinary perſon, and diſtinguiſhed in the ſcience of aſtronomy, was born at Henſtedt in Dithmarſen, which is part of the dukedom of Holſtein, about 1550. He was a ſwineherd in his younger years, and did not begin to read till he was eighteen; and then he employed all the hours, he could ſpare from his hogs, in learning to read and write. He afterwards applied himſelf to the ſtudy of learning the languages; and, having a ſtrong genius, made a very ſwift progreſs in Latin and Greek. He alſo learned the French tongue, the mathematics, aſtronomy, and philoſophy; and moſt of them without the aſſiſtance of a maſter. Having left his native country, he gained a livelihood by teaching; which he did in Denmark in 1584, and on the frontiers of Pomerania and Poland in 1585. It was in this laſt place, that he invented a new ſyſtem of aſtronomy, very little different from that of Tycho Brahe. He communicated it in 1586 to the landgrave of Heſſe, which gave riſe to a terrible diſpute between him and Tycho Brahe. Tycho charged him with being a plagiary: who, as he related, happening to come with his maſter into his ſtudy, ſaw there on a piece of paper the figure of his ſyſtem; and afterwards inſolently boaſted, that himſelf was the inventor of it. Urſus, upon this accuſation, wrote furiouſly againſt Tycho; called the honour of his invention into queſtion, aſcribing the ſyſtem which he pretended his own to Apollonius Pergæus; and in ſhort abuſed him in ſo brutal a manner, that he was going to be proſecuted for it. He was afterwards invited, by his imperial majeſty, to teach the mathematics in Prague: from which city, to avoid the preſence of Tycho Brahe, he withdrew ſilently in 1589, and died ſoon after. He wrote ſeveral works, which diſcover the marks of his haſty ſtudies; his erudition being indigeſted, and his ſtyle incorrect, as is almoſt always to be obſerved in the ὀψιμαθεῖς, or "late learned."

Gaſſendus, in vitâ Tychonis Brahe.

The Life and Death of Dr. James Uſher. by Nicholas Bernard. D. D Lond. 1656. in 12mo.—The Life of Dr. James Uſher, pre-

USHER (JAMES), archbiſhop of Armagh in Ireland, and a moſt illuſtrious prelate, as well for his piety and other virtues, as for his great abilities and profound erudition, was deſcended from a very ancient family, and born at Dublin, Jan. the 4th 1580. His father was one of the ſix clerks in chancery; his mother the daughter of James Stanihurſt, thrice ſpeaker of the houſe of commons, recorder of the city of Dublin, and one of the maſters in chancery. This gentleman is memorable

rable for having firſt moved queen Elizabeth to found and endow a college and univerſity at Dublin; in which he was vigorouſly ſeconded by Henry Uſher, archbiſhop of Armagh, who was James Uſher's uncle, and a very wiſe and learned prelate. James diſcovered great parts and a ſtrong paſſion for books from his infancy; and this remarkable circumſtance attended the beginning of his literary purſuits, that he was taught to read by two aunts, who had been blind from their cradle. At eight years of age, he was ſent to a ſchool, which was opened by Mr. James Fullerton and Mr. James Hamilton, two young Scots gentlemen; who were placed at Dublin by king James I, then only king of Scotland, to keep a correſpondence with the Proteſtant nobility and gentry there, in order to ſecure an intereſt in that kingdom, when queen Elizabeth ſhould die. The queen being ſuſpicious, and not fond of king James, it was thought expedient for them to aſſume ſome diſguiſe: and ſo they took up the employment of ſchool-maſters, which were very much wanted in Ireland at that time. Mr. Fullerton was afterwards knighted, and of the bed-chamber to king James; and Mr. Hamilton was created viſcount Clandebois. fixed to his Letters, by Rich. Parr, D. D. Lond. 1686, in folio.

Having continued five years under theſe excellent maſters, for he ever afterwards ſpoke of them with honour, and having made a progreſs far beyond his age, he was admitted into the college of Dublin, which was finiſhed that very year, 1593. He was one of the three firſt ſtudents who were admitted; and his name ſtands to this day in the firſt line of the roll. Here he learned logic, and the philoſophy of Ariſtotle, under Mr. Hamilton, one of his maſters, who was now made profeſſor of the univerſity: and though, as we are told, his love of poetry and cards retarded his ſtudies for ſome time, yet he ſoon recovered himſelf from theſe habits, and applied to books again with great vigour. He is ſaid to have been wonderfully affected with that paſſage in Cicero, "Neſcire quid antea quam natus ſis "acciderit, id eſt ſemper eſſe puerum," that is, "to "know nothing of what happened before you were "born, is to be always a boy:" and Sleidan's book "de quatuor imperiis" inſpired him with a ſtrong paſſion for the ſtudy of hiſtory, in which he afterwards became ſuperlatively excellent. At fourteen years of age he began to make extracts from all the hiſtorical books he could

could meet with, in order to fix the facts more firmly in his memory; and between fifteen or ſixteen, he had made ſuch a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his "Annals," which have ſince been publiſhed.

Some time, but before he was bachelor of arts, he had read Stapleton's "Fortreſs of Faith;" and finding that author confident in aſſerting antiquity for the tenets of Popery, and in taxing our church with novelty in what it diſſented from theirs, he was greatly at a loſs within himſelf, where the truth lay. He took it for an undeniable truth, as his hiſtorian ſays, that the ancient doctrines muſt needs be the right, as the nearer the fountain the purer the ſtreams; and that errors ſprang up as the ages ſucceeded, according to that known ſaying of Tertullian, "Verum quodcunque primum, adulterum quodcunque poſterius." Biſhop Jewel had adopted the ſame principle before him; and a blind deference to the authority of the fathers, which prevailed in their days and long after, kept theſe great men from perceiving, that the queſtion concerning doctrines is not how ancient, but how true thoſe doctrines are: and that antiquity was very improperly made the ſtandard and teſt of their truth, ſince the firſt fathers, and Tertullian who is quoted upon this occaſion more than any of them, are in reality found to be as full of errors as the laſt. This, however, did not enter into Uſher's head; who, far from ſuſpecting that the fathers could give any countenance to Popery, did rather believe that Stapleton had miſquoted them, at leaſt had wreſted and tortured them to his own ſenſe. This made him then take up a firm reſolution, that in due time (if God gave him life) he would himſelf read all the fathers, and truſt none but his own eyes in ſearching out their ſenſe: which great work he afterwards began at twenty years of age, and finiſhed at thirty eight; ſtrictly confining himſelf to read ſuch a portion every day, from which he ſuffered no occaſions to divert him.

Parr's Life, &c.

The earl of Eſſex being now come over lord-lieutenant of Ireland, and chancellor of the univerſity of Dublin, there was a ſolemn act for his entertainment; and Uſher, being then bachelor of arts, was appointed to keep it, which he did with great applauſe. But while he was buſily

buſily employed in theſe ſtudies and great deſigns, to fit himſelf for the miniſtry, his father's inclinations lay unluckily towards the common law. He had all along deſigned his ſon for this ſtudy, and was about to ſend him over to the Engliſh inns of courts, in order that he might there cultivate it the better; but dying in 1588, left him at liberty to ſue his own inclinations, which led him ſtrongly to divinity. The paternal inheritance, that was now fallen into his hands, did not give the leaſt interruption to his purpoſe; for, finding it ſomewhat incumbered with law-ſuits and ſiſters portions, and fearing thoſe might prove an hinderance to his ſtudies, which were the one thing only that he cared for, he gave it up to his brother and ſiſters; only reſerving ſo much of it as might enable him to buy ſome books, and afford him a competent maintenance in the college.

And now being ſettled to his liking, and freed from worldly connexions and cares, he devoted himſelf entirely to the purſuit of all literature human and divine; and did ſo much increaſe in all ſorts of knowledge, that his fame went abroad, and he ſoon became an example of piety, modeſty, and learning. There was at that time a daring and learned Jeſuit, one Henry Fitz-Symonds, then a priſoner in Dublin caſtle, who ſent out a challenge, defying the ableſt champion that ſhould come againſt him, to diſpute with him about the points in controverſy between the Roman and the Proteſtant churches. Uſher, though but in his 19th year, accepted the challenge; and accordingly they met. The Jeſuit deſpiſed him at firſt, as but a boy; yet, after a conference or two, was ſo very ſenſible of the quickneſs of his wit, the ſtrength of his arguments, and his ſkill in diſputation, as to decline any farther conteſt with him. This appears from the following letter of Uſher, which Dr. Parr has inſerted in his life; and which ſerves alſo to confute thoſe who have ſuppoſed that there was not any actual diſpute betwen them. "I was not purpoſed, Mr. Fitz-Symonds, to write unto you, before "you had firſt written to me, concerning ſome chief "points of your religion, as at our laſt meeting you "promiſed; but, ſeeing you have deferred the ſame, for "reaſons beſt known to yourſelf, I thought it not amiſs "to inquire further of your mind, concerning the con"tinuation of the conference began betwixt us. And

"to

" to this I am the rather moved, becauſe I am credibly " informed of certain reports, which I could hardly be " perſuaded ſhould proceed from him, who in my pre- " ſence pretended ſo great love and affection unto me. " If I am a boy, as it hath pleaſed you very contemptu- " ouſly to name me, I give thanks to the Lord, that my " carriage towards you hath been ſuch, as could miniſ- " ter unto you no juſt occaſion to deſpiſe my youth. " Your ſpear belike is in your own conceit a weaver's " beam, and your abilities ſuch, that you deſire to en- " counter with the ſtouteſt champion in the hoſt of " Iſrael; and therefore, like the Philiſtine, you contemn " me as being a boy. Yet this I would fain have you " know, that I neither came then, nor now do come " unto you, in any confidence of any learning that is " in me; in which reſpect notwithſtanding I thank God " I am what I am: but I come in the name of the " Lord of hoſts, whoſe companies you have reproached, " being certainly perſuaded, that even out of the mouths " of babes and ſucklings he was able to ſhew forth his " own praiſes. For the further manifeſtation thereof, " I do again earneſtly requeſt you, that, ſetting aſide all " vain compariſons of perſons, we may go plainly for- " ward, in examining the matters that reſt in contro- " verſy between us; otherwiſe I hope you will not be " diſpleaſed, if, as for your part you have begun, ſo I " alſo for my own part may be bold, for the clearing " of myſelf and the truth which I profeſs, freely to make " known what hath already paſſed concerning this matter. " Thus intreating you in a few lines to make known unto " me your purpoſe in this behalf, I end; praying the " Lord, that both this and all other enterpriſes that we take " in hand may be ſo ordered, as may moſt make for the ad- " vancement of his own glory, and the kingdom of his ſon " Jeſus Chriſt.

" Tuus ad Aras uſque,

" JAMES USHER."

In 1600, he was received maſter of arts; and in 1601, though under canonical age, yet on account of his extraordinary attainments, was ordained both deacon and prieſt by his uncle Henry Uſher, then archbiſhop of Armagh. Not long after, he was appointed to preach conſtantly before the ſtate at Chriſt-church in Dublin on Sundays in the afternoon; when he made it his buſineſs to canvaſs the chief points in diſpute between the Papiſts and

and the Proteſtants. He vehemently oppoſed a toleration, which the former were then ſoliciting, and ſome were conſenting to; of which he gave his opinion from theſe words of Ezekiel, "And thou ſhalt bear the iniquity of the houſe of Judah forty days; I have appointed thee each day for a year:" iv. 6. They are part of Ezekiel's viſion concerning the deſtruction of Jeruſalem and of the Jewiſh nation, which he applied thus to the ſtate of Ireland: "From this year I reckon "forty years; and then thoſe, whom you now embrace, "ſhall be your ruin, and you ſhall bear their iniquity." Which, being then uttered in a ſermon, ſays Dr. Parr, ſeemed only the random thought of a young man, who was no friend to Popery; but afterwards, at the end of forty years, namely in 1641, when the Iriſh rebellion broke out, and many thouſand Proteſtants were murdered, it paſſed for ſomething more than a random thought, and was conſidered by many as even prophetical.

In 1603, he was ſent over to England with Dr. Luke Challoner, in order to purchaſe books for the library at Dublin; and found Sir Thomas Bodley at London, employed in the ſame manner for his newly erected library at Oxford. Three years after, he took another voyage to England, to furniſh himſelf with books and manuſcripts, which he wanted for his inquiries into Engliſh hiſtory. In 1607, he took the degree of bachelor of divinity, and ſoon after was made chancellor of St. Patrick's Dublin, by Dr. Loftus the archbiſhop; and in this place Mr. Camden found him in 1607, when he was publiſhing the laſt edition of his "Britannia:" in which, ſpeaking of Dublin, he concludes thus: "Moſt of which I acknowledge to owe to the diligence "and labour of James Uſher, chancellor of the church "of St. Patrick, who in various learning and judgment "far exceeds his years." The ſame year, 1607, he was choſen divinity-profeſſor in the univerſity of Dublin; which office he ſuſtained thirteen years, reading lectures weekly throught the year. In 1609, he made a third voyage to England, and became acquainted with the moſt eminent and learned men there: with Camden, Selden, Sir Robert Cotton, Lydiate, Dr. Davenant, &c. after which he conſtantly came over into England once in three years, ſpending one month at Oxford, another at Cambridge, and the reſt of his time at London, chiefly in

in the Cottonian library. In 1610, he was unanimouſly elected provoſt of Dublin college; but refuſed to accept that poſt, being apprehenſive of its hindering him in thoſe great deſigns he had then in hand, for the promotion of learning and true religion.

In 1612, he took his doctor of divinity's degree; and the next year, being at London, publiſhed his firſt work, which was intituled, "De Eccleſiarum Chriſtianarum "Succeſſione & Statu," in 4to. One of the commoneſt, yet certainly one of the ſilliеſt, objections, urged by the Papiſts againſt the Proteſtants, is, that "the Proteſ-"tants had no religion before Luther." Jewel biſhop of Saliſbury therefore endeavoured to ſhew, that the principles of Proteſtants are agreeable to thoſe of the fathers of the ſix firſt centuries. Uſher's deſign was to finiſh what Jewel had begun, by ſhewing, that from the ſixth century to the Reformation, namely, for 900 years, Chriſt has always had a viſible church of true Chriſtians, who had not been tainted with the errors and corruptions of the Roman church; and that theſe iſlands owe not their Chriſtianity to Rome. This was a terrible way of defending Proteſtantiſm, being a way in which it never can be defended ſo as to bring the controverſy to any clear and deciſive iſſue; and all proceeding from an extravagant opinion of the fathers and their authority, and from a miſtaken notion of the term church. How much better have Daille and Chillingworth apprehended the true nature of this controverſy, who, paying no more deference to the fathers than what is properly their due, and conceiving no other notions of a church than the ſacred writings ſuggeſt, have ſet up the Bible as the only ſtandard, and rejected all doctrines which will not abide that teſt? Uſher's work in the mean time had great merit, and was juſtly had in eſteem by the learned of all orders; being ſolemnly preſented by archbiſhop Abbot to king James, as the eminent firſt fruits of the college of Dublin. Our author, however, had not an opportunity to do all that he propoſed, his continuation coming down only to the year 1240. The edition of 1687 is the beſt, having many additions and enlargements; and to this edition alſo is added his "Antiquities of the Britiſh "Churches."

Apologia pro Eccleſia Anglicana.

The ſame year, 1612, upon his return to Ireland, he married Phœbe, only daughter of Dr. Luke Challoner; who died this year April the 12th, and in his laſt will recom-

recommended our author to his daughter for an huſband, if ſhe was inclined to marry. In 1615, there was held a parliament at Dublin, and ſo a convocation of the clergy, in which were compoſed certain articles relating to the doctrine and diſcipline of the church. Theſe articles were drawn up by Uſher, and ſigned by archbiſhop Jones, then lord chancellor of Ireland, and ſpeaker of the houſe of biſhops in convocation, by order from James I, in his majeſty's name. Some perſons took occaſion from hence to repreſent Dr. Uſher as a Puritan, and to render him odious to the king on that account; but the doctor, coming over to England in 1619, ſatisfied his majeſty ſo well upon that point, that in 1620 he promoted him to the biſhopric of Meath. Nov. 1622, he made a ſpeech in the caſtle-chamber at Dublin, upon the cenſuring of certain officers, concerning the lawfulneſs of taking, and the danger of refuſing, the oath of ſupremacy; which pleaſed king James ſo well, that he wrote him a letter of thanks for it. In 1623, he made another voyage to England, in order to collect materials for a work concerning the antiquities of the churches of England, Scotland, and Ireland, which the king himſelf had employed him to write: and ſoon after his return to Ireland was engaged in anſwering the challenge of Malone, an Iriſh Jeſuit of the college of Louvain.

He was again in England, when king James, juſt before he died, advanced him to the archbiſhopric of Armagh; but as he was preparing to return to Ireland, he was ſeized with a quartan ague, which detained him nine months. In the adminiſtration of his archbiſhopric, he acted, as he had acted in every other ſtation, in a moſt exemplary manner; and vigorouſly oppoſed the deſign of granting a more full toleration to the Iriſh Papiſts. An aſſembly of the whole nation, both Papiſts and Proteſtants, had been called by the then lord deputy Falkland, for the conſideration of that point; when the biſhops, by the lord primate's invitation, met firſt at his houſe, and both he and they ſubſcribed a proteſtation againſt a toleration of Popery. But theſe matters did not hinder him from proſecuting his ſtudies, from procuring a great number of manuſcripts from the Eaſt and other parts, and from publiſhing from time to time many curious and uſeful works. In 1634, the parliament of Ireland being ready to meet, there aroſe a diſpute between the archbiſhops of Armagh and Dublin concerning

cerning precedence; but Uſher aſſerted his right with ſuch clearneſs and evidence, that the point was determined in his favour.

In 1640, he came over to England, bringing his family, with an intention to return very ſoon to Ireland; but was prevented by the rebellion, which broke out there in 1641. He was a man of too much note, and of too high a ſtation, not to be deeply involved in and affected with the ſucceeding troubles. He is charged by ſome writers with having adviſed the king to conſent to the bill againſt the earl of Strafford, but is cleared by others: and Dr. Parr tells us, that when the primate lay extremely ill, and expected death at St. Donate's caſtle in 1645, he aſked his grace concerning it, who flatly denied it, and ſaid it was wrongfully laid to his charge; for, that he neither adviſed nor approved it. In the rebellion in Ireland, he was plundered of every thing except his library and ſome furniture in his houſe at Drogheda, from whence the library was conveyed to England: whereupon the king conferred on him the biſhopric of Carliſle, to be held in commendam: the revenues of which however were reduced to almoſt nothing, by the Scots and Engliſh armies quartering upon it. When all the lands belonging to the Engliſh biſhoprics were ſeized by the parliament, they voted him a penſion of 400 l. per annum; which yet he never received above once or twice. It is ſaid, that he was invited into France by cardinal Richelieu, with a promiſe of the free exerciſe of his religion, and a conſiderable penſion; and likewiſe by the States of Holland, who offered him the place of honorary profeſſor at Leyden: but theſe facts are not certain. He removed to Oxford, not long before the king came thither: and, in 1643, was nominated one of the aſſembly of divines at Weſtminſter. He refuſed to ſit among them: and this, together with ſome of his ſermons at Oxford, giving offence to the parliament, they ordered his library to be ſeized. It was ſeized accordingly, and would have been ſold, had not Dr. Featly, who ſat among thoſe divines, while his heart was with the church and king, obtained it by means of Mr. Selden for his own uſe, and ſo ſecured it to the right owner.

The king's affairs declining, and Oxford being threatened with a ſiege, he left that city, and retired to Caerdiff in Wales, to the houſe of Sir Timothy Tyrrel, who had married his only daughter, and who was then governor and general of the ordnance. He continued ſix months

months here in tranquillity, profecuting his ſtudies; and then went to the caſtle of St. Donate, whither he was invited by the lady dowager Stradling: but in his journey thither was extremely ill uſed by the people of the mountains, who took away his books and papers. At St. Donate's he found an excellent library: but a fit of ſickneſs prevented him from making all the uſe of it he propoſed. His ſickneſs was of an extraordinary nature: it began at firſt with the ſtrangury and a ſuppreſſion of urine, with extremity of torture, which at leaſt cauſed a violent bleeding at the noſe, for near forty hours, without any intermiſſion; and when he was every moment expected to die, the blood ſtanched, and he gradually recovered. He went to London in 1646, upon an invitation from the counteſs of Peterborough, to make her houſe his home; and, in 1647, was choſen preacher of Lincoln's-Inn. Amidſt all theſe changes and chances, and difficulties, and perils, and afflictions, his love of ſtudy and application to books enabled him to publiſh learned and uſeful works, relating chiefly to antiquities; the clearing of which he made ſubſervient to eccleſiaſtical purpoſes, and to the reconciling of diſaffected perſons to the government and diſcipline of the church.

During the treaty in the Iſle of Wight, he was ſent for by the king, who conſulted him about the government of the church. The execution of his majeſty ſtruck him with great horror. The counteſs of Peterborough's houſe, where the primate then lived, being juſt over-againſt Charing-Croſs, ſeveral of her gentlemen and ſervants went up to the leads of the houſe, whence they could plainly ſee what was acting before Whitehall. As ſoon as his majeſty came upon the ſcaffold, ſome of the houſhold told the primate of it; and aſked him, whether he would ſee the king once more, before he was put to death. He was at firſt unwilling, but at laſt went up: where, as the ceremonial advanced, the primate grew more and more affected; and, when the executioners in vizards began to put up the king's hair, grew pale, and would have fainted, if he had not been immediately carried off. In 1650, he publiſhed the firſt part of his annals of the Old Teſtament, and the ſecond in 1654. The two parts were printed together, under the title of, "Annales Veteris & Novi Teſtamenti," at Paris 1673, and at Geneva 1722, in fol.

His great reputation having excited in Cromwell a curioſity to ſee him, the primate upon the uſurper's intimation of it to him went, and was received with great civility: the uſurper made him alſo many promiſes, but never performed them. This was about 1654; in which year the primate preached Mr. Selden's funeral ſermon in the Temple-church. March the 20th, 1655-6, he was taken ill, and died the day following, in the counteſs of Peterborough's houſe at Ryegate in Surrey. Though he was near eighty, his illneſs proved to be a pleuriſy; for, upon opening his body, a great deal of coagulated blood was found ſettled in his left ſide. Preparations were making to bury him privately; but Cromwell ordered him to be interred with great magnificence in Weſtminſter-Abbey. The uſurper meant to make himſelf popular by this act, knowing what a high reputation the deceaſed had among all orders of men; yet was politic enough to throw the expence of it upon his relations, who were ill able to bear it. His funeral ſermon was preached by Nicholas Bernard, who had formally been his chaplain, and was then preacher of Gray's-Inn: it was printed, and is for the moſt part an account of his life. Cromwell alſo enjoined his executors not to ſell his library without his conſent. It conſiſted of ten thouſand volumes, printed and manuſcript; and after his deceaſe was even ſought for by the king of Denmark, and cardinal Mazarine. Such of it as eſcaped the hands of thieves and plunderers was beſtowed upon the college at Dublin; for which the primate always intended it.

Uſher was tall, well-ſhaped, and walked upright to the laſt. His hair was brown, his complexion ſanguine, his countenance full of good nature as well as gravity: yet, Dr. Parr ſays, the air of his face was hard to hit, and that, though many pictures were taken of him, yet he never ſaw but one like him, which was done by Sir Peter Lely. He was a man, who abounded in all graces, moral as well as ſpiritual; which, joined with the greateſt abilities and learning, made him upon the whole a very compleat character. He publiſhed a great many works in Latin and in Engliſh; and ſome in both languages were publiſhed after his death. He left alſo many manuſcripts. He had made large notes and obſervations upon the writings and characters of the fathers and eccleſiaſtical authors, which he deſigned as the foundation of a large and elaborate work, to be called "Theologica

"Theologica Bibliotheca;" and this was indeed, of all his works, that which he had moſt ſet his heart upon: yet the calamities of the times would not ſuffer him to finiſh it. He left theſe papers, however, to Dr. Gerard Langbaine, provoſt of Queen's college, as the only man on whoſe learning as well as friendſhip he could rely, to fill them up and caſt them into ſuch a form, as might render them fit for the preſs: but Langbaine, while purſuing his taſk in the public library, got ſo ſevere a cold, that he died in 1657; and then the work came to nothing, though Dr. Fell afterwards made ſome attempts to get it finiſhed. A copy of it is lodged in the Bodleian library.

Three hundred letters between Uſher and his learned correſpondents, with his life by Dr. Parr, who was his chaplain at the time of his death, were publiſhed at London in 1686, folio.

W.

WAGENSEIL (JOHN CHRISTOPHER), a very learned German, was the ſon of a reputable and ſubſtantial tradeſman, and born at Nuremberg in 1633. He was ſent early to a ſchool at Stockholm; whence he was taken at thirteen, and placed in the univerſity of Altorf. The diſtinction he raiſed himſelf to there by his abilities and learning, recommended him to ſome nobility as a proper tutor to their children; and, after continuing five years at Altorf, he was taken into the family of the Count de Traun. He not only performed the office of an inſtructor to the ſons of this nobleman, but accompanied them in their travels to France, Spain, England, Holland, ſeveral parts of Germany, and Italy. He contracted an acquaintance with the learned wherever he went, and received honours from ſeveral univerſities: thoſe of Turin and Padua admitted him into their body. In France, he experienced the liberality of Lewis XIV, and was received Doctor of Law at Orleans, in June 1665. Several places would have detained him, but the love of his native country prevailed; and, after a ramble of ſix years, he arrived at Nuremberg in 1667. Niceron, Tom. II. p. 114.

He was immediately made Profeſſor of Law and Hiſtory in the univerſity of Altorf; but, about eight years after, changed his Profeſſorſhip of Hiſtory for that of the Oriental tongues. In 1676, Adolphus John, Count Palatine of the Rhine, committed two ſons to his care, and at the ſame time honoured him with the title of Counſellor. The Princes of Germany held him in high eſteem; and the Emperor himſelf admitted him to private conferences, in 1691, when he was at Vienna about buſineſs. In 1697, the town of Nuremberg gave him marks of their eſteem, by adding to his titles that of Doctor of Canon Law, and by admitting to his care the univerſity library. He was twice married; the firſt time in 1667, the ſecond in 1701. He died in 1706, aged 72.

He wrote and publiſhed near twenty works, ſome in French, the others in Latin. The firſt came out at Nuremberg in 1667, the deſign of which is to ſhew the ſpurioufneſs of the pretended Fragment of Petronius. In another, printed in the firſt volume of "Amœnitates "Literariæ," he endeavours to prove the real exiſtence of Pope Joan, which has been ſo much queſtioned. His principal work is intituled, "Tela Ignea Satanæ. Altorf. "1681," in 2vols. 4to. This is a collection of pieces written by the Jews againſt the Chriſtian religion; with a Latin verſion, and long notes in the way of refutation, by Wagenſeilius.

General Dictionary.

WAGSTAFFE (THOMAS), an eminent Nonjuror and Writer, was of a Gentleman's family in Warwickſhire, and born 1645. He was educated at the Charter-houſe ſchool; and, in 1660, admitted Commoner of New Inn at Oxford. He took the degrees in Arts; and going into orders, became rector of Martins-thorp in the county of Rutland. After that, he lived in the family of Sir Richard Temple at Stow in Buckinghamſhire; and, in 1684, was preſented by the king to the chancellorſhip of Lichfield, together with the prebend of Alderwas in the ſame church. The ſame year, the Biſhop of London gave him the Rectory of St. Margaret Patterns in London. Upon the Revolution in 1688, he was deprived of his preferments for not taking the new oaths; and afterwards practiſed Phyſic many years, wearing his gown all the while. Feb. the 23d, 1693. he was conſecrated Biſhop by Lloyd Biſhop of Norwich,

Turner

Turner Biſhop of Ely, and White Biſhop of Peterborough; which ſolemnity was performed at the Biſhop of Peterborough's lodgings in the houſe of the Rev. Mr. Giffard at Southgate, Henry Earl of Clarendon being preſent: Wagſtaffe was conſecrated ſuffragan of Ipſwich, and Hickes at the ſame time ſuffragan of Thetford. Wagſtaffe died, Oct. the 17th, 1712, after having given many proofs of good parts and learning: for he wrote and publiſhed many pieces in defence of the conſtitution of the church and ſtate, according to the Nonjuring ſyſtem. He was alſo a moſt zealous advocate for the genuineneſs of the celebrated book, called "Εικων Βασιλικη:" which he defended in two or three pamphlets againſt all oppoſers, as the real work of the Royal Author, to whom it was aſcribed.

WAKE (Dr. WILLIAM), an eminent Engliſh Prelate, was the ſon of William Wake in the county of Dorſet, Gentleman, and born in 1657. In 1672, he was admitted a member of Chriſt-Church in Oxford; where taking the degrees in Arts, he afterwards went into orders, and was appointed Preacher to the Society of Grays-Inn. In the reign of James II. he attended the Lord Viſcount Preſton, Embaſſador to France, as his chaplain; and, upon his return to England, diſtinguiſhed himſelf in the diſpute between the Proteſtants and Papiſts. He publiſhed theſe following pieces; 1. "An "expoſition of the doctrine of the church of England "in the ſeveral articles propoſed by Monſieur de Meaux, "late Biſhop of Condom, in his expoſition of the doc-"trine of the Catholic church. To which is prefixed a "particular account of Monſieur de Meaux's book, 1686," 4to. 2. "A defence of the ſame, againſt de Meaux "and his vindicator, 1686," 4to. 3. "A ſecond defence, "&c. 1688," 4to. 4. "A diſcourſe of the holy euchariſt, "in the two great points of the real preſence, and the "adoration of the hoſt, 1687," 4to. 5. "A diſcourſe "concerning the nature of idolatry, in which a late "author's true and only notion of idolatry is conſidered "and confuted, 1688," 4to. This was written againſt the "Reaſons for abrogating the Teſt," by Samuel Parker, Biſhop of Oxford. 6. "Sure and honeſt means for "the converſion of all heretics," &c. 1688, 4to. This is a tranſlation from the French, with a preface by our Athen. Oxon.

author. 7. "An hiſtorical treatiſe of tranſubſtantiation, "wherein is made appear, that, according to the princi- "ples of that church, this doctrine cannot be an article "of faith, 1687," 4to. This was written by a member of the church of Rome, and publiſhed by our author. 8. "Two diſcourſes of purgatoy and prayer for the dead, "1688," 4to. 9. "A continuation of the preſent ſtate of "the controverſy between the church of England and "the church of Rome: being a full account of the books "publiſhed on both ſides, 1688," 4to. In the preface our author tells us, that this is an exact collection, as far as he was able to make it, of the controverſy on both ſides, between our Divines and thoſe of the church of Rome; "and in that," ſays he, "the victory of truth over "error. Never certainly was any cauſe more entirely "baffled, than the Popiſh is at this time. Never was a "controverſy more fully handled, and that in ſuch a man- "ner as to inſtruct even the meaneſt capacities, as this "has been in theſe laſt years: inſomuch that there is "ſcarcely a perſon among us ſo ignorant, that is not able to "make a ſtand againſt the rudeſt attacks of our adver- "ſaries. Now our very footmen eſteem themſelves, and "I think have ſatisfied the world that they are not miſ- "taken, an equal match for Jeſuits; for thoſe who would "at leaſt be thought the moſt able men of their party, and "dropt down from heaven on purpoſe to oppoſe the growth "of the Proteſtant hereſy."

In 1689, he took the degree of D. D; and was appointed deputy clerk of the cloſet, and chaplain in ordinary to king William and queen Mary. The ſame year he was made canon of Chriſt Church, in the room of Dr. Aldrich, promoted to the deanery thereof; rector of St. James's, Weſtminſter, in 1694; dean of Exeter in 1701; biſhop of Lincoln, 1705; and archbiſhop of Canterbury in Jan. 1715-16. He was a principal figure in that great ſcene of controverſy, which opened itſelf with regard to the convocation, at the cloſe of the laſt century; of which we ſhall only take notice ſo far as he was concerned, ſomething having been already ſaid upon it, under the article of ATTERBURY. In 1697, there was publiſhed an anonymous pamphlet, intituled, "A letter to a convocation-man con- "cerning the rights, powers, and privileges of that body:" to which an anſwer was publiſhed the ſame year by Dr. Wake, under this title, "The authority of Chriſtian "Princes over their eccleſiaſtical ſynods aſſerted, with par- "ticular

"ticular reſpect to the convocations of the Clergy of the "realm and church of England," 8vo: and this being attacked, the Doctor vindicated himſelf in, "An appeal to "all the true members of the church of England, in be- "half of the king's eccleſiaſtical ſupremacy, as by law eſ- "tabliſhed; by our convocations approved; and by our "moſt eminent biſhops and clergymen ſtated and defended, "againſt both the Popiſh and Fanatical oppoſers of it, "1698," 8vo. In 1700, the celebrated Atterbury entered into this diſpute with great vigour and reſolution, and publiſhed an anſwer to Dr. Wake's book, intituled, "The "rights, powers, and privileges of an Engliſh convoca- "tion, ſtated and defended," 8vo: reprinted in 1701, with additions. The controverſy now grew warm, and ſeveral writers of conſiderable note engaged in it. Burnet, biſhop of Saliſbury, and Kennet, afterwards biſhop of Peterborough, wrote animadverſions upon Atterbury's work; and Kennet's piece againſt it was a particular reply to it, written under the countenance of archbiſhop Teniſon. Hody, Gibſon, Hooper, were concerned in it: Hooper was on the ſide of Atterbury, Hody and Gibſon againſt him. But the moſt conſiderable and deciſive anſwer to Atterbury, was Dr. Wake's large work, intituled, "The "ſtate of the church and clergy of England, in their coun- "cils, ſynods, convocations, conventions, and other public "aſſemblies, hiſtorically deduced from the converſion of "the Saxons to the preſent times, 1703," in folio. This was going to the bottom of the thing; the work was eſteemed, not only a full and ſufficient anſwer to Atterbury, but deciſive with regard to the controverſy in general.

Beſides what biſhop Wake wrote and publiſhed in theſe two memorable controverſies, he was the author of ſeveral other things. A large volume in 8vo of his, "Sermons "and diſcourſes on ſeveral occaſions," was publiſhed in 1690; beſides Sermons and Charges, which came out afterwards. In 1693, he publiſhed an Engliſh verſion of, "The genuine epiſtles of the apoſtolical fathers, St. Bar- "nabas, St. Ignatius, St. Clement, St. Polycarp, the ſhep- "herd of Hermas, and the martyrdoms of St. Ignatius "and Polycarp; with a large preliminary diſcourſe relating "to the ſeveral treatiſes here put together;" a ſecond edition of which was publiſhed in 1710, 8vo, with ſuch corrections and improvements, "as to render it," he ſays, "almoſt a new work." In 1719, a letter ſuppoſed to be written by him to a Profeſſor of Zurich in Switzerland, In the Preface.

containing very bitter invectives againſt Dr. Hoadly Biſhop of Bangor, and others who favoured his doctrines, occaſioned two very ſevere pamphlets againſt him: one, intituled, "A ſhort Vindication of the Lord Archbiſhop "of Canterbury from the imputation of being the author "of a letter, lately printed at Zurich concerning the ſtate "of religion in England:" the other, "A letter to the "Lord Archbiſhop of Canterbury, proving that his Grace "cannot be the author of the letter to an eminent Preſ- "byterian clergyman in Swiſſerland, in which the pre- "ſent ſtate of religion in England is blackened and ex- "poſed, and the preſent miniſtry are miſrepreſented and "traduced." Mr. Thomas Gordon, the famed author of the "Independent Whig," is ſuppoſed to have been the writer of the laſt pamphlet. They were both anſwered in 1720 by another, intituled, "A vindication "of the orthodox clergy, in anſwer to two ſcurrilous li- "bels, pretending to be a vindication of his lordſhip of "Canterbury, but ſcandalouſly reflecting upon his Grace "and the moſt orthodox clergy."

He died at Lambeth, Jan. 24, 1736-7, and left ſeveral daughters. He was a man of uncommon abilities and learning: was an advocate for free inquiry and liberty, when he was young; but age and preferment ſeem to have changed him a little in that reſpect: at leaſt he was far from being ſo zealous about them, after his advancement to the ſee of Canterbury. Mr. Edmund Wake, uncle to the Archbiſhop, was one of the moſt active promoters in eſtabliſhing the corporation of the ſons of the clergy. The rev. John Withers, another relation to his Grace, gave alſo 300l. to that charity.

See two letters of his in Gent. Mag. 1782, p. 366.

WALLER (EDMUND), an Engliſh poet, was the ſon of Robert Waller, Eſq; of Agmondeſham in Buckinghamſhire, by Anne the ſiſter of John Hampden, eſq; who diſtinguiſhed himſelf ſo much in the beginning of the civil wars. He was born the 3d of March 1605, at Coleſhill, which, though in the pariſh of Agmondeſham, ſtands in Hertfordſhire; and his father dying when he was very young, the care of his education fell to his mother. According to the account in his life, he was ſent to Eaton ſchool; but Wood tells us, that he was moſtly trained in grammar learning under Mr. Dobſon, miniſter of Great Wycombe in Bucks. He was afterwards ſent to King's college

college in Cambridge, where he could not continue long; for, at ſixteen or ſeventeen years of age, he was choſen into the laſt parliament of King James I. and ſerved as burgeſs for Agmondeſham. He began to exerciſe his poetical talent ſo early as the year 1623, as appears from a copy of verſes in his work, "Upon the danger his "Majeſty (being Prince) eſcaped in the road of St. "Andero;" for there Prince Charles returning from Spain that year had like to have been caſt away. It was not his wit, his fine parts, or his poetry, that occaſioned him to be firſt publicly known; but it was his carrying the daughter and ſole heireſs of a rich citizen againſt a rival, whoſe intereſt was eſpouſed by the court. It is not known at what time he married his firſt lady; but he was a widower before he was five and twenty, when he began to have a paſſion for Sachariſſa, which was a fictitious name for the Lady Dorothy Sidney, daughter to the Earl of Leiceſter, and afterwards wife to the Earl of Sunderland.

He was now known at court, and careſſed by all the people of quality, who had any reliſh for wit and polite literature, and was one of the famous club, of which the Lord Falkland, Mr. Chillingworth, and other eminent men, were members. At one of their meetings, they heard a noiſe in the ſtreet; and were told, that a ſon of Ben Jonſon was arreſted. They ſent for him; and he proved to be Mr. George Morley, afterwards Biſhop of Wincheſter. Mr. Waller liked him ſo well, that he paid the debt, which was about 100l. on condition that he would live with him at Beconsfield. Mr. Morley did ſo, eight or ten years; and from him Mr. Waller uſed to own, that he learned a taſte of the ancient writers, and acquired what he had of their genius; not but he had given ſpecimens of his taſte and ſkill in poetry before this incident of Mr. Morley, only Mr. Morley improved and refined it.

He was returned burgeſs for Amondeſham in the parliament which met in April 1640. An intermiſſion of parliaments having diſguſted the nation, and raiſed jealouſies againſt the deſigns of the court, which would be ſure to diſcover themſelves whenever the King came to aſk for a ſupply, Mr. Waller was one of the firſt who condemned the preceding meaſures. He ſhewed himſelf in oppoſition to the court, and made a ſpeech in the houſe on this occaſion, April the 22d 1640; it gives us ſome notions of his general principles in government, in which he afterwards proved very variable and inconſtant. He oppoſed the court

court alſo in the long parliament. which met in November following; and was choſen to impeach Judge Crawley, which he did in a warm and eloquent ſpeech, July 6th, 1641. This ſpeech was ſo highly applauded, that twenty thouſand of them were ſold in one day. In 1642, he was one of the commiſſioners appointed, by the parliament, to preſent their propoſitions of peace to the King at Oxford. In 1643, he was deeply engaged in a deſign to reduce the city of London and the Tower to the ſervice of the King; of which Mr. Whitelocke has given the following account.

Memorials of Engliſh Affairs, p. 70. edit. 1732.

"June 1643," ſays he, "began the arraignment of Waller, Tomkyns, Challoner, and others, conſpiring to ſurpriſe the city militia, and ſome members of parliament, and to let in the King's forces to ſurpriſe the city, and diſſolve the parliament. Waller, a very ingenious man, was the principal actor and contriver of this plot, which was in deſign when he and the other commiſſioners were at Oxford with the parliament's propoſitions; and that being then known to the King, occaſioned him to ſpeak theſe words to Waller, when he kiſſed his hand, 'though you are the laſt, yet you are not the worſt, nor the leaſt in favour.' When he was examined touching this plot, he was aſked, Whether Selden, Pierpoint, Whitelocke, and others by name, were acquainted with it? He anſwered, that they were not; but that he did come one evening to Selden's ſtudy, where Pierpoint and Whitelocke then were with Selden, on purpoſe to impart it to them all; and ſpeaking of ſuch a thing in general terms, thoſe Gentlemen did ſo inveigh againſt any ſuch thing as treachery and baſeneſs, and that which might be the occaſion of ſhedding much blood, that he ſaid he durſt not, for the awe and reſpect which he had for Selden and the reſt, communicate any of the particulars to them, but was almoſt diſheartened himſelf to proceed in it. They were all upon their trials condemned: Tomkyns and Challoner only were hanged: Waller had a reprieve from General Eſſex; and after a year's impriſonment paid a fine of 10,000l. and was pardoned." The Earl of Clarendon has given a particular account of this plot, and alſo of Mr. Waller's behaviour after it was diſcovered: who, upon his being taken up, ſays he, "was ſo confounded with fear and apprehenſion, that he confeſſed whatever he had ſaid, heard, thought, or ſeen; all that he knew of himſelf, and all

Hiſt. of the Rebellion, Book VII.

"that he ſuſpected of others, without concealing any "perſon of what degree or quality ſoever, or any diſcourſe "that he had ever upon any occaſioned entertained with "them." He afterwards tells us, that "Mr. Waller, though "confeſſedly the moſt guilty, after he had with incredible "diſſimulation acted ſuch remorſe of conſcience, that his "trial was put off out of Chriſtian compaſſion, till he "might recover his underſtanding (and that was not till "the heat and fury of the proſecutors was reaſonably abated "with the ſacrifices they had made); and, by drawing vi-"ſitants to himſelf of the moſt powerful Miniſters of all "factions, had, by his liberality and penitence, by his re-"ceiving vulgar and vile ſayings from them with humility "and reverence, as clearer convictions and informations "than in his life he had ever had, and by diſtributing "great ſums to them for their prayers and ghoſtly coun-"ſel, ſo ſatisfied them, that they ſatisfied others; was "brought at his ſuit to the Houſe of Commons bar: "where, being a man very powerful in language, and "who, by what he ſpoke, and in the manner of ſpeaking it, "exceedingly captivated the good-will and benevolence of "his hearers," he delivered an oration, "to which in truth "he does as much owe the keeping his head, as Catiline "did the loſs of his to thoſe of Tully." One would think the noble hiſtorian ſhould have ſaid, "as Tully did "the loſs of his to thoſe againſt Antony:" for Catiline was ſlain in battle; whereas Tully's Philippics really coſt him his head. This memorable ſpeech of Mr. Waller, together with the two former, are printed at the end of his poems.

After he had ſaved himſelf from the conſequences of this plot, yet ſo as by fire, he travelled into France, where he continued ſeveral years. He reſided moſt part of his time there at Roan, where ſome of his children by a ſecond wife were born. In 1645, there was an edition of his poems. Upon his return to England, he ſided with the men in power, particularly Oliver Cromwell, with whom he was very intimate. He often declared, that he found Cromwell to be very well read in the Greek and Roman ſtory. He frequently took notice, that when Cromwell has been called to the door, in the midſt of their diſcourſes upon theſe ſubjects, he could overhear him repeating, "The Lord will reveal, The Lord will "help," and ſuch kind of cant; for which he would apologize when he came back, ſaying, "Couſin Waller,

"I muſt

"I muſt talk to theſe men after their own way;" and would then go on where they left off. He wrote a panegyric upon Cromwell in 1654, as he did a poem upon his death in 1658. At the Reſtoration he was treated with great civility by Charles II. who always made him one of the party in his diverſions at the Duke of Buckingham's and other places; and gave him a grant of the provoſtſhip of Eaton College, though that grant proved of no effect. He ſat in ſeveral parliaments after the Reſtoration. He continued in the full vigour of his genius to the end of his life; and his natural vivacity made his company agreeable to the laſt. James II. having ordered the Earl of Sunderland to bring Mr. Waller to him one afternoon; when he came, the King carried him into his cloſet, and there aſked him, "how he liked ſuch a pic-"ture?" "Sir," ſays Mr. Waller, "my eyes are dim, and "I know not whoſe it is." The King anſwered, "It is the "Princeſs of Orange." "And," ſays Mr. Waller, "ſhe "is like the greateſt woman in the world." "Whom do "you call ſo?" aſked the King. "Queen Elizabeth," ſaid he. "I wonder, Mr. Waller," replied the King, "you "ſhould think ſo; but I muſt confeſs ſhe had a wiſe "council." "And, Sir," ſaid Mr. Waller, "did your Ma-"jeſty ever know a fool chooſe a wiſe one?"

He died of a dropſy, Oct. 1, 1687; and was interred in the church-yard of Beconsfield, where a monument is erected to his memory. He left ſeveral children, and bequeathed his eſtate to his ſecond ſon Edmund; his eldeſt, Benjamin, being ſo far from inheriting his father's wit, that he even wanted common ſenſe. Edmund, in the beginning of his life, was member of parliament for Agmondeſham; but afterwards turned Quaker. He had other ſons and daughters. As to Mr. Waller, his character is drawn at large by the maſterly hand of the Earl of Clarendon; and, as it contains all that need be ſaid about him, nothing can be more proper than to inſert it here.

Life of the Earl of Clarendon, p. 24. Oxford, 1759. folio.

"Edmund Waller," ſays the hiſtorian, "was born to a very "fair eſtate, by the parſimony or frugality of a wiſe father "and mother; and he thought it ſo commendable an ad-"vantage, that he reſolved to improve it with the utmoſt "care, upon which in his nature he was too much intent; "and, in order to that, he was ſo much reſerved and re-"tired, that he was ſcarce ever heard of till by his ad-"dreſs and dexterity he had gotten a very rich wife in the "city, againſt all the recommendation, and countenance,

"and

"land authority of the court, which was thoroughly en-
"gaged on the behalf of Mr. Crofts; and which uſed to
"be ſucceſsful in that age againſt any oppoſition. He had
"the good fortune to have an alliance and friendſhip with
"Dr. Morley, who had aſſiſted and inſtructed him in the
"reading many good books, to which his natural parts
"and promptitude inclined him, eſpecially the poets; and
"at the age when other men uſed to give over writing
"verſes (for he was near thirty years of age when he
"firſt engaged himſelf in that exerciſe, at leaſt that he
"was known to do ſo) he ſurprized the town with two
"or three pieces of that kind; as if a tenth Muſe had
"been newly born, to cheriſh drooping poetry. The
"doctor at that time brought him into that company
"which was moſt celebrated for good converſation; where
"he was received and eſteemed with great applauſe and
"reſpect. He was a very pleaſant diſcourſer, in earneſt
"and in jeſt; and therefore very grateful to all kind of
"company, where he was not the leſs eſteemed for being
"very rich. He had been even nurſed in parliaments, where
"he ſat when he was very young; and ſo when they were
"reſumed again (after a long intermiſſion) he appeared
"in thoſe aſſemblies with great advantage; having a grace-
"ful way of ſpeaking, and by thinking much upon ſe-
"veral arguments (which his temper and complexion,
"that had much of melancholic, inclined him to) he
"ſeemed often to ſpeak upon the ſudden, when the oc-
"caſion had only adminiſtered the opportunity of ſay-
"ing what he had thoroughly conſidered, which gave a
"great luſtre to all he ſaid; which yet was rather of de-
"light than weight. There needs no more be ſaid to
"extol the excellence and power of his wit, and plea-
"ſantneſs of his converſation, than that it was of mag-
"nitude enough to cover a world of very great faults;
"that is, ſo to cover them, that they were not taken
"notice of to his reproach; *viz.* a narrowneſs in his na-
"ture to the loweſt degree; an abjectneſs and want of
"courage to ſupport him in any virtuous undertaking;
"an inſinuating and ſervile flattery, to the height the
"vaineſt and moſt imperious nature could be contented
"with; that it preſerved and won his life from thoſe
"who were moſt reſolved to take it, and on an occaſion
"in which he ought to have been ambitious to have loſt
"it; and then preſerved him again from the reproach
"and contempt, that was due to him, for ſo preſerving

"it,

" it, and for vindicating it at ſuch a price; that it had " power to reconcile him to thoſe whom he had moſt " offended and provoked; and continued to his old age " with that rare felicity, that his company was accepta- " ble, when his ſpirit was odious; and he was at leaſt " pitied, where he was moſt deteſted."

But, however unfavourably we are obliged to think of Mr. Waller's virtues and moral accompliſhments, yet nothing can be higher than what is ſaid, and what indeed his own writing force us to believe, of his fine parts and wit, of his conſummate ſkill in poetry and polite literature; and, above all, of his addreſs in improving and refining the Engliſh tongue. The anonymous author of the preface to the ſecond part of his poems, printed in 1690, has ſpoken pertinently to this part of his character: " Mr. " Waller's is a name," ſays he, " that carries every thing " in it, either great or graceful, in poetry. He was in- " deed the parent of Engliſh verſe, and the firſt who ſhewed " us, our tongue had beauty and numbers in it. Our " language owes more to him, than the French does to " Cardinal Richelieu and the whole academy.—The tongue " came into his hands like a rough diamond: he poliſhed " it firſt; and to that degree, that all artiſts ſince him " have admired the workmanſhip, without pretending to " mend it. Suckling and Carew, I muſt confeſs, wrote " ſome few things ſmoothly enough; but, as all they did " in this kind was not very conſiderable, ſo it was a little " later than the earlieſt pieces of Mr. Waller. He un- " doubtely ſtands firſt in the liſt of refiners; and, for " aught I know, laſt too: for I queſtion whether, in " Charles the Second's reign, Engliſh did not come to its " full perfection; and whether it has not had its Au- " guſtan age, as well as the Latin. It ſeems to be al- " ready mixed with foreign language, as far as its purity " will bear; and, as chemiſts ſay of their menſtruums, " to be quite fated with the infuſion. But poſterity will " beſt judge of this. In the mean time, it is a ſurpriſing " reflection, that between what Spenſer wrote laſt, and " Waller firſt, there ſhould not be much above twenty " years diſtance: and yet the one's language, like the " money of that time, is as current now as ever; whilſt " the other's words are like old coins, one muſt go to an " antiquary to underſtand their true meaning and value. " Such advances may a great genius make, when it under- " takes any think in earneſt."

The

The beſt edition of Mr. Waller's works is that publiſhed in 1730, 4to. containing his "Poems, Speeches, "and Letters;" with elegant and uſeful notes and obſervation by Fenton.

WALLIS (JOHN), an eminent Engliſh mathematician, was the ſon of a clergyman, and born at Aſhford in Kent, Nov. 23, 1616. His father dying when he was but ſix years of age, he was educated in grammar learning, at Leygreen near Tenterden, by Mr. James Movat, a Scotſman; and, in 1630, was removed to Felſted ſchool in Eſſex, where, beſides the Greek and Latin, he was inſtructed in the Hebrew tongue, and alſo in the rudiments of logic, muſic, and the French language. In 1632, he was ſent to Emanuel college in Cambridge, where he had among others Mr. Whichcote for his tutor; and took the degrees in arts, a bachelor's in 1637, a maſter's in 1640. About the ſame time he went into orders, and was choſen fellow of Queen's college, there being no vacancy in his own. He kept his fellowſhip till it was vacated by his marriage, but quitted the college to be chaplain to Sir Richard Darley, whoſe ſeat was at Buſtercamb in Yorkſhire. After he had lived in this family about a year, he removed to that of the lady Vere, with whom he continued two years more. It was there that he diſcovered the art of decyphering; and after the Reſtoration he was abuſed, for having during the civil war decyphered the letters of king Charles, taken in his cabinet at Naſeby: which report being revived upon the acceſſion of James II. to the crown, he wrote a letter in his own vindication to his friend Dr. Fell, biſhop of Oxford, dated April the 8th, 1685. Dr. Wallis's Letter to Dr. Thomas Smith, printed by Mr. Hearne, with Langtoft's Chronicle, vol. I. Lond. 1725. —General Dictionary.

In 1643, he publiſhed, "Truth Tryed, or Animadver-"ſions on the lord Brooke's treatiſe, called, The Nature "of Truth, &c." ſtyling himſelf "a miniſter in London," probably of St. Gabriel Fenchurch, the ſequeſtration of which had been granted to him. In 1644, he was choſen one of the ſcribes or ſecretaries to the aſſembly of divines at Weſtminſter; and the ſame year took a wife. Academical ſtudies being much interrupted by the civil wars in both the univerſities, the eminently learned among them reſorted to London, and formed aſſemblies there. Wallis belonged to one of theſe, the members whereof met once a week, to diſcourſe on philoſophical matters; and this ſociety was the riſe and beginning of that

that, which was afterwards incorporated by the name of the Royal Society. The Savilian profeſſor of geometry at Oxford being ejected by the parliamentary viſitors in 1649. Wallis was appointed to ſucceed him in that place; and accordingly removed from London to Oxford, and, having entered himſelf of Exeter college, was admitted maſter of arts there the ſame year. He opened his lectures on the laſt day of October with an inaugural ſpeech in Latin, which was afterwards printed. In 1650, he publiſhed ſome "Animadverſions on a book of Mr. Baxter, intituled, Aphoriſms of Juſtification and the Covenant;" and in 1653, a grammar of the Engliſh tongue, for the uſe of foreigners in Latin, under this title: "Grammatica "Linguæ Anglicanæ, cum tractatu de Loquelâ ſeu ſonorum "formatione," in 8vo. In the piece "de Loquela," &c. he tells us, that "he has philoſophically conſidered the "formation of all ſounds uſed in articulate ſpeech, as well "of our own, as of any other language that he knew; by "what organs, and in what poſition, each ſound was "formed; with the nice diſtinctions of each, which in "ſome letters of the ſame organ are very ſubtile: ſo that "by ſuch organs, in ſuch poſition, the breath iſſuing from "the lungs will form ſuch ſounds, whether the perſon do "or do not hear himſelf ſpeak." Purſuing theſe reflections, he was led to think it poſſible, that a deaf perſon might be taught to ſpeak by being directed ſo to apply the organs of ſpeech, as the ſound of each letter required, which children learn by imitation and frequent attempts, rather than by art. He made a trial or two with ſucceſs; and particularly upon one Popham, which involved him in a controverſy with Dr. Holder, of which ſome account has already been given. We ſhall only add, that while ſome have determined it in favour of Wallis, others have determined it againſt him; among which latter ſort is Mr. Wood, at the ſame time remarking Wallis to be a perſon, "who at any time can make black white, and "white black, for his own ends; and hath a ready "knack of ſophiſtical evaſion, as he himſelf did know full "well." The "Grammar" was reprinted in 1765, 8vo.

See HOLDER.

Faſti, vol. II. p. 139.

May 1654, he took the degree of doctor in divinity. In 1655, Mr Hobbes having printed his treatiſe "de "Corpore Philoſophico," Dr. Wallis the ſame year wrote a confutation of it in Latin, under the title of, "Elenchus "Geometriæ Hobbianæ," in 8vo; which ſo provoked Hobbes, that in 1656 he publiſhed it in Engliſh, with the

addition of what he called, "Six Leſſons to the Profeſſors "of Mathematics in Oxford," 4to. Upon this, Dr. Wallis wrote an anſwer in Engliſh, intituled, "Due Correction "for Mr. Hobbes; or School-Diſcipline for not ſaying "his Leſſons right, 1656," in 8vo: to which Mr. Hobbes replied in a pamphlet, with the title of, "ΣΤΙΓΜΑΙ, &c. "or, Marks of the abſurd Geometry, Rural Language, "Scotiſh Church-Politics, and Barbariſms, of John "Wallis, &c. 1657," 4to. This was immediately rejoined to by Dr. Wallis, in "Hobbiani Puncti Diſpunctio, "1657;" and here this controverſy ſeems to have ended at this time: but four years after, 1661, Mr. Hobbes printed "Examinatio & Emendatio Mathematicorum Hodierno-"rum in ſex Dialogis;" which occaſioned Dr. Wallis to publiſh, the next year, "Hobbius Heautontimorumenos," in 8vo, addreſſed to Mr. Boyle. In 1657, he collected and publiſhed his mathematical works in two parts, with the title of "Matheſis Univerſalis," in 4to; and, in 1658, "Commercium Epiſtolicum de quæſtionibus quibuſdam "Mathematicis nuper habitum," in 4to. This was a collection of letters, written by lord Brouncker, Sir Kenelm Digby, Fermat, Schooten, Wallis, and others. He was this year, upon the death of Dr. Gerard Langbaine, choſen cuſtos archivorum of the univerſity, yet not without ſome ſtruggle: Dr. Zouch, a learned Civilian, who, as his friend Mr. Henry Stubbe repreſents the caſe, had been an aſſeſſor in the vice-chancellor's court thirty years and more, was a candidate, but without ſucceſs; which induced Mr. Stubbe, who, on his friend Mr. Hobbes's account, had before waged war againſt Wallis, to publiſh a pamphlet, intituled "The Savilian Profeſſor's "Caſe Stated, 1658," 4to. Dr. Wallis replied to this; and Mr. Stubbe republiſhed his caſe, with enlargements, and a vindication againſt the exceptions of Dr. Wallis.

Upon the Reſtoration, he met with great reſpect; the king thinking favourably of him on account of ſome ſervices done, as the king knew, to his royal father and himſelf; and the Lord Chancellor Clarendon, and Sir Edward Nicholas ſecretary of ſtate, being his friends. He was therefore not only made king's chaplain, but confirmed alſo in his places of Savilian profeſſor and keeper of the archives. In 1661, he was appointed one of the divines, who were empowered to review the book of Common Prayer; and afterwards complied with the terms of the act of uniformity, continuing a ſteady conformiſt to the

church of England till his death. He was one of the firſt members of the Royal Society, and kept a conſtant correſpondence with it by letters and papers; many of which are publiſhed in the "Tranſactions" of that ſociety. He continued to publiſh many and uſeful works, in the mathematical way eſpecially. In 1676, he gave an edition of, "Archimedis Syracuſani Arenarius & Dimenſio Circuli:" and, in 1682, he publiſhed from the manuſcripts, "Claudii Ptolemæi Opus Harmonicum," in Greek, with a Latin verſion and notes; to which he afterwards added, "Appendix de veterum Harmonicâ ad hodiernam comparata, &c." In 1685, he publiſhed ſome theological pieces; and, about 1690, was engaged in a diſpute with the Unitarians; and, in 1692, in another diſpute about the Sabbath. His pamphlets and books upon ſubjects of divinity are very numerous, but nothing near ſo important as his mathematical performances: however, in 1697, the curators of the preſs at Oxford thought it for the honour of the univerſity, to collect all his works which had been printed ſeparately, as well in Engliſh as in Latin, and to publiſh them together in the Latin tongue. They were accordingly publiſhed at Oxford, 1699, in three volumes, folio; and dedicated to king William.

He died, Oct. 28th, 1703, in his 88th year; and was buried in St. Mary's church at Oxford, where a monument is erected to his memory. He left behind him one ſon, who had been born in 1650, and two daughters. We are told, that he was of a vigorous conſtitution, and of a mind which was ſtrong, calm, ſerene, and not eaſily ruffled or diſcompoſed; that though, while he lived, he was looked upon by the high flyers with a jealous eye, and ſuſpected as if not thoroughly affected to the monarchy and church eſtabliſhment, he was yet very much honoured and eſteemed by others of a better temper and judgement, and of more knowledge and larger thoughts; and that by theſe, both at home and abroad, he was reckoned the glory and ornament of his country, and of the univerſity in particular. He ſpeaks of himſelf, in his letter to Mr. Smith, in a ſtrain which ſhews him to have been a very wiſe and prudent man, whatever his ſecret opinions and attachments might be: "It hath been my lot," ſays he, "to live in a time, wherein have been many and great "changes and alterations. It hath been my endeavour all "along to act by moderate principles, between the extremities

"tremities on either hand, in a moderate compliance "with the powers in being, in thoſe places where it hath "been my lot to live, without the fierce and violent ani-"moſities uſual in ſuch caſes againſt all that did not act "juſt as I did, knowing that there were many worthy "perſons engaged on either ſide; and willing, whatſoever "ſide was uppermoſt, to promote, as I was able, any good "deſign for the true intereſt of religion, of learning, and "the public good, and ready ſo to do good offices, as "there was opportunity; and, if things could not be juſt "as I could wiſh, to make the beſt of what is; and "hereby, through God's gracious providence, I have "been able to live eaſy and uſeful, though not great."

WALPOLE (Sir ROBERT), earl of Orford, was born at Houghton in Norfolk, Sept. 6, 1674, and educated on the foundation at Eton School. Thence he was elected to King's College in Cambridge, and admitted 1681; but, ſucceeding to the family eſtate by the death of his elder brother, he reſigned his fellowſhip. In 1700, he was choſen member of parliament for King's Lynn, and repreſented that borough in ſeveral ſucceeding parliaments. In 1705, he was nominated one of the council to prince George of Denmark, lord high admiral of England; in 1707, appointed ſecretary at war; and, in 1709, treaſurer of the navy. In 1710, upon the change of the miniſtry, he was removed from all his poſts, and held no place afterwards during the queen's reign. In 1711, he was voted by the houſe of commons guilty of an high breach of truſt, and notorious corruption in his office of ſecretary at war; and it was reſolved, that he ſhould be committed to the Tower, and expelled the houſe. Upon a candid review of this affair, there does not appear ſufficient proof to juſtify the ſeverity uſed towards him; and perhaps his attachment to the Marlborough miniſtry, and his great influence in the houſe, owing to his popular eloquence, were the true cauſes of his cenſure and impriſonment, as they had been before of his advancement. All the Whigs, however, on this occaſion conſidered him as a kind of martyr in their cauſe.

The borough of Lynn re-elected him; and, though the houſe declared the election void, yet they perſiſted in the choice. In the well-known debate, relating to Steele for publiſhing the "Criſis," he greatly diſtinguiſhed himſelf in behalf of liberty, and added to the popularity he had

before acquired. The ſchiſm-bill too ſoon after gave him a fine opportunity of exerting his eloquence, and of appearing in the character of the champion of civil and religious liberty. On the death of the queen, a revolution of politics took place, and the Whig party prevailed both at court and in the ſenate. Walpole had before recommended himſelf to the houſe of Hanover, by his zeal for its cauſe, when the commons conſidered the ſtate of the nation with regard to the Proteſtant ſucceſſion: and he had now the honour to procure the aſſurance of the houſe to the new king (which attended the addreſs of condolence and congratulation), "That the commons would make "good all parliamentary funds." It is therefore not to be wondered at, that his promotion ſoon took place after the king's arrival; and that in a few days he was appointed receiver and paymaſter general of all the guards and garriſons, and of all other the land forces in Great Britain, paymaſter of the royal hoſpital at Chelſea, and likewiſe a privy counſellor. On the opening of a new parliament, a committee of ſecrecy was choſen, to enquire into the conduct of the late miniſtry, of which Walpole was appointed chairman: and, by his management, articles of impeachment were read againſt the earl of Oxford, Lord Bolingbroke, the Duke of Ormond, and the Earl of Strafford. The eminent ſervice he was thought to have done the nation and the crown, by the vigorous proſecution of thoſe miniſters, who were deemed the chief Inſtruments of the peace, was ſoon rewarded by the extraordinary promotions of firſt commiſſioner of the treaſury, and chancellor and under treaſurer of the exchequer.

In two years time, a miſunderſtanding appeared amongſt his majeſty's ſervants; and it became evident, that the intereſt of ſecretary Stanhope and his adherents began to outweigh that of the exchequer, and that Walpole's power was viſibly on the decline. King George had purchaſed of the king of Denmark the duchies of Bremen and Verden, which his Daniſh majeſty had gained by conqueſt from Charles XII. of Sweden. The Swediſh hero, enraged to ſee his dominions publicly ſet to ſale, conceived a reſentment againſt the purchaſer, and formed a deſign to gratify his revenge on the electorate of Hanover. Upon a meſſage ſent to the houſe of commons by the King, ſecretary Stanhope moved for a ſupply, to enable his majeſty to concert ſuch meaſures with foreign princes and ſtates, as might prevent any change or apprehenſions from the deſigns of Sweden for the future. This occaſioned a warm

warm debate, in which it was remarkable that Walpole kept a profound ſilence. The country-party inſiſted, that ſuch a proceeding was contrary to the act of ſettlement. They inſinuated, that the peace of the empire was only a pretence, but that the ſecurity of the new acquiſitions was the real object of this unprecedented ſupply; and they took occaſion to obſerve too, that his majeſty's own miniſters ſeemed to be divided. But Walpole thought proper on this ſurmiſe to ſpeak in favour of the ſupply, which was carried by a majority of four voices only. In a day or two, he reſigned all his places to the king; and, if the true cauſe of his defection from the court had been his diſapprobation of the meaſures then purſuing, we muſt acknowledge his conduct in this inſtance to have been noble and praiſeworthy. But they who conſider the intrigues of party, and that he ſpoke in favour of theſe meaſures, will find little room to ſuppoſe, that his reſignation proceeded from any attachment to liberty, or love of his country. He reſigned moſt probably with a view to be reſtored with greater plenitude of power: and the number of his friends, who accompanied him in his reſignation, prove it to have been a mere factious movement.

On the day of his reſignation, he brought in the famous ſinking fund bill: he preſented it as a country gentleman; and ſaid, he hoped it would not fare the worſe for having two fathers, and that his ſucceſſor (Mr. Stanhope) would bring it to perfection. His calling himſelf the father of a project, which hath ſince been ſo often employed to other purpoſes than were at firſt declared, gave his enemies frequent opportunity for ſatire and ridicule; and it hath been ſarcaſtically obſerved, that the father of this fund appeared in a very bad light, when viewed in the capacity of a nurſe. In the courſe of the debates on this bill, a warm conteſt aroſe between Walpole and Stanhope: on ſome ſevere reflections thrown upon him, the former loſt his uſual ſerenity of temper, and replied with great warmth and impetuoſity. The acrimony on both ſides produced unbecoming expreſſions, the betraying of private converſation, and the revealing a piece of ſecret hiſtory, viz. "the ſcandalous practice of ſelling places and reverſions." A member ſaid on the occaſion, "I am ſorry to ſee theſe two "great men fall foul of one another: however, in my "opinion, we muſt ſtill look on them as patriots and fathers "of their country: and, ſince they have by miſchance "diſcovered their nakedneſs, we ought, according to the

"cuſtom of the Eaſt, to cover it, by turning our backs "upon them."

In the next ſeſſion of parliament, Walpole oppoſed the miniſtry in every thing; and even Wyndham or Shippen did not exceed him in patriotiſm. Upon a motion in the houſe for continuing the army, he made a ſpeech of above an hour long, and diſplayed the danger of a ſtanding army, in a free country, with all the powers of eloquence. Early in 1720, the rigour of the patriot began to ſoften, and the complaiſance of the courtier to appear; and he was again appointed paymaſter of the forces, and ſeveral of his friends were found ſoon after in the liſt of promotions. No doubt now remained of his entire converſion to court meaſures: for, before the end of the year, we find him pleading as ſtrongly for the forces required by the war office, as he had before declaimed againſt them, even though at this time the ſame pretences for keeping them on foot did not exiſt.

It was not long before he acquired full miniſterial power, being appointed firſt lord commiſſioner of the treaſury, and chancellor of the exchequer: and, when the king went abroad in 1723, he was nominated one of the lords juſtices for the adminiſtration of government, and was ſworn ſole ſecretary of ſtate. About this time he received another diſtinguiſhed mark of the royal favour; his eldeſt ſon, then on his travels, being created a peer, by the title of Baron Walpole of Walpole. In 1725, he was made Knight of the Bath; and, the year after, Knight of the Garter. The meaſures of his adminiſtration, during the long time he remained prime or rather ſole miniſter, have been often canvaſſed with all the ſeverity of critical enquiry. It is difficult to diſcern the truth through the exaggerations and miſrepreſentations of party; and we ſhall leave it to the impartial hiſtorian to ſet it in a proper light. Though he had been called "The Father of Corruption" (which, however, he was not, but certainly a great improver of it), and is ſaid to have boaſted that he knew every man's price; yet, in 1742, the oppoſition prevailed, and he was not any longer able to carry a majority in the houſe of commons. He now reſigned all his places, and fled for ſhelter behind the throne. But there is ſo little appearance of his credit receiving any diminution, that he was ſoon after created earl of Orford, and moſt of his friends and dependents continued in their places. The King too granted him

him a penſion of 4000l. in conſideration of his long and faithful ſervices.

The remainder of his life he ſpent in tranquillity and retirement, and died, 1745, in his 71ſt year. Whatever objections his miniſterial conduct may be liable to, yet in his private character he is univerſally allowed to have had amiable and benevolent qualities. That he was a tender parent, a kind maſter, a beneficent patron, a firm friend, an agreeable companion, are points that have been ſeldom diſputed him; and Pope, who was no friend to courts and courtiers, hath paid him, gratis, an handſomer compliment on the laſt of theſe heads, than all his liberality could ever purchaſe. In anſwer to his friend, who perſuades him to go and ſee Sir Robert, he ſays,

" Seen him I have, but in his happier hour
" Of ſocial pleaſure, ill-exchang'd for power;
" Seen him, uncumber'd with the venal tribe,
" Smile without art, and win without a bribe."

One thouſand ſeven hundred and thirty-eight; a dialogue.

About the end of queen Anne's reign, and the beginning of George the Firſt, he wrote the following pamphlets. 1 "The Sovereign's Anſwer to the Gloucesterſhire Ad-" dreſs." The Sovereign meant Charles duke of Somerſet, ſo nick-named by the Whigs. 2. "Anſwer to the "Repreſentation of the Houſe of Lords on the State of the "Navy, 1709." 3. "The Debts of the Nation ſtated "and conſidered, in four Papers, 1710." 4. "The "Thirty-five Millions accounted for, 1710." 5. "A "Letter from a foreign Miniſter in England to Monſieur "Pettecum, 1710." 6. "Four Letters to a Friend in "Scotland upon Sacheverell's Trial;" falſely attributed in the "General Dictionary" to Mr. Maynwaring." 7. "A "ſhort Hiſtory of the Parliament." It is an account of "the laſt Seſſion of the queen. 8. "The South-Sea "Scheme conſidered." 9. "A Pamphlet againſt the "Peerage Bill, 1719." 10. "The Report of the Secret "Committee, June 9th, 1715."

WALSH (WILLIAM), an Engliſh critic and poet, was the ſon of Joſeph Walſh, of Abberley in Worceſterſhire, Eſq; and born about 1663; for the preciſe time does not appear. According to Pope, his birth happened in 1659; but Wood places it four years later. He became a gentleman commoner of Wadham college in Oxford in 1678. He left the univerſity without a degree, and purſued his

Pope's Works, vol. VII. p. 53. 12mo

Wood's Athen. Ox. his ſtudies in London and at home. That he ſtudied, in whatever place, is apparent from the effect; for he became, in Mr. Dryden's opinion, 'the beſt critick in

Dr. Johnſon's Life. 'the nation.' He was not, however, merely a critick or a ſcholar. He was likewiſe a member of parliament, and a courtier, knight of the ſhire for his native county in ſeveral parliaments; in another the repreſentative of Richmond in Yorkſhire, a gentleman of the horſe to Queen Anne under the duke of Somerſet. Some of his verſes ſhew him to have been a zealous friend to the Revolution; but his political ardour did not abate his reverence or kindneſs for Dryden, to whom he gave a Diſſertation on Virgil's Paſtorals, in which, however ſtudied, he diſcovers ſome ignorance of the laws of French verſification. In 1705, he began to correſpond with Mr. Pope, in whom he diſcovered very early the power of poetry. Their letters are written upon the paſtoral comedy of the Italians, and thoſe paſtorals which Pope was then preparing to publiſh. The kindneſſes which are firſt experienced are ſeldom forgotten. Pope always retained a grateful memory of Walſh's notice, and mentioned him in one of his latter pieces among thoſe that had encouraged his juvenile ſtudies.

"——Granville the polite
"And knowing Walſh, would tell me I could write."

In his "Eſſay on Criticiſm" he had given him more ſplendid praiſe, and, in the opinion of his learned commentator, ſacrificed a little of his judgement to his gratitude. The time of his death is not certain. It muſt have happened between 1707, when he wrote to Pope, and 1711, when Pope praiſed him in the Eſſay. The epitaph makes him forty-ſix years old: if Wood's account be right, he died in 1709. He is known more by his familiarity with greater men, than by any thing done or written by himſelf. His works are not numerous. In 1691, he publiſhed, with a preface written by his friend and advocate Dryden, "A Dialogue concerning Women, "being a defence of the ſex," in 8vo; and, the year after, "Letters and Poems, amorous and gallant," in 8vo. Theſe were republiſhed among the "Works of the Minor "Poets," printed in 1749, with other performances of Walſh; among which is "An Eſſay on Paſtoral Poetry," with a ſhort "Defence of Virgil" againſt ſome reflections of Monſ. Fontenelle. That critic had cenſured Virgil for writing

writing paſtorals in too courtly a ſtyle, which, he ſays, is not proper for the Doric Muſe: but Walſh has oppoſed to this, that the ſhepherds in Virgil's time were held in greater eſteem, and were perſons of a much ſuperior figure to what they are now. Walſh's other pieces conſiſt chiefly of elegies, epitaphs, odes and ſongs.

WALSYNGHAM (Sir FRANCIS), a great ſtateſman, in the reign of queen Elizabeth, was born at Chiſlehurſt, in Kent, of an ancient and honourable family. He ſpent ſome time at King's College in Cambridge; but, to complete his education, travelled into foreign countries, where he acquired various languages and great accompliſhments. Theſe ſoon recommended him to be agent to Cecil; and under his direction he came to be employed in the moſt important affairs of ſtate. He reſided as ambaſſador in France, during the civil wars in that kingdom. In 1570, he was ſent a ſecond time there in the ſame capacity. His negotiations and diſpatches during that embaſſy were collected by Sir Dudley Digges, and publiſhed 1655, folio, with this title, "The complete Ambaſſador: "or, two Treatiſes of the intended Marriage of Queen "Elizabeth, of glorious Memory; compriſed in Letters of "Negociation of Sir Francis Walſingham, her Reſident "in France. Together with the Anſwers of the Lord "Burleigh, the earl of Leiceſter, Sir Thomas Smith, and "others. Wherein, as in a clear Mirrour, may be ſeen "the Faces of the two Courts of England and France, "as they then ſtood; with many remarkable Paſſages of "State, not at all mentioned in any Hiſtory." Theſe papers manifeſt our ſtateſman's exquiſite abilities, and his fitneſs for the truſt that was repoſed in him. Biog. Brit.

In 1573, he was appointed one of the principal ſecretaries of ſtate, and ſworn a privy-counſellor. He now devoted himſelf abſolutely to the ſervice of his country and his queen; and by his vigilance and addreſs preſerved her crown and life from daily attempts and conſpiracies. "To "him," ſays Dr. Lloyd, "mens faces ſpoke as well as their "tongues, and their countenances were indexes of their "hearts. He would ſo beſet men with queſtions, and "draw them on, that they diſcovered themſelves whether "they anſwered or were ſilent. He maintained fifty-three "agents and eighteen ſpies in foreign courts; and, for "two piſtoles and under, had all the private papers in "Europe." In 1587, when the king of Spain made ſuch amazing

amazing preparations, Walſyngham uſed his utmoſt ſkill to diſcover the ſecret of their deſtination: he firſt obtained intelligence, that Philip had diſcovered his deſign to the pope, and deſired his bleſſing upon it; and he next procured a copy of this original letter, which was ſtolen out of the pope's cabinet.

He laid the great foundation of the Proteſtant conſtitution, as to its policy; and the Papiſts found his intelligence and penetration ſo great in finding out their tricks and deſigns, that they complained of him as a ſubtle and inſidious man. He was at firſt a favourer of the Puritan party, to whom he offered, in the queen's name, that, provided they would conform in other points, the three ceremonies of kneeling at the communion, wearing the ſurplice, and making the ſign of the croſs in baptiſm, ſhould be laid aſide. But they replying to theſe conceſſions in the language of Moſes, "that they would not leave ſo "much as a hoof behind," he withdrew his affection in a great meaſure from them, and left them to their own narrow principles, and obſtinate perverſeneſs. He was ſent on an embaſſay to the Netherlands in 1578: and, in 1581, went a third time ambaſſador into France, to treat of a marriage between queen Elizabeth and the duke of Anjou; and to conclude a league offenſive and defenſive between both kingdoms. In 1583, he was diſpatched into Scotland, to ſecure their young and unexperienced king from evil counſellors. He could, as Lloyd ſays, as well fit the humour of king James with paſſages out of Xenophon, Thucydides, Plutarch, or Tacitus, as he could that of Henry king of France with Rabelais' conceits, or the Hollander with mechanic diſcourſes. Every attempt to promote the trade and navigation of England was encouraged by our wiſe ſtateſman. Hakluyt particularly in making diſcoveries in foreign parts, and Gilbert in ſettling in Newfoundland, had his patronage and aſſiſtance. He founded a divinity lecture at Oxford, and provided a library for King's College in Cambridge. Beſides his other employments, he was chancellor of the duchy of Lancaſter, and of the Garter; yet he died ſo poor, in 1589, that, on account of his debts, he was buried privately by night in St. Paul's church, without any manner of funeral ſolemnity. He left one daughter, famous for having three huſbands of the greateſt diſtinction; firſt, Sir Philip Sidney; ſecondly, R. Devereux, earl of Eſſex; and laſtly, Richard Bourk, earl of Clanrickard and of St. Alban's.

Camden's Annals, 1590.

Heylin's Hiſt. of the Presbyterians, b. 7. Collier's Eccleſiaſtical Hiſt. v. 2. p. 586. and the Cabala, p. 372. 3d edit.

Camden's Annals, 1581.

There

There is a book aſcribed to him, intituled, "Arcana "Aulica; or, Walſingham's Manual or prudential Max- "ims," which hath been printed ſeveral times: but it is probably none of his.

WALTON (BRIAN), a learned Engliſh biſhop, and editor of the Polyglott Bible, was born at Cleaveland in the North Riding of Yorkſhire, 1600. He was firſt of Magdalen, then of Peter Houſe college, in Cambridge; where he took a maſter of arts degree in 1623. About that time, or before, he taught a ſchool, and ſerved as a curate, in Suffolk, from whence he removed to London, and lived for a little time under Mr. Stock, rector of Allhallows in Breadſtreet. After the death of Mr. Stock, he became rector of St. Martin's Orgar in London, and of Sandon in Eſſex; to the latter of which he was admitted in 1635. The way to preferment lay pretty open then to a man of his qualities; for he had not only very uncommon learning, which was more regarded then than it has been of late years; but he was alſo exceedingly zealous for the church and king. In 1639, he commenced doctor of divinity; at which time he was prebendary of St. Paul's, and chaplain to the king. He poſſeſſed alſo another branch of knowledge, which made him very acceptable to the clergy: he was well verſed in the laws of the land, eſpecially thoſe which relate to the patrimony and liberties of the church. During the controverſy between the clergy and inhabitants of the city of London about the tythes of rent, he was very induſtrious and active in behalf of the former; and upon that occaſion made ſo exact and learned a collection of cuſtoms, preſcriptions, laws, orders, proclamations, and compoſitions, for many hundred years together, relating to that matter (an abſtract of which was afterwards publiſhed), that the judge declared, "there "could be no dealing with the London miniſters, if Mr. "Walton pleaded for them."

Wood's Faſti, vol. II. p. 47.

Lloyd's Memoirs, p. 513. edit. 1668.

Upon the breaking out of the civil war, he was ſummoned by the houſe of commons as a delinquent; was ſequeſtered from his living of St. Martin's Orgar, plundered, and forced to fly: but whether he went to Oxford directly, or to his other living of Sandon in Eſſex, does not appear. But at what time ſoever it happened, it is certain that he was moſt cruelly treated at that living likewiſe, being grievouſly harraſſed there; and once, when he was ſought for by a party of horſe, was forced to ſhelter himſelf in a

broom-field. And the manner of his being ſequeſtered from this living is very remarkable; for Sir Henry Mildmay and Mr. Aſhe, members of parliament, firſt themſelves drew up articles againſt him, though no way concerned in the pariſh, and then ſent them to Sandon to be witneſſed and ſubſcribed. Thus diſpoſſeſſed of both his livings, he betook himſelf for refuge to Oxford: and he did very rightly, according to Mr. Lloyd, who affirms, that otherwiſe he would have been murdered. This ſhews, what it is eaſy to conceive from his principles and active ſpirit, how exceedingly obnoxious he was to the parliament.

Auguſt 12, 1645, he was incorporated in the univerſity of Oxford. Here it was, that he formed the noble ſcheme of publiſhing the Polyglott Bible; and upon the decline of the king's cauſe, he retired to the houſe of Dr. William Fuller, his father-in-law, in London, where, though frequently diſturbed by the prevailing powers, he lived to complete it. The "Biblia Polyglotta" was publiſhed at London in 1657, in ſix vols. folio; wherein the ſacred text was, by his ſingular care and overſight, printed, not only in the Vulgar Latin, but alſo in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Perſic, and Greek languages; each having its peculiar Latin tranſlation joined therewith, and an apparatus fitted to each for the better underſtanding of thoſe tongues. In this great work, ſo far as related to the correcting of it at the preſs, and the collating of copies, he had the aſſiſtance of ſeveral learned perſons; the chief of whom was Mr. Edmund Caſtell, afterwards profeſſor of Arabic at Cambridge. Among his other aſſiſtants, were Mr. Samuel Clarke of Merton college, and Mr. Thomas Hyde of Queen's college, Oxford: he had alſo ſome help from Mr. Whelock, Mr. Thorndike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards printing the work, he had contributions of monies from many noble perſons and gentlemen, which were put into the hands of Sir William Humble, treaſurer for the ſaid work. The Prolegomena and Appendix to it were attacked in 1659, by Dr. John Owen, in "Conſiderations," &c. who was anſwered the ſame year by Dr. Walton, in a piece, under the title of, "The Conſiderator conſidered: or, "a brief view of certain conſiderations upon the Biblia "Polyglotta, the Prolegomena, and Appendix. Where-

See CASTELL.

"in,

"in, among other things, the certainty, integrity, and "the divine authority of the original text, is defended, "against the conſequences of Atheiſts, Papiſts, Anti-"Sripturiſts, &c. inferred from the various readings and "novelty of the Hebrew points, by the author of the ſaid "Conſiderations. The Biblia Polyglotta and tranſlations "therein exhibited, with the various readings, Prolego-"mena, and Appendix, vindicated from his aſperſions "and calumnies; and the queſtions about the punctuation "of the Hebrew text, the various readings, and the ancient "Hebrew character, briefly handled," 8vo.

After the Reſtoration, he had the honour to preſent the Polyglott Bible to Charles II; who made him chaplain in ordinary, and ſoon after promoted him to the biſhopric of Cheſter. September 1661, he went to take poſſeſſion of his ſee; and was met upon the road, and received with ſuch a concourſe of gentry, clergy, militia both of the city and country, and with ſuch acclamations of thouſands of the people, as had never been known upon any ſuch occaſion. This was on the 10th of September, and on the 11th he was inſtalled with much ceremony: "a day," ſays Wood, "not to be forgotten by all the true ſons of the "church of England, though curſed then in private by the "moſt raſcally faction and crop-eared whelps of thoſe parts, "who did their endeavours to make it a may-game and a "piece of foppery." This glory, however, which attended biſhop Walton, though it ſeems to have been great, was yet ſhort-lived; for, returning to London, he died at his houſe in Alderſgate-ſtreet, Nov. the 29th following, and was interred in St. Paul's cathedral, where a monument with a Latin inſcription was erected to his memory.

He had publiſhed at London, in 1655, "Introductio "ad lectionem linguarum Orientalium," in 8vo.

WALTON (ISAAC, or, as he uſed to write it, IZAAK), was born at Stafford, in Auguſt 1593. His firſt ſettlement in London, as a ſhop-keeper, was in the Royal Burſe in Cornhill, built by Sir T. Greſham, and finiſhed in 1567. In this ſituation he could ſcarcely be ſaid to have had elbow-room; for the ſhops over the Burſe were but ſeven feet and a half long, and five wide; yet here did he carry on his trade till ſome time before the year 1624; when "he dwelt on the north ſide of Fleet-ſtreet, in a "houſe two doors weſt of the end of Chancery-lane, "and abutting on a meſſuage known by the ſign of the "Harrow:" Life, by Sir J. Hawkins, 1784. Ward's Life of Greſham, p. 12. From an old deed in the hands of Sir John Hawkins.

"Harrow:" by which ſign the old timber-houſe at the ſouth-weſt corner of Chancery-lane, in Fleet-ſtreet, till within theſe few years, was known. A citizen of this age would almoſt as much diſdain to admit of a tenant for half his ſhop, as a knight would to ride double; though the brethren of one of the moſt ancient orders of the world were ſo little above this practice, that their common ſeal was the device of two riding on one horſe [A]. He married probably about 1632; for in that year he lived in a houſe in Chancery-lane, a few doors higher up on the left hand than the former, and deſcribed by the occupation of a ſempſter or milliner. The former of theſe might be his own proper trade, and the latter, as being a feminine occupation, might be carried on by his wife: ſhe, it appears, was Anne, the daughter of Mr. Thomas Ken, of Furnival's-Inn, and ſiſter of Thomas, afterwards Dr. Ken, biſhop of Bath and Wells. About 1643 he left London, and, with a fortune very far ſhort of what would now be called a competency, ſeems to have retired altogether from buſineſs. While he continued in London, his favourite recreation was angling, in which he was the greateſt proficient of his time; and, indeed, ſo great were his ſkill and experience in that art, that there is ſcarcely any writer on the ſubject ſince his time, who has not made the rules and practice of Walton his very foundation. It is therefore with the greateſt propriety that Langbaine calls him, "the common father of all anglers." The river that he ſeems moſtly to have frequented for this purpoſe was the Lea, which has its ſource above Ware in Hertfordſhire, and falls into the Thames a little below Black Wall; unleſs we will ſuppoſe that the vicinity of the New River [B] to the place of his habitation might ſometimes tempt him out with his friends, honeſt Nat, and R. Roe, whoſe loſs he ſo pathetically mentions, to ſpend an afternoon there. In 1662, he was by death deprived of the ſolace and comfort of a good wife, as appears by a monumental inſcription in the cathedral church of Worceſter.

Preface to Complete Angler.

See it in Complete Angler, 1784, p. xi.

Living, while in London, in the pariſh of St. Dunſtan in the Weſt, whereof Dr. John Donne, dean of St. Paul's,

[A] The Knights Templars. Aſhmole's "Inſtitut. of the Order of the "Garter," p. 55.

[B] That great work, the bringing water from Chadwell and Amwell, in Hertfordſhire, to London, by means of the trench called the New River, was compleated on Michaelmas-day, 1613. Stow's 'Survey,' fol. 1633, p. 12.

was

was vicar, he became of courſe a frequent hearer of that excellent preacher, and at length, as he himſelf expreſſes it, his convert. Upon his deceaſe in 1631, Sir H. Wotton requeſted Walton to collect materials for a life of the doctor, which Sir Henry had undertaken to write; but Sir Henry dying before he had compleated the life, Walton undertook it himſelf, and in 1640 finiſhed, and publiſhed it, with a collection of the doctor's ſermons, in *folio*. Sir H. Wotton dying in 1639, Walton was importuned by King to undertake the writing of his life alſo; and it was finiſhed about 1644. The precepts of angling, meaning thereby the rules and directions for taking fiſh with a hook and line, till Walton's time, having hardly ever been reduced to writing, were propagated from age to age chiefly by tradition; but Walton, whoſe benevolent and communicative temper appears in almoſt every line of his writings, unwilling to conceal from the world thoſe aſſiſtances which his long practice and experience enabled him, perhaps the beſt of any man of his time, to give, in 1653 publiſhed in a very elegant manner his "Complete "Angler, or Contemplative Man's Recreation," in ſmall 12mo. adorned with exquiſite cuts of moſt of the fiſh mentioned in it. The artiſt who engraved them has been ſo modeſt as to conceal his name; but there is great reaſon to ſuppoſe they are the work of Lombart, who is mentioned in the "Sculptura" of Mr. Evelyn; and alſo that the plates were of ſteel. "The Complete Angler" came into the world attended with encomiaſtic verſes by ſeveral writers of that day. What reception in general the book met with may be naturally inferred from the dates of the ſubſequent editions; the ſecond came abroad in 1655, the third in 1664, the fourth in 1668, and the fifth and laſt in 1676. It is pleaſing to trace the ſeveral variations which the author from time to time made in theſe ſubſequent editions, as well by adding new facts and diſcoveries, as by enlarging on the more entertaining parts of the dialogue. The third and fourth editions of his book have ſeveral entire new chapters; and the fifth, the laſt of the editions publiſhed in his life-time, contains no leſs than eight chapters more than the firſt, and twenty pages more than the fourth. Not having the advantage of a learned education, it may ſeem unaccountable that Walton ſo frequently cites authors that have written only in Latin, as Geſner, Cardan, Aldrovandus, Rondeletius, and even Albertus Magnus; but here it may be obſerved, that

that the voluminous hiſtory of animals, of which the firſt of theſe was author, is in effect tranſlated into Engliſh by Mr. Edward Topſel, a learned divine, chaplain, as it ſeems, in the church of St. Botolph, Alderſgate, to Dr. Neile, dean of Weſtminſter: the tranſlation was publiſhed in 1658, and containing in it numberleſs particulars concerning frogs, ſerpents, caterpillars, and other animals, though not of fiſh, extracted from the other writers above named, and others, with their names to the reſpective facts, it furniſhed Walton with a great variety of intelligence, of which in the later editions of his book he has carefully availed himſelf: it was therefore through the medium of this tranſlation alone, that he was enabled to cite the other authors mentioned above; vouching the authority of the original writers, in like manner as he elſewhere does Sir Francis Bacon, whenever occaſion occurs to mention his natural hiſtory, or any other of his works. *Pliny* was tranſlated to his hand by Dr. Philemon Holland, as were alſo Janus Dubravius "de Piſcinis & Piſcium naturâ," and Lebault's "Maiſon Ruſtique," ſo often referred to by him in the courſe of his work. Nor did the reputation of "The Complete Angler" ſubſiſt only in the opinions of thoſe for whoſe uſe it was more peculiarly calculated; but even the learned, either from the known character of the author, or thoſe internal evidences of judgement and veracity contained in it, conſidered it as a work of merit, and for various purpoſes referred to its authority: Dr. Thomas Fuller, in his "Worthies," whenever he has occaſion to ſpeak of fiſh, uſes his very words. Dr. Plot, in his "Hiſtory of Staffordſhire," has, on the authority of our author, related two of the inſtances of the voracity of the Pike, and confirmed them by two other ſignal ones, that had then lately fallen out in that county. Theſe are teſtimonies in favour of Walton's authority in matters reſpecting fiſh and fiſhing; and it will hardly be thought a diminution of that of Fuller to ſay, that he was acquainted with, and a friend of, the perſon whom he thus implicitly commends. About two years after the Reſtoration, Walton wrote the life of Mr. Richard Hooker, author of the "Eccleſiaſtical Polity;" he was enjoined to undertake this work by his friend Dr. Gilbert Sheldon, afterwards archbiſhop of Canterbury; who, by the way, was an angler. Biſhop King, in a letter to the author, ſays of this life, "I have often ſeen Mr. Hooker with my "father, who was after biſhop of London, from whom,

"and

"and others at that time, I have heard of the moſt ma-
"terial paſſages which you relate in the hiſtory of his
"life." Sir William Dugdale, ſpeaking of the three poſt-humous books of the "Eccleſiaſtical Polity," refers the reader "to that ſeaſonable hiſtorical diſcourſe lately com-
"piled and publiſhed, with great judgement and integrity,
"by that much-deſerving perſon, Mr. Iſaac Walton."

The life of Mr. George Herbert, as it ſtands the fourth and laſt in the volume wherein that and the three former are collected, ſeems to have been written the next after Hooker's: it was firſt publiſhed in 1670. Walton profeſſes himſelf to have been a ſtranger as to the perſon of Herbert; and though he aſſures us his life of him was a free-will-offering, it abounds with curious information, and is no way inferior to any of the former. Two of theſe lives, *viz.* thoſe of Hooker and Herbert, we are told, were written under the roof of Walton's good friend and patron, Dr. George Morley, Biſhop of Wincheſter; which particular ſeems to agree with Wood's account, that, "after his quitting London, he lived moſtly in the
"families of the eminent clergy of that time;" and who, that conſiders the inoffenſiveneſs of his manners, and the pains he took in celebrating the lives and actions of good men, can doubt his being much beloved by them?

In 1670, theſe lives were collected and publiſhed in octavo, with a dedication to the above biſhop of Wincheſter, and a preface, containing the motives for writing them; this preface is followed by a copy of verſes, by his intimate friend and adopted ſon, Charles Cotton [c], of Beresford in Staffordſhire, Eſq. the author of the ſecond part of the "Complete Angler." The "Complete
"Angler" having, in the ſpace of twenty-three years, gone through four editions, Walton in the year 1676, and in the 83d year of his age, was preparing a fifth, with additions, for the preſs; when Mr. Cotton wrote a ſecond part of that work. It ſeems, Mr. Cotton ſubmitted the manuſcript to Walton's peruſal, who returned it with his approbation, and a few marginal ſtrictures; and in that year they came abroad together. Mr. Cotton's book had the title of "The Complete Angler; being inſtructions
"how to angle for a Trout or Grayling, in a clear ſtream,
"Part II." and it has ever ſince been received as a ſecond part of Walton's book. In the title page is a cypher,

[c] Of whom alſo an improved life is given by Sir John Hawkins, in the edition of 1784, though too late to be made uſe of in the preſent collection.

compoſed of the initial letters of both their names; which cypher, Mr. Cotton tells us, he had cauſed to be cut in ſtone, and ſet up over a fiſhing-houſe, that he had erected near his dwelling, on the bank of the little river Dove, which divides the counties of Stafford and Derby.

Mr. Cotton's book is a judicious ſupplement to Walton's; for it muſt not be concealed, that Walton, though he was ſo expert an angler, knew but little of fly-fiſhing; and indeed he is ſo ingenuous as to confeſs, that the greater part of what he has ſaid on that ſubject was communicated to him by Mr. Thomas Barker, and not the reſult of his own experience [D]. And of Cotton it muſt be ſaid, that living in a country, where fly-fiſhing was, and is, almoſt the only practice, he had not only the means of acquiring, but actually poſſeſſed more ſkill in the art, as alſo in the method of making flies, than moſt men of his time. His book is in fact a continuation of Walton's, not only as it teaches at large that branch of the art of angling which Walton had but ſlightly treated on, but as it takes up Venator, Walton's piſcatory diſciple, juſt where his maſter had left him.

Walton was now in his eighty-third year, an age, which, to uſe his own words, "might have procured him a writ "of eaſe [E], and ſecured him from all further trouble in that "kind;" when he undertook to write the life of Bp. Sanderſon, which was publiſhed, together with ſeveral of the biſhop's pieces, and a ſermon of Hooker's, in 8vo, 1677. It was not till long after that period when the faculties of men begin to decline, that Walton undertook to write this life; nevertheleſs, far from being deficient in any of thoſe excellences that diſtinguiſh the former lives, it abounds with the evidences of a vigorous imagination, a ſound judgement, and a memory unimpaired; and for the nervous ſentiments and pious ſimplicity therein diſplayed, let the concluding paragraph

[D] This Mr. Barker was a good-humoured goſſiping old man, and ſeems to have been a cook; for he ſays, "he "had been admitted into the moſt "ambaſſadors kitchens, that had come "to England for forty years, and dreſt "fiſh for them;" for which, he ſays, "he was duly paid by the Lord Pro-"tector." He ſpent a great deal of time, and, it ſeems, money too, in fiſhing; and, in the latter part of his life, dwelt in an alms-houſe near the Gatehouſe, at Weſtminſter. A few years after the firſt publication of Walton's book, viz. in 1659, he publiſhed a book, intituled "Barker's Delight, "or the Art of Angling." And, for that ſingular vein of humour that runs through it, a moſt diverting book it is.

[E] A diſcharge from the office of a judge, or the ſtate and degree of a ſerjeant at law. Dugdale. Orig. Jurid. p. 139.

thereof,

thereof, pointed out by Dr. Samuel Johnſon, be conſidered as a ſpecimen. "Thus this pattern of meekneſs "and primitive innocence, changed this for a better life. "It is now too late to wiſh that mine may be like his, "for I am in the eighty-fifth year of my age, and God "knows it hath not; but I moſt humbly beſeech Al-"mighty God that my death may: and I do earneſtly "beg, that if any reader ſhall receive any ſatisfaction "from this very plain, and as true relation, he will be "ſo charitable, as to ſay Amen." Such were the perſons, whoſe virtues Walton was laudably employed in celebrating; and it is obſervable, that not only theſe, but the reſt of Walton's friends [F], were eminent Royaliſts; and that he himſelf was in great repute for his attachment to the Royal cauſe, will appear by a relation which Sir John Hawkins has quoted from Aſhmole's "Hiſtory of "the Garter." Complete Angler, 1784, p. xlix.

Beſides the works of Walton above-mentioned, there are extant of his writing, verſes on the death of Dr. Donne, beginning, "Our Donne is dead;" verſes to his reverend friend the author of the "Synagogue," printed together with Herbert's "Temple;" Verſes before Alexander Brome's "Poems, 1646," and before Cartwright's "Plays "and Poems, 1651." He wrote alſo the lines under an engraving of Dr. Donne, before his "Poems, 1635."

Dr. Henry King, biſhop of Chicheſter, in a letter to Walton, dated in Nov. 1664, ſays, that he had done much for Sir Henry Savile, his contemporary and familiar friend; which fact connects very well with what the late Mr. Des Maizeaux, ſome years ſince, related to Mr. Oldys, that there were then ſeveral letters of Walton extant, in the Aſhmolean Muſeum, relating to a life of Sir Henry Savile, which Walton had entertained thoughts of writing. He alſo undertook to collect materials for a life of Hales. Mr. Anthony Farringdon, miniſter of St. Mary Magdalen, Milk-ſtreet, London, had begun to write the life of this memorable perſon, but, dying before he had completed it, his papers were ſent to Walton, with a requeſt from Mr. Fulman, who had propoſed to himſelf to continue and finiſh it, that Walton would furniſh him with ſuch information as was to his purpoſe. Fulman did

[F] In the number of his intimate friends, we find Abp. Uſher, Abp. Sheldon, Bp. Morton, Bp. King, Bp. Barlow, Dr. Fuller, Dr. Price, Dr. Woodford, Dr. Featly, Dr. Holdſworth, Sir Edwin Sandys, Sir Edward Byſh, Mr. Cranmer, Dr. Hammond, Mr. Chillingworth, Michael Drayton, and that celebrated ſcholar and critic Mr. John Hales of Eton.

not live to complete his design; but a life of Mr. Hales, from other materials, was compiled by the late Mr. Des Maizeaux, and published by him in 1719, as a specimen of a new "Biographical Dictionary." In 1683, when he was ninety years old, Walton published "Thealma "and Clearchus, a pastoral history, in smooth and easy "verse, written long since by John Chalkhil, Esq; an ac- "quaintant and friend of Edmund Spenser:" to this poem he wrote a preface, containing a very amiable character of the author. He lived but a very little time after the publication of this poem; for, as Wood says, he ended his days on the 15th of Dec. 1683, in the great frost, at Winchester, in the house of Dr. William Hawkins, a prebendary of the church there, where he lies buried.

Ath. Ox. I. 103. p. 15.

In the cathedral of Winchester, on a large black flat marble stone is an inscription to his memory, the poetry whereof has very little to recommend it.

See it in Complete Angler, p. lii.

The issue of Walton's marriage were a son, named Isaac, and a daughter, named Anne [G]. A few months before his death he made his will, which appears by the peculiarity of many expressions contained in it, as well as by the hand, to be of his own writing. As there is something characteristic in this solemn act of his life, Sir John Hawkins has preserved an authentic copy in his account of him. Upon a retrospect to the foregoing particulars, and a view of some others mentioned in a letter to Mr. Cotton and in his will, it appears that Walton possessed that essential ingredient in human felicity, "mens sana in "corpore sano;" for in his eighty-third year he professes a resolution to begin a pilgrimage of more than a hundred miles into a country the most difficult and hazadous that can be conceived for an aged man to travel in, to visit his friend Cotton, and doubtless to enjoy his favourite diversion of angling in the delightful streams of the Dove; and on the ninetieth anniversary of his birth-day he, by his will, declares himself to be of perfect memory.

As to his worldly circumstances, notwithstanding the adverse accident of his being obliged by the troubles of the times to quit London and his occupation, they appear to have been commensurate, as well to the wishes as the wants of any but a covetous and intemperate man; and in his relations and connections such a concurrence of cir-

[G] Of both these some curious particulars may be seen in the entertaining work which furnishes this article.

cumstances

cumſtances is viſible, as it would be almoſt preſumption to pray for. If, poſſeſſing all theſe benefits and advantages, external and internal, together with a mental conſtitution, ſo happily attempered as to have been to him a "perpetual "fountain of cheerfulneſs," we can entertain a doubt that Walton was one of the happieſt of men, we eſtimate them at a rate too low, and ſhew ourſelves ignorant of the nature of that felicity, to which it is poſſible, even in this life, for virtuous and good men, with the bleſſing of God, to arrive.

WANLEY (HUMPHREY), ſon of Nathanael Wanley[A], was born March 21, 1671-2. What time he could ſpare from the handicraft trade, to which his father put him, he employed in turning over old MSS. and copying the various hands, by which he acquired an uncommon faculty of diſtinguiſhing their dates. Dr. Lloyd, his dioceſan, ſent him to St. Edmund's Hall, Oxford, of which Dr. Mill was then principal, whom he greatly aſſiſted in his collations of the New Teſtament; but he afterwards removed, by Dr. Chartlet's advice, to Univerſity College. Mr. Nelſon, who had endeavoured to procure for Mr. Wanley the office of librarian to the Cottonian library, introduced him to the office of Secretary[B] to the Society for propagating Chriſtian Knowledge. He was ſoon after employed in arranging the valuable collections of Robert Earl of Oxford, with the appointment of librarian to his Lordſhip. In this employ he gave ſuch particular ſatisfaction, that he was allowed a handſome penſion by Lord Harley, the earl's eldeſt ſon and ſucceſſor in the title, who retained him as librarian till his death. In Mr. Wanley's Harleian Journal, preſerved in the Earl of Shelburne's library, are ſeveral remarkable entries, as will appear by the ſpecimens tranſcribed below. The Journal, which begins in March 1714-15, and is regularly continued till within a fortnight of his death, is kept with all the dignity as well as the exactneſs of the minutes of a public body. For inſtance, "March 2, "1713-15, Preſent my Lord Harley and myſelf. The

Anecdotes of Bowyer, by Nichols, p. 504.

[A] Of Trinity College, Oxford, B. A. 1653; M. A. 1657; vicar of Trinity Church, Coventry; and author of "The Wonders of the Little "World." Brit. Top. I. pp. 158. 668.

[B] Several of their Letters on this occaſion are preſerved among the Harleian MSS. where are alſo a great number from Mr. Bagford and Mr. Baker, addreſſed "to Mr. Wanley at the Coach-office in Surrey-Street."

" Secretary related, that the Rev. and learned Mr. Elſtob " deceaſed ſome time ſince; and that he having ſeen Mrs. " Elſtob his ſiſter, and making mention of the two MSS. " which Mr. Elſtob had borrowed from the Library " (being 34. A. 16. and 42. A. 12.), ſhe ſaid, ſhe would " take all due care to ſee them reſtored.—My Lord " Harley expreſſing ſome compaſſion on the unexpected " deceaſe of Mr. Urry of Chriſt Church; the Secretary " ſhewed that two MSS. borrowed for his uſe by the " preſent Biſhop of Rocheſter [C], while Dean of Chriſt " Church, are not yet reſtored; and that he had a note " under the Biſhop's hand for the ſame. My Lord " undertook to manage this matter."—" July 21, 1722, " This day it pleaſed the moſt illuſtrious and high-born " lady, the Lady Henrietta Cavendiſh Holles Harley [D], " to add to her former bounties to me, particularly to a " large ſilver tea-pot formerly given to me by her noble " Ladyſhip; by ſending hither (to this library) her ſilver- " ſmith with a fine and large ſilver tea-kettle, lamp and " plate, and a neat wooden ſtand, all of her Ladyſhip's " free gift; for which great honour, as in all duty and " gratitude bound, I ſhall never ceaſe from praying Al- " mighty God to bleſs her and all this noble family with " all bleſſings temporal and eternal."—" Auguſt 4, 1725, " Mr. Pope came, and I ſhewed him but few things, it " being late [E]."

Mr. Wanley ended a laborious life July 6, 1726 [F]. There is an original picture of him in the Bodleian library; another half-length, ſitting in the room of the Society of Antiquaries. A mezzotinto print of him was ſcraped by Smith, in 1718, from a painting by Hill. When admitted to the Bodleian Library, he made large extracts from the MSS. and promiſed a ſupplement to Hyde's Catalogue of the printed books, which Hearne completed (and which was publiſhed by Robert Fyſher, B. M. in 1738). He intended a treatiſe on the various characters of MSS. with ſpecimens, Mabillon's work on that ſubject being corrupted by the conceits of the engraver, who inſerted characters that never were nor could be uſed. Upon leaving Oxford, he travelled over the kingdom in ſearch of Anglo-Saxon MSS. at Dr. Hickes's deſire, and drew up

[C] Dr. Atterbury.

[D] His patron's wife, and mother to the preſent Dutcheſs Dowager of Portland.

[E] For further ſpecimens we refer to the "Anecdotes," pp. 505. 619.

[F] His Epitaph is printed in the "Anecdotes," p. 505.

the

the catalogue of them in his "Thesaurus." Mr. Bagford mentions some design of his relating to a Saxon Bible.

WANSLEB (JOHN MICHAEL), a learned German, was born in 1635, at Erfort in Thuringia, where his father was minister of a Lutheran church. After having studied philosophy and theology at Konigsberg, he put himself under Job Ludolf, in order to learn the Oriental tongues of that celebrated professor. Ludolf taught him the Ethiopic among others; and then sent him at his own expence into England, to print his "Ethiopic Dictionary," which came out at London in 1661. Ludolf complained of Wansleb for inserting many false and ridiculous things, and afterwards gave a new edition of it himself. Dr. Edmund Castell was at that time employed upon his "Lexicon "Heptaglotton," and was mightily pleased to find in Wansleb a man who could assist him in his laborious undertaking; he received him therefore into his house, and kept him three months. Wansleb was no sooner returned to Germany, than Ernest the pious, duke of Saxegotha, being informed of his qualifications, sent him to Ethiopia: the prince's design was, to establish a correspondence between the Protestant Europeans and Abyssines, with a view to promote true religion among the latter. Wansleb set out in June 1663, and arrived at Cairo in Jan. following. He employed the remainder of the year in visiting part of Egypt; but the patriarch of Alexandria, who has jurisdiction over the churches of Ethiopia, dissuaded him from proceeding to that kingdom, and sent his reasons to Ernest in an Arabic letter, which is still extant in the library of the duke of Saxegotha. Niceron, tom. xxvii.

Wansleb left Alexandria in the beginning of 1665, and arrived at Leghorn; but durst not return to his own country, because duke Ernest was greatly displeased with his conduct. He went therefore to Rome, where he abjured Lutheranism, and entered into the order of St. Dominic in 1666. In 1670, he was sent to Paris; where, being introduced to Colbert, he was commissioned by that minister to return to the East, and to purchase manuscripts and medals for the king's library. He arrived at Cairo in 1672, continued in Egypt near two years, and in that time sent to France 334 manuscripts, Arabic, Turkish, and Persic. The Mahometans growing jealous of this commerce which Wansleb carried

on, he removed from Egypt to Conſtantinople, and had promiſed to go from thence in ſearch of manuſcripts to mount Athos: but excuſed himſelf, on pretence that Leo Allatius had fetched away the beſt for the uſe of the Vatican. He was prepairing to ſet out for Ethiopia, when he was recalled to France by Colbert; who, it ſeems, had juſt reaſon to be diſpleaſed with his conduct, as Erneſt had been before him. He arrived at Paris in April 1676, and might have been advanced not only to the royal profeſſorſhip of Oriental languages, but even to a biſhopric, if his irregular life and manners had not ſtood in his way. He lived neglected for two or three years, and then died in June 1679.

His publications are, 1. "Relazione dello ſtato preſente "dell' Egitto, 1671," 12mo. This is ſaid to be an abridged account of Egypt, which had been ſent by him in ſeveral letters to duke Erneſt; and Ludolf has related, that the Jacobines, whom he employed to tranſlate it into Italian, have deviated from the original in ſeveral places. 2. "Nouvelle Relation en forme de Journal d'un "Voyage fait en Egypte en 1672 & 1673. 1676," 12mo. 3. "Hiſtoire de l'Egliſe d'Alexandrie fondée par S. Marc; "que nous appellons celles des Jacobites-Coptes, de "Egypte, ecrite au Caire même en 1672 & 1673. 1677." 12mo.

Anecdotes of Bowyer, by Nichols, p. 432, &c.

WARBURTON (WILLIAM), an Engliſh prelate of gigantic abilities, was born at Newark upon Trent, in the county of Nottingham, Dec. 24, 1691. His father was George Warburton, an attorney, and town-clerk of the place in which this his eldeſt ſon received his birth and education. His mother was Elizabeth, the daughter of William Hobman, an alderman of the ſame town, and his parents were maried about the year 1696. The family of Dr. Warburton came originally from the county of Cheſter, where his great grand-father reſided. His grand-father, William Warburton, was the firſt that ſettled at Newark, where he practiſed the law, and was Coroner of the county of Nottingham. George Warburton, the father, died about the year 1706, leaving his widow and four children, two ſons and two daughters, of which the ſecond ſon George died young; but of the daughters one ſtill ſurvives her brother. The Biſhop received the early part of his education under Mr. Weſton, then maſter of Okeham ſchool in Rutlandſhire,

landſhire, and afterwards vicar of Campden in Glouceſterſhire; in which he was ſucceeded by his ſon the now vicar, both from the gift of the earl of Gainſburough. His original deſignation was to the ſame profeſſion as that of his father and grand-father, and he was accordingly placed clerk to an attorney, with whom he remained until he was qualified to engage in buſineſs upon his own account. He was then admitted to one of the courts at Weſtminſter, and for ſome years continued the employment of an attorney and ſolicitor at the place of his birth. The ſucceſs he met with as a man of buſineſs was probably not great. It was certainly inſufficient to induce him to devote the reſt of his life to it: and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profeſſion in which his literary acquiſitions would be more valuable, and in which he might more eaſily purſue the bent of his inclination. He appears to have brought from ſchool more learning than was requiſite for a practiſing lawyer. This might rather impede than forward his progreſs, as it has been generally obſerved, that an attention to literary concerns, and the buſtle of an attorney's office, with only a moderate ſhare of buſineſs, are wholly incompatible. It is therefore no wonder that he preferred retirement to noiſe, and relinquiſhed what advantages he might expect from continuing to follow the law. It has been ſuggeſted by an ingenious writer, that he was for ſome time uſher to a ſchool. In 1724, his firſt work, conſiſting of tranſlations from Cæſar, Pliny, Claudian, and others, appeared, under the title of "Miſcellaneous "Tranſlations in Proſe and Verſe, from Roman Poets, "Orators, and Hiſtorians," 12mo. It is dedicated to his early patron, Sir Robert Sutton, and ſeems to have laid the foundation of his firſt eccleſiaſtical preferment. At this period it is probable he had not abandoned his profeſſion, though it it is certain he did not attend to it much longer. About Chriſtmas, 1726, he came to London, and while there, was introduced to Theobald, Concanen, and others of Mr. Pope's enemies, with whoſe converſation he was extremely pleaſed. It was at this time that he wrote a letter [A] to Concanen, dated Jan. 2,

[A] This letter, which Dr. Aiken writings, has been lately given to the ſide, ſays will probably be remem- world by Mr. Malone, in the "Sup bered as long as any of the biſhop's "plement to Shakſpeare."

1726,

1726, which, by accident, falling into the hands of the late Dr. Akenſide, was produced to moſt of that gentleman's friends, and by that means became the ſubject of much ſpeculation. About this time he alſo communicated to Theobald ſome notes of Shakſpeare, which afterwards appeared in that critic's edition of our great dramatic poet. In 1727, his ſecond work, intituled, "A Critical and Philoſophical Enquiry into the cauſes "of Prodigies and Miracles, as related by Hiſtorians," &c. was publiſhed in 12mo. and was alſo dedicated to Sir Robert Sutton. He was at this time in orders; and on the 25th of April, 1728, had the honour to be in the King's Liſt of Maſters of Arts, created at Cambridge, on his Majeſty's viſit to that univerſity. In June, the ſame year, he was preſented by Sir Robert Sutton to the rectory of Burnt Broughton, in the dioceſe of Lincoln; a living worth 200l a year, which he retained till his death, at which he ſpent a conſiderable part of his middle-life in a ſtudious retirement, devoted entirely to letters, and there planned, and in part executed, ſome of his moſt important works. Several years elapſed, after obtaining this preferment, before Mr. Warburton appeared again in the world as a writer [B]. In 1736 he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "Bibliotheque Britan-"nique, ou Hiſtoire des Ouvrages des Savans de la Grande "Bretagne, pour les Mois Juillet, Aout, & Sept. 1736. "A la Haye." The deſign never was compleated. Dr. Middleton, in a letter to him, dated April 9, 1737 [C], returns him thanks for his letters, as well as the Journal, which, ſays he, "came to my hands ſoon after the date "of my laſt. I had before ſeen the force of your critical "genius very ſucceſsfully employed on Shakeſpeare, but "did not know you had ever tried it on the Latin au-"thors. I am pleaſed with ſeveral of your emendations,

[B] At leaſt there was nothing publiſhed that can be with certainty aſcribed to him. In the year 1732, his patron, Sir Robert Sutton, having been a member of the Charitable Corporation, fell under the cenſure of the Houſe of Commons, on account of that iniquitous buſineſs. He was expelled the houſe, and his fortune for ſome time ſeemed to be held but on a precarious tenure. On this occaſion a pamphlet appeared, intituled, "An Apology for "Sir Robert Sutton." It can only be conjectured, that Dr. Warburton had ſome concern in this production; but when the connexion between him and Sir Robert, and the recent obligation received from that gentleman, are conſidered, it will not be thought unlikely that he might, on this occaſion, afford his patron ſome aſſiſtance by his pen.

[C] Middleton's Works, vol. II. p. 470.

"and

"and tranſcribed them into the margin of my editions, "though not equally with them all. It is a laudable and "liberal amuſement, to try now and then in our read-"ing the ſucceſs of a conjecture! but in the preſent "ſtate of the generality of the old writers, it can hard-"ly be thought a ſtudy fit to employ a life upon, at "leaſt not worthy, I am ſure, of your talents and induſ-"try, which, inſtead of trifling on words, ſeem calcu-"lated rather to correct the opinions and manners of "the world." Theſe ſentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aſide, and never afterwards re-ſumed. It was in this year, 1736, that he may be ſaid to have emerged from the obſcurity of a private life into the notice of the world. The firſt publication which rendered him afterwards famous now appeared, under the title of "The Alliance between Church and "State; or, the Neceſſity and Equity of an eſtabliſhed "Religion and a Teſt-law, demonſtrated from the Ef-"ſence and End of Civil Society, upon the fundamental "Principles of the Law of Nature and Nations." In three parts: the firſt, treating of a civil and religious ſociety; the ſecond, of an eſtabliſhed church; and the third, of a teſt law, 8vo. At the end was announced the ſcheme of "The "Divine Legation of Moſes," in which he had at this time made a conſiderable progreſs. The firſt volume of this work was publiſhed in January 1737-8, under the title of "The Divine Legation of Moſes demonſtrated on the "Principles of a religious Deiſt, from the omiſſion of "the doctrine of a future ſtate of rewards and puniſh-"ments in the Jewiſh diſpenſation. In ſix Books. By "William Warburton, M. A. Author of The Alliance be-"tween Church and State;" and met with a reception which neither the ſubject, nor the manner in which it was treated, ſeemed to authoriſe. It was, as the author afterwards obſerved, fallen upon in ſo outrageous and brutal a manner, as had been ſcarce pardonable, had it been "The Divine Legation of Mahomet."—It pro-duced ſeveral anſwers, and ſo much abuſe from the authors of "The Weekly Miſcellany," that in leſs than two months he was conſtrained to defend himſelf, in "A "Vindication of the Author of the Divine Legation of "Moſes, from the Aſperſions of the Country Clergyman's "Letter in the Weekly Miſcellany of February 14, "1737-8," 8vo. Mr. Warburton's extraordinary merit had now attracted the notice of the Heir-apparent to the Crown,

Crown, in whoſe immediate ſervice we find him, in June 1738, when he publiſhed "Faith working by Cha-"rity to Chriſtian Edification; a ſermon preached at the "laſt epiſcopal viſitation for confirmation in the dioceſe "of Lincoln; with a preface, ſhewing the reaſons of its "publication, and a poſtſcript, occaſioned by ſome letters "lately publiſhed in the Weekly Miſcellany. By Wil-"liam Warburton, M. A. Chaplain to his Royal High-"neſs the Prince of Wales." A ſecond edition of "The "Divine Legation" alſo appeared in November, 1738. In March, 1739, the world was in danger of being deprived of this extraordinary Genius by an intermitting fever, which with ſome difficulty was relieved by a plentiful uſe of the bark. The "Eſſay on Man" had been now publiſhed ſome years; and it is univerſally ſuppoſed that the author had, in the compoſition of it, adopted the philoſophy of Lord Bolingbroke, whom on this occaſion he had followed as his guide, without underſtanding the tendency of his principles. In 1738, M. de Crouſaz wrote ſome remarks on it, accuſing the author of Spinoſiſm and Naturaliſm: which falling into Mr. Warburton's hands, he publiſhed a defence of the firſt epiſtle, and ſoon after of the remaining three, in ſeven letters, of which ſix were printed in 1739, and the ſeventh in June 1740, under the title of "A Vindication of Mr. "Pope's Eſſay on Man, by the Author of the Divine "Legation." The opinion which Mr. Pope, conceived of theſe defences, as well as of their author, will be beſt ſeen in his letters. In conſequence, a firm friendſhip was eſtabliſhed between them, which continued with undiminiſhed fervour until the Death of Mr. Pope who, during the remainder of his life, paid a deference and reſpect to his friend's judgement and abilities, which will be conſidered by many as almoſt bordering on ſervility. In 1741, the ſecond volume of "The Divine Legation," in two parts [D], containing books IV. V. VI. was publiſhed; as was alſo a ſecond edition of the "Alliance between "Church and State." In the ſummer of that year, Mr. Pope and Mr. Warburton, in a country ramble, took Oxford in their way, where they parted; Mr. Pope, after one day's ſtay, going weſtward; and Mr. Warburton, who ſtayed a day after him to viſit Dr. Conybeare, then

[D] At the end of Part II. was added, "An Appendix, containing ſome "remarks on a late book, intituled, "Future Rewards and Puniſhments "believed by the Ancients, particularly the Philoſophers, wherein "ſome Objections of the rev. Mr. "Warburton, in the Divine Lega-"tion of Moſes, are conſidered."

Dean

Dean of Chriſt Church, returning to London. On that day the Vice Chancellor, Dr. Leigh, ſent a meſſage to his lodgings, with the uſual compliment, to know if a Doctor's degree in divinity would be acceptable to him; to which ſuch an anſwer was returned as ſo civil a meſſage deſerved. About the ſame time Mr. Pope had the like offer made him of a Doctor's degree in law, which he ſeemed diſpoſed to accept, until he learnt that ſome impediment had been thrown in the way of his friend's receiving the compliment intended for him by the Vice-Chancellor. He then abſolutely refuſed that propoſed to himſelf. Both the degrees were therefore laid aſide; and the univerſity of Oxford loſt ſome reputation by the conduct of this buſineſs, being thus deprived of the honour of two names, which certainly would have reflected much credit on the ſociety in which they were to have been enrolled. Mr. Pope's affection for Mr. Warburton was of ſervice to him in more reſpects than merely increaſing his fame. He introduced and warmly recommended him to moſt of his friends; and amongſt the reſt to Ralph Allen, Eſq. of Prior-Park, whoſe niece he ſome years afterwards married, and whoſe great fortune at length came to his only ſon. In conſequence of this introduction, we find Mr. Warburton at Bath in 1742. There he printed a Sermon which had been preached at the Abbey-Church, on the 24th of October, for the benefit of Mr. Allen's favourite charity, the General Hoſptial, or Infirmary. To this Sermon, which was publiſhed at the requeſt of the governors, was added, "A ſhort account of the Nature, "Riſe, and Progreſs, of the General Infirmary at Bath." In this year alſo he printed a Diſſertation on the Origin of Books of Chivalry, at the end of Jarvis's Preface to a Tranſlation of Don Quixote, which, Mr. Pope tells him, he had not got over two paragraphs of, before he cried out, 'Aut Eraſmus, aut Diabolus.' "I knew you," adds he, "as certainly as the Ancients did the Gods, "by the firſt pace and the very gait. I have not a mo"ment to expreſs myſelf in, but could not omit this, "which delighted me ſo much [E]." Mr. Pope's attention to his intereſt did not reſt in matters which were in his own power; he recommended him to ſome who were more able to aſſiſt him: in particular, he obtained a promiſe from Lord Granville, which, probably, however, ended in nothing [F]. In 1742 Mr. Warburton pub-

[E] Letter 113, to Mr. Warburton. [F] Letter 124, to the ſame: See Pope's Works.

liſhed

liſhed "A Critical and Philoſophical Commentary on "Mr. Pope's Eſſay on Man. In which is contained a "Vindication of the ſaid Eſſay from the Miſrepreſentations "of Mr. de Reſnel, the French Tranſlator, and of Mr. de "Crouſaz, Profeſſor of Philoſophy and Mathematics in "the Academy of Lauſanne, the Commentator." It was at this period, when Mr. Warburton had the entire confidence of Mr. Pope, that he adviſed him to complete the Dunciad, by changing the Hero, and adding to it a fourth Book. This was accordingly executed in 1742, and publiſhed early in 1743, 4to. with notes by our author, who, in conſequence of it, received his ſhare of the ſatire which Mr. Cibber liberally beſtowed on both Mr. Pope and his Annotator [G]. In the latter end of the ſame year, he publiſhed complete editions of "The Eſſay on "Man," and "The Eſſay on Criticiſm;" and, from the ſpecimen which he there exhibited of his abilities, it may be preſumed, Mr. Pope determined to commit the publication of thoſe works, which he ſhould leave, to Mr. Warburton's care. At Mr. Pope's deſire, he about this time reviſed and corrected the "Eſſay on Homer," as it now ſtands in the laſt edition of that tranſlation [H]. The publication of "The Dunciad" was the laſt ſervice which our author rendered Mr. Pope in his life-time. After a lingering and tedious illneſs, the event of which had been long foreſeen, this great poet died on the 30th of May, 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all ſuch of his works already printed as he had not otherwiſe diſpoſed of or alienated, and all the profits which ſhould ariſe from any edition to be printed after his death; but at the ſame time directed, that they ſhould be publiſhed without any future alterations. In 1744, his aſſiſtance to Dr. Z. Grey was handſomely acknowledged in the Preface to Hudibras. "The Divine Legation of Moſes" had now been publiſhed ſome time, and various anſwers and objections to it had ſtarted up from different quarters. In this year, 1744, Mr. Warburton turned his attention to theſe attacks on his favourite work; and defended himſelf in a manner which, if it did not prove him to be poſſeſſed of much humility or diffidence, at leaſt demonſtrated, that he knew how to wield the wea-

[G] See "Another Occaſional Letter from Mr. Cibber to Mr. Pope," 1744, 8vo.

[H] Letter 117, to Mr. Warburton.

pons

pons of controverſy with the hand of a maſter. His firſt defence now appeared under the title of "Remarks "on ſeveral Occaſional Reflections; in Anſwer to the "Rev. Dr. Middleton, Dr. Pococke, the Maſter of the "Charter-Houſe [1], Dr. Richard Grey, and others; ſerv- "ing to explain and juſtify divers Paſſages in The Divine "Legation, objected to by thoſe learned Writers. To "which is added, A General Review of the Argument "of The Divine Legation, as far as it is yet advanced: "wherein is conſidered the Relation the ſeveral Parts "bear to each other, and the Whole. Together with an "Appendix, in Anſwer to a late Pamphlet, intituled, "An Examination of Mr. W———'s Second Propoſi- "tion," 8vo. And this was followed next year by "Re- "marks on ſeveral Occaſional Reflections; in Anſwer to "the Rev. Doctors Stebbing and Sykes; ſerving to ex- "plain and juſtify the Two Diſſertations in The Divine "Legation, concerning the command to Abraham to of- "fer up his Son, and the Nature of the Jewiſh Theo- "cracy, objected to by thoſe learned writers. Part II. "and laſt;" 8vo. Both theſe anſwers are couched in thoſe high terms of confident ſuperiority, which marked almoſt every performance that fell from his pen during the remainder of his life. Sept. 5, 1745, the friendſhip between him and Mr. Allen was more cloſely cemented, by his marriage with Miſs Tucker, who ſurvived him, and is now (1784) the wife of the Rev. Mr. Smith. At this juncture the kingdom was under a great alarm, occaſioned by the rebellion breaking out in Scotland. Thoſe who wiſhed well to the then eſtabliſhed Government found it neceſſary to exert every effort which could be uſed againſt the invading enemy. The Clergy were not wanting on their part; and no one did more ſervice than Mr. Warburton, who printed three very excellent and ſeaſonable Sermons, at this important criſis. I. "A faithful Portrait of Popery, by which it is ſeen "to be the reverſe of Chriſtianity, as it is the deſtruc- "tion of Morality, Piety, and Civil Liberty. A Sermon "preached at St. James's Church, Weſtminſter, Oct. "1745." 8vo, II. "A Sermon occaſioned by the preſent "unnatural Rebellion, &c. preached in Mr Allen's cha- "pel, at Prior-Park, near Bath, Nov. 1745, and pub- "liſhed at his Requeſt." 8vo. III. "The Nature of

[1] Nicholas Mann, eſq. author of ſeveral valuable works.

"National Offences truly ſtated. A Sermon preached on "the General Faſt-Day, Dec. 18, 1745." 8vo. 1746. On account of the laſt of theſe Sermons, he was again involved in a controverſy with his former antagoniſt, Dr. Stebbing; which occaſioned "An Apologetical Dedica- "tion to the Rev. Dr. Henry Stebbing, in Anſwer to his "Cenſure and Miſrepreſentations of the Sermon preach- "ed on the General Faſt-Day to be obſerved Dec. 18, "1745." 8vo. 1746. Notwithſtanding his great connections, his acknowledged abilities, and his eſtabliſhed reputation; a reputation founded on the durable baſis of learning, and upheld by the decent and attentive performance of every duty incident to his ſtation; yet we do not find that he received any addition to the preferment given him in 1728 by Sir Robert Sutton (except the chaplainſhip to the Prince of Wales), until April, 1746, when he was unanimouſly called by the Society of Lincoln's-Inn to be their preacher. In November he publiſhed "A Sermon preached on the Thankſgiving ap- "pointed to be obſerved the 9th of Oct. for the ſuppreſ- "ſion of the late unnatural Rebellion," 8vo. 1746. In 1747, appeared his edition of "Shakſpeare," and his "Pre- "face to Clariſſa;" and in the ſame year he publiſhed, 1. "A letter from an author to a member of Parliament, "concerning literary property," 8vo. 2. "Preface to "Mrs. Cockburn's Remarks upon the Principles and Rea- "ſonings of Dr. Rutherforth's Eſſay on the Nature and "Obligations of Virtue, &c." 8vo. 3. "Preface to a "Critical Enquiry into the Opinions and Practice of the "Ancient Philoſophers, concerning the Nature of a Fu- "ture State, and their Method of teaching by double "Doctrine," (by Mr. Towne) 8vo. 1747, 2d edition. In 1748, a third edition of "The Alliance between Church "and State: corrected and enlarged." In 1749, a very extraordinary attack was made on the moral character of Mr. Pope, from a quarter whence it could be the leaſt expected. His "Guide, Philoſopher, and Friend," Lord Bolingbroke, publiſhed a book which he had formerly lent Mr. Pope in MS. The Preface to this work, written by Mr. Mallet, contained an accuſation of Mr. Pope's having clandeſtinely printed an edition of his lordſhip's performance without his leave or knowledge. A defence of the poet ſoon after made its appearance, which was univerſally aſcribed to Mr. Warburton, and was

afterwards owned by him [K]. It was called, "A Letter "to the Editor of Letters on the Spirit of Patriotism, the "Idea of a Patriot King, and the State of Parties, oc- "casioned by the Editor's Advertisement;" which soon afterwards produced an abusive pamphlet, under the title of "A familiar epistle to the most impudent man living," &c. a performance, as hath been truly observed, couched in language bad enough to disgrace even gaols and garrets. About this time the publication of Dr. Middleton's "En- "quiry concerning the miraculous powers" gave rise to a controversy, which was managed with great warmth and asperity on both sides, and not much to the credit of either party. On this occasion, Mr. Warburton published an excellent performance, written with a degree of candour and temper, which, it is to be lamented, he did not always exercise. The title of it was, "Julian: or, a dis- "course concerning the earthquake and fiery eruption "which defeated the emperor's attempt to rebuild the tem- "ple at Jerusalem, 1750," 8vo. A second edition of this discourse, "with additions," appeared in 1751; in which year he gave the public his edition of "Mr. Pope's "Works," with notes, in nine vols, 8vo. and in the same year printed "An answer to a letter to Dr. Middleton, in- "serted in a pamphlet intituled, The argument of the Di- "vine Legation fairly stated," &c. 8vo. and "An account "of the prophecies of Arise Evans, the Welch prophet, "in the last century [L]," the latter of which pieces afterwards subjected him to much ridicule. In 1753, Mr. Warburton published the first volume of a course of Sermons preached at Lincoln's-Inn, intituled, "The prin- "ciples of natural and revealed religion occasionally opened "and explained;" and this, in the subsequent year, was followed by a second. After the publick had been some time promised (it may, from the alarm which was taken, be almost said threatened with the appearance of) lord Bolingbroke's works, they were about this time printed. The known abilities and infidelity of this nobleman had created apprehensions in the minds of many people, of the pernicious effects of his doctrines; and nothing but the ap-

[K] Reprinted in the Appendix to Ruffhead's "Life of Pope."

[L] This account is annexed to the first volume of Dr. Jortin's "Remarks "on Ecclesiastical History." In 1772, a pamphlet was published, called "Confusion worse confounded; Rout "on Rout; or the Bishop of G——'s "Commentary upon Rice or Arise "Evans' Echo from Heaven Examin- "ed and Exposed by Indignatio." [By the Rev. Henry Taylor.]

pearance of his whole force could have convinced his friends, how little there was to be dreaded from arguments againſt religion ſo weakly ſupported. The perſonal enmity, which had been excited many years before between the peer and our author, had occaſioned the former to direct much of his reaſoning againſt two works [M] of the latter. Many anſwers were ſoon publiſhed, but none with more acuteneſs, ſolidity, and ſprightlineſs, than "A view "of lord Bolingbroke's philoſophy, in two letters to a "friend, 1754." The third and fourth letters were publiſhed in 1753, with another edition of the two former; and in the ſame year a ſmaller edition of the whole; which, though it came into the world without a name, was univerſally aſcribed to Mr. Warburton, and afterwards publickly owned by him. To ſome copies of this is prefixed an excellent complimentary epiſtle from the preſident Monteſquieu, dated May 26, 1754. At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, ſeemed to be approaching towards him. In Sept. 1754, he was appointed one of his majeſty's chaplains in ordinary, and in the next year was preſented to a prebend [N] in the cathedral of Durham, on the death of Dr. Mangey. About the ſame time the degree of Doctor of Divinity was conferred on him by Dr. Herring, then archbiſhop of Canterbury; and a new impreſſion of "The "Divine Legation" having been called for, he printed a fourth edition of the firſt part of it, corrected and enlarged, divided into two volumes, with a dedication to the earl of Hardwicke. The ſame year appeared "A Sermon "preached before his Grace Charles duke of Marlborough, "preſident, and the governors of the hoſpital for the Small-"pox and for Inoculation, at the pariſh church of St. "Andrew, Holborn, on Thurſday, April the 24th, 1755," 4to. And, in 1756, "Natural and Civil Events the "inſtruments of God's moral government, a ſermon "preached on the laſt public faſt-day, at Lincoln's-Inn "chapel," 4to. In 1757, a pamphlet was publiſhed, called "Remarks on Mr. David Hume's eſſay on the natural "hiſtory of religion," which is ſaid to have been compoſed of marginal obſervations made by Dr. Warburton on reading Mr. Hume's book; and which gave ſo much

[M] "The Divine Legation" and "The Alliance."

[N] Soon after he attained this preferment, he wrote the "Remarks on "Neale's Hiſtory," which are mentioned in the "Anecdotes," p. 356.

offence

offence to the author animadverted upon, that he thought it of importance enough to deſerve particular mention in the ſhort account of his life. Oct. 11, in this year, our author was advanced to the deanery of Briſtol; and in 1758, re-publiſhed the ſecond part of "The Divine Legation," divided into two parts, with a dedication to the preſent earl of Mansfield, which deſerves to be read by every perſon who eſteems the well-being of ſociety as a concern of any importance. In one of theſe volumes Dr. Taylor is treated with much ſeverity, in conſequence of a private pique. At the latter end of next year, Dr. Warburton received the honour, ſo juſtly due to his merit, of being (on the 22d of December) dignified with the mitre, and promoted to the vacant ſee of Glouceſter. He was conſecrated on the 20th of Jan. 1760; and on the 30th of the ſame month preached before the Houſe of Lords. In the next year he printed "A rational account of the nature "and end of the Sacrament of the Lord's Supper," 12mo. In 1762, he publiſhed, "The Doctrine of Grace: or, the "office and operations of the Holy Spirit vindicated from "the inſults of Infidelity and the abuſes of Fanaticiſm," 2 vols. 12mo. and in the ſucceeding year drew upon himſelf much illiberal abuſe from ſome writers [o] of the popular party, on occaſion of his complaint in the Houſe of Lords, on Nov. 15, 1763, againſt Mr. Wilkes, for putting his name to certain notes on the infamous "Eſſay on "woman." In 1765, another edition of the ſecond part of "The Divine Legation" was publiſhed, as volumes III, IV, and V; the two parts printed in 1755 being conſidered as volumes I. and II. It was this edition which produced the well-known controverſy between him and Dr. Lowth. On this occaſion was publiſhed, "The ſecond part of an "epiſtolary correſpondence between the biſhop of Glou-"ceſter and the late profeſſor of Oxford, without an Im-"primatur, i. e. without a cover to the violated laws of ho-"nour and ſociety, 1766," 8vo. In 1776, he gave a new edition of "The Alliance between Church and State," and "A Sermon preached before the incorporated Society for "the Propagation of the Goſpel in Foreign parts; at the "anniverſary meeting in the pariſh church of St. Mary

[o] See Churchill's Duelliſt, the Dedication of his Sermons, and other pieces. In making his complaint, the Biſhop, after ſolemnly diſavowing both the Poem and the Notes, averred, the former was worthy of the Devil; then, after a ſhort pauſe, added, "No, "I beg the Devil's pardon, for he is "incapable of writing it."

"le bow, on Friday, Feb. 21," 8vo. The next year produced a third volume of his "Sermons," dedicated to lady Mansfield; and with this, and a ſingle "Sermon preached "at St. Lawrence Jewry on Thurſday, April 30, 1767, "before his royal highneſs Edward duke of York, pre-"ſident, and the governors of the London hoſpital, &c." 4to. he cloſed his literary labours. His faculties continued unimpaired for ſome time after this period; and in 1769 he gave conſiderable aſſiſtance to Mr. Ruffhead, in his "Life of Mr. Pope." He alſo transferred 500l. to lord Mansfield, judge Wilmot, and Mr. Charles Yorke, upon truſt, to found a lecture in the form of a courſe of ſermons; to prove the truth of revealed religion in general, and of the Chriſtian in particular, from the completion of the prophecies in the Old and New Teſtament, which relate to the Chriſtian church, eſpecially to the apoſtacy of Papal Rome. To this foundation we owe the admirable introductory letters of biſhop Hurd; and the well-adapted continuation of biſhops Halifax and Bagot, and Dr. Apthorp. It is a melalancholy reflection, that a life ſpent in the conſtant purſuit of knowledge frequently terminates in the loſs of thoſe powers, the cultivation and improvement of which are attended to with too ſtrict and unabated a degree of ardour. This was in ſome degree the misfortune of Dr. Warburton. Like Swift and the great duke of Marlborough, he gradually ſunk into a ſituation in which it was a fatigue to him to enter into general converſation. There were, however, a few old and valuable friends, in whoſe company, even to the laſt, his mental faculties were exerted in their wonted force; and at ſuch times he would appear chearful for ſeveral hours, and oft the departure of his friends retreat as it were within himſelf. This melancholy habit was aggravated by the loſs of his only ſon, a very promiſing young gentleman, who died of a conſumption but a ſhort time before the biſhop himſelf reſigned to fate, in the 81ſt year of his age. A neat marble monument has been lately erected in the cathedral of Glouceſter, with the inſcription below [F].

Dr.

[F] "To the Memory of
WILLIAM WARBURTON, D. D.
For more than ſix Years Biſhop of this See.
A Prelate
Of the moſt ſublime Genius, and exquiſite Learning.
Both which Talents
He employed through a long Life,
In the Support
Of what he ſtrmly believed,
The CHRISTIAN RELIGION;
And
Of what he eſteemed the beſt Eſtabliſhment of it,
The CHURCH of ENGLAND.
He

Dr. Johnſon's character of this literary phænomenon is too remarkable to be omitted. "About this time "(1738) Warburton began to make his appearance "in the firſt ranks of learning. He was a man of vi- "gorous faculties, a mind fervid and vehement, ſupplied "by inceſſant and unlimited enquiry, with wonderful "extent and variety of knowledge, which yet had not op- "preſſed his imagination, nor clouded his perſpicacity. To "every work he brought a memory full fraught, together "with a fancy fertile of original combinations; and at "once exerted the powers of the ſcholar, the reaſoner, and "the wit. But his knowledge was too multifarious to be "always exact, and his purſuits were too eager to be al- "ways cautious. His abilities gave him an haughty con- "fidence, which he diſdained to conceal or mollify; and "his impatience of oppoſition diſpoſed him to treat his ad- "verſaries with ſuch contemptuous ſuperiority as made "his readers commonly his enemies, and excited againſt "the advocate the wiſhes of ſome who favoured the cauſe. "He ſeems to have adopted the Roman emperor's deter- "mination, 'oderint dum metuant;' he uſed no allure- "ments of gentle language, but wiſhed to compel rather "than perſuade. His ſtyle is copious without ſelection, "and forcible without neatneſs; he took the words that "preſented themſelves: his diction is coarſe and impure, "and his ſentences are unmeaſured. He had, in the early "part of his life, pleaſed himſelf with the notice of in- "ferior wits, and correſponded with the enemies of Pope. "A letter was produced, when he had perhaps himſelf "forgotten it, in which he tells Concanen, 'Dryden I "obſerve borrows for want of leiſure, and Pope for want "of genius; Milton out of pride, and Addiſon out "of modeſty.' And when Theobald publiſhed Shak- "ſpeare, in oppoſition to Pope, the beſt notes were ſup- "plied by Warburton. But the time was now come when "Warburton was to change his opinion, and Pope was to "find a defender in him who had contributed ſo much to "the exaltation of his rival. From this time Pope lived in "the cloſeſt intimacy with his commentator, and amply "rewarded his kindneſs and his zeal; for he introduced "him to Mr. Murray (now earl Mansfield), by whoſe in- "tereſt he became preacher at Lincoln's-Inn, and to Mr. "Allen, who gave him his niece and his eſtate, and by

He was born at Newark upon Trent, Dec. 24, 1698.
Was conſecrated BISHOP of Glouceſter, Jan. 20, 1760.
Died at his Palace, in this City, June 7, 1779,
And was buried near this place.

"consequence a bishoprick: when he died, he left him "the property of his works; a legacy which may be rea- "sonably estimated at four thousand pounds."

Athen. Oxon. Life of Ward by Dr. Walter Pope.

WARD (SETH), an English prelate, famous chiefly for his skill in mathematics and astronomy, was the son of an attorney, and born at Buntingford in Hertfordshire. Wood says, he was baptized the 16th of April 1617; but Dr. Pope places his birth in 1618. He was taught grammar learning and arithmetic in the school at Buntingford; and thence removed to Sidney college in Cambridge, into which he was admitted in 1632. Dr. Samuel Ward, the master of that college, was greatly taken with the ingenuity and also with the sweetness of his nature; and shewed him particular favour, partly perhaps for his being of the same sur-name, though there was no affinity at all between them. Here he applied himself with great vigour to his studies, and particularly to mathematics; took the degrees in arts, and was chosen fellow of his college. In 1640, Dr. Cosins the vice chancellor pitched upon Ward to be Prævaricator, which is called in Oxford Terræ-filius; whose office was to make a witty speech, and to laugh at any thing or any body. Ward however exercised this privilege so freely, that the vice-chancellor actually suspended him from his degree; though he reversed the censure the day following.

The civil war breaking out, Ward was involved not a little in the consequences of it. His good master and patron, Mr. Ward, was in 1643 imprisoned in St. John's college, which was then made a gaol by the parliament forces; and Ward, thinking that gratitude obliged him to attend him, accordingly did so, and continued with him to his death, which happened soon after. He was also himself ejected from his fellowship for refusing the Covenant; against which he soon after joined with Mr. Peter Gunning, Mr. John Barwick, Mr. Isaac Barrow, afterwards bishop of St. Asaph, and others, in drawing up that noted treatise, which was afterwards printed. Being now obliged to leave Cambridge, he resided some time with Dr. Ward's relations in and about London, and at other times with the mathematician Oughtred at Albury in Surry, with whom he had cultivated an acquaintance, and under whom he prosecuted his mathematical studies. He was invited likewise to several other places, but went to Ralph Freeman's at Aspenden in Hertfordshire;

fordſhire, eſq; whoſe ſons he inſtructed, and with whom he continued for the moſt part till 1649, and then he reſided ſome months with the lord Wenman, of Thame Park, in Oxfordſhire.

He had not been in this noble family long, before the viſitation of the univerſity of Oxford began; the effect of which was, that many learned and eminent perſons were turned out, and among them Mr. Greaves, the Savilian profeſſor of aſtronomy, who had a little before diſtinguiſhed himſelf by his work upon the Egyptian pyramids. Mr. Greaves laboured to procure Ward for his ſucceſſor, whoſe abilities in this way were univerſally known and acknowledged; and effected it. Then Ward entered himſelf of Wadham college, for the ſake of Dr. Wilkins, who was the warden; and, Oct. 1649, was incorporated maſter of arts. Soon after, he took the Engagement, or oath, to be faithful to the commonwealth of England, as it was then eſtabliſhed, without a king or houſe of lords: for though he had refuſed the Covenant, while the king was ſuppoſed to be in any condition of ſucceeding, yet now thoſe hopes were at any end, and the government, together with the king, was overturned and deſtroyed, he thought, and certainly with reaſon, that no good purpoſe could be anſwered by obſtinately holding out any longer againſt the powers that were. The firſt thing he did, after his ſettlement in Oxford, was to bring the aſtronomy lectures, which had long been neglected and diſuſed, into repute again; and for this purpoſe he read them very conſtantly, never miſſing one reading day, all the while he held the lecture.

About this time Dr. Brownrig, the ejected biſhop of Exeter, came and lived retired at Sunning in Berkſhire; where Mr. Ward, who was his chaplain, uſed often to wait upon him. In one of theſe viſits, the biſhop conferred on him the precentorſhip of the church of Exeter; and told him, that though it might then ſeem a gift and no gift, yet that upon the king's Reſtoration, of which the biſhop was confident, it would be of ſome emolument to him. He paid the biſhop's ſecretary the full fees, as if he were immediately to take poſſeſſion, though this happened in the very height of their deſpair; and Ward's acquaintance raillied him upon it, telling him, that they would not give him half a crown for his precentorſhip. But the profeſſor knew what he did: he knew, that let things take what turn they would, he

was now ſafe; and that, if the king ever returned, it would be a fine thing for him. It was ſo; it brought a good ſum into his pocket; and, what is more, laid the foundation of his future riches and preferment.

In 1654, both the Savilian profeſſors did their exerciſes, in order to proceed doctors in divinity; and when they were to be preſented, Wallis claimed precedency. This occaſioned a diſpute; which being decided in favor of Ward, who was really the ſenior, Wallis went out grand compounder, and ſo obtained the precedency. In 1657, he was elected principal of Jeſus college, by the direction of Dr. Manſell, who had been ejected from that headſhip many years before; but Cromwell put in one Francis Howel. In 1659, he was choſen preſident of Trinity college; but was obliged, at the Reſtoration, to reſign that place. He was made amends, however, by being preſented in 1660 to the rectory of St. Lawrence Jewry: for though he was not diſtinguiſhed by his ſufferings during the exile of the royal family, yet he was known to be ſo averſe to the meaſures of the late times, and to be within ſo well affected to the royal cauſe, as to be favourably looked on at the Reſtoration. He was inſtalled alſo, in 1660, in the precentorſhip of the church of Exeter. In 1661, he became fellow of the royal ſociety, and dean of Exeter; and the following year was advanced to the biſhopric of that church. Dr. Pope tells us, he was promoted to that ſee, without knowing any thing of it, by the intereſt of the duke of Albemarle, ſir Hugh Pollard, and other gentlemen, whom he had obliged during his reſidence at Exeter: and Wood obſerves, that he was advanced by the endeavours of a conſiderable party of the gentry of Devonſhire, who were of the houſe of commons; though he had poiſoned the compliment before, by ſaying, that "he had, ſhortly after his ſettlement among them, "wound himſelf into their favour by his ſmooth language "and behaviour."

In 1667, he was tranſlated to the ſee of Saliſbury; and, in 1671, was made chancellor of the order of the garter. He was the firſt Proteſtant biſhop that ever was ſo; and he procured that honour to be annexed to the ſee of Saliſbury, after it had been held by laymen above a hundred and fifty years. His firſt care, after his advancement to Saliſbury, was to repair and beautify his cathedral and palace; and then to ſuppreſs the Nonconformiſts

formiſts and their conventicles in his dioceſe. This ſo angered their party, that, in the year 1669, they forged a petition againſt him, under the hands of ſome chief clothiers; pretending, that they were perſecuted, and their trade ruined: but it was made appear at the council table, that this petition was a notorious libel, and that none of thoſe, there mentioned to be perſecuted and ruined, were ſo much as ſummoned into the eccleſiaſtical court. "But a little after," ſays Dr. Pope, "the weather-cock of "the court-council turned to the contrary point; and one "Blood, a perſon notorious for ſtealing the crown out "of the Tower, and offering barbarous violence to the "Duke of Ormond, being of a ſudden become a great "favourite at court, and the chief agent of the Diſſenters, "brought the biſhop of Saliſbury a verbal meſſage from "the king, not to moleſt them. Upon this, the biſhop "went to wait on his majeſty, and humbly repreſented to "him, that there were only two troubleſome Nonconfor-"miſts in his dioceſe, whom he doubted not, with his "majeſty's permiſſion, that he ſhould bring to their "duty; and then named them. But the king replied, "'theſe are the very men you muſt not meddle with;' and "the biſhop obeyed, letting the proſecution againſt them "fall."

Biſhop Ward was one of thoſe unhappy perſons who have the misfortune to outlive their ſenſes. He dated his indiſpoſition of health from a fever in 1660, of which he was not well cured; and the morning he was conſecrated biſhop of Exeter in 1662, he was ſo ill, that he did not imagine he ſhould outlive the ſolemnity. After he was biſhop of Saliſbury, he was ſeized with a dangerous ſcorbutical atrophy and looſeneſs: but this was removed by riding exerciſe. Nevertheleſs, in courſe of time, melancholy and loſs of memory gradually came upon him; which, joined with ſome difference he had with Dr. Pierce, the dean of his church, who purſued him with great virulence and malice, did at length totally deprive him of all ſenſe. Dr. Pope paid him a viſit at Knightſbridge near London, where he was in his laſt illneſs: when the biſhop aſked him, "how his brother did?" Dr. Pope aſked, who he meant? his lordſhip replied, "Biſhop Wilkins;" who had then been dead fourteen years. Dr. Pope adds, that he had often ſeen his nurſe uſe this argument to get him out of the coach, when he had been airing, "My lord, there is a very good fire in "your

"your chamber:" for his houſe and ſervants were all ſtrangers to him. He lived to the Revolution, but without knowing any thing of the matter; and died at Knightſbridge, Jan. 6, 1688-9.

Mr. Oughtred, in the preface to his "Clavis Mathematica," calls him "a prudent, pious, and ingenious perſon; admirably ſkilled, not only in mathematics, but alſo in all kinds of polite literature. Mr. Oughtred informs us, that he was the firſt in Cambridge, who had expounded his "Clavis Mathematica;" and that, at his importunate deſire, he made additions to, and republiſhed that work. Biſhop Burnet ſtyles him "in many reſpects one of the greateſt men of his age:" he ſpeaks of him in this manner, in his letter to the biſhop of Litchfield and Coventry; where, while he vindicates his own Hiſtory of the Reformation againſt Anthony Harmer, alias Henry Wharton, he occaſionally vindicates ſome eminent perſons from the falſe repreſentations of Anthony Wood. Biſhop Ward was one of thoſe eminent perſons, whom Mr. Wood had ſeverely noted in the firſt edition of his "Athenæ Oxonienſes;" and whom he afterwards thus ſpeaks of, in his vindication of that work from the reproaches of Burnet: in which he tells us, that "had the Biſhop known Dr. Ward before the Reſtoration, he would have been of another mind; but his knowledge of him," ſays he, "was not, I preſume, till after he was made a biſhop; when, and to the time of his death, he was eſteemed a good and excellent man. The truth is, he was a man of parts, and a great Royaliſt for a time; but when he ſaw that king Charles I. was beheaded, and monarchy never in a poſſibility of returning again, then did he change his orthodox principles, ſubmit to the men in power, and eat the bread of two royaliſts, that had been ejected ſucceſſively. And though his friends ſay, that he never took the Engagement, yet it appears that he did ſo in the regiſter belonging to the committee for the reformation of the univerſity of Oxon, as I was many years ſince informed by the clerk belonging to that committee. What his life and converſation was while he lived in Oxon, the poor remnant of the Royaliſts that then remained there would have told you; who uſually ſaid, that, had not Dr. Ward degenerated from his principles of loyalty, he would not have launched out into ſeveral immoralities, &c. for the doing of which he alſo loſt the opinion that the then

Vindication, prefixed to Athen. Oxon. edit. 1721.

"ſaints

" ſaints in the univerſity had of him." What immoralities he might be guilty of in his younger days, cannot be known; but Wood has recorded ſome very good things of his doing when he grew older. He tells us, that " he " was a benefactor to the Royal Society, and gave a pen- " dulum clock to it, which went for a week together. Alſo, " about 1672, he gave a conſiderable ſum of money, " towards making the river at Saliſbury navigable to " Chriſt Church in Hampſhire; and, in 1679, he beſtow- " ed a thouſand pounds on Sidney college in Cambridge. " In 1683, he built an hoſpital or college at Saliſbury, for " ten poor clergymen's widows; and, in 1684, an alms- " houſe at the place of his nativity, for four ancient men and " four ancient women, who had lived handſomely, and " been brought by misfortune to poverty." Very well, Mr. Wood: are not theſe good works? why, yes: but what are good works, compared with " orthodox princi- " ples?" the degenerating from which is as ſure to lead to " immoralities," as the maintaining of them is to keep us chaſte and virtuous. Athen. Ox. as above.

Biſhop Ward was the author of ſeveral Latin works upon ſubjects of mathematics and aſtronomy, which were reckoned excellent in their day; but are not now neceſſary to be mentioned, their uſe having been ſuperſeded by more perfect productions, built upon later diſcoveries and the Newtonian philoſophy. He publiſhed alſo " A " philoſophical eſſay towards an eviction of the being and " attributes of God, the immortality of the ſouls of men, " and the truth and authority of ſcripture, 1652;" and " Exercitatio epiſtolica in Thomæ Hobbii philoſophiam, " ad D. Joannem Wilkins, Oxon. 1656," 8vo. All his other works were publiſhed in the three foregoing years, excepting about ten ſermons, printed at different times. He kept a correſpondence with Bullialdus and Hevelius.

WARD (JOHN, LL.D.) was born in London about 1679: his father was a diſſenting miniſter. In the early part of his life, he was clerk in the navy office; but, at his leiſure hours, he proſecuted his ſtudies by the aſſiſtance of one Dr. Ker, a Scotſman, who kept an academy. In 1710, he reſigned his employment in the navy office; became a tutor to a certain number of the children of his friends; and for this purpoſe opened a ſchool in Tenter Alley in Moorfields, which he kept many years. In 1712, he Life by Dr. Birch.

he became a member of a private ſociety of gentlemen, who entertained each other with diſcourſes on the civil law; and the ſociety was exiſting till 1742. In 1720, Mr. Ward was become ſo eminent for his learning and knowledge of antiquity, that he was choſen profeſſor of rhetoric in Greſham College. In 1723, during the preſidency of Sir Iſaac Newton, he was elected fellow of the royal ſociety; and in 1752 one of its vice-preſidents, in which office he was continued till his death.

The doctor, among other works, all of them learned, but ſome not very intereſting, was aſſiſtant to Mr. Ainſworth in his account of "Kemp's Collection of Antiquities," publiſhed in 1720. In 1727, he wrote a Latin anſwer to Dr. Middleton's Latin diſſertation, concerning the eſtimation in which phyſicians were held among the old Romans; in order to ſhew that the profeſſion was not ſo ſlaviſh and ignoble as Middleton alledged. Middleton replied, and Ward rejoined. He aſſiſted Buckley in his edition of "Thuanus," and tranſlated into Latin afterwards three letters addreſſed to Dr. Mead concerning that edition, which were afterwards prefixed to it. In 1732, he gave a very accurate edition of "Lily's Grammar," and inſerted in the Preface a curious hiſtory of that Grammar. He aſſiſted Horſley in his "Britannia Romana;" and Ainſworth in his "Latin Dictionary." In 1740, he publiſhed his "Lives of the profeſſors of Greſham College," which, ſays Dr. Birch, "is a conſiderable addition to the hiſtory of "learning in our country." In 1751, he was honoured with the title of doctor of laws, by the univerſity of Edinburgh, probably on account of a Latin letter he wrote to its principal Dr. Wiſhart, the editor of "Florentius Volu"ſenus, or Wilſon, De Animi Tranquillitate." This Voluſenus was a poet of conſiderable merit. In 1753, he was elected one of the truſtees of the Britiſh Muſeum. In 1754, he gave an accurate edition of the "Weſtminſter "Greek Grammar," compiled by Camden while Maſter of that ſchool. He died at Greſham College, Oct. 17, 1758, in his 80th year. The year after his death were publiſhed, ready prepared by him, "A Syſtem of Oratory," delivered in lectures at Greſham, in two vols. 8vo; and, in 1761, "Diſſertations upon ſeveral paſſages of the Sacred Scrip"tures," 8vo. Many papers written by him are to be found in the "Philoſophical Tranſactions;" and ſeveral little particulars of him may be ſeen in the "Anecdotes of "Bowyer."

WARE

WARE (Sir JAMES), a celebrated antiquary and historian of Ireland, was the son of Sir James Ware, sometime secretary to two of the lord deputies of Ireland, and afterwards auditor general of that kingdom. He was born at Dublin in 1604, and educated with the greatest care. At sixteen he was admitted a student in Trinity College, Dublin: where he made a very uncommon proficiency, and took the degrees in arts. In 1629, or thereabouts, he was knighted; and, in 1632, he became, upon the death of his father, auditor general of Ireland: notwithstanding which place of trouble, as well as profit, and the incumbrances of marriage, he wrote and published several books. In 1639, he was made one of the privy council in Ireland; and, when the rebellion broke out there, suffered much in his estate. In 1644, the marquis of Ormond, lord lieutenant of the kingdom, sent him with two lords to Charles I, who was then at Oxford, about affairs of importance: which being concluded to their minds, they returned; but in their return were taken on the seas by a parliament ship, and all committed prisoners to the Tower of London, where they were detained eleven months. Afterwards Sir James returned to Dublin, continued there for some time, and was one of the hostages for the delivery of that city to colonel Michael Jones, for the use of the parliament of England: but Jones, thinking it not convenient, on account of his great attachment to the king, that he should remain there, commanded him to depart. By virtue of his pass, he travelled into France; where he continued a year and half, mostly at Caen, sometimes at Paris. In 1651, he left that country, went into England; and, settling in London, composed several works. Upon the restoration of Charles II, he passed over to Ireland; and was restored to his places of auditor general and privy counsellor. He died at Dublin Dec. 1, 1666.

Wood's Fasti, VII, p. 42.

His works, which are pretty numerous, relate chiefly to the history and antiquities of Ireland [A].

Sir

[A] Their titles are, "Archiepiscoporum Cassiliensium & Tuamensium vitæ." 2. "Cœnobia Cisterciensia Hiberniæ." 3. "De præsulibus Lageniæ, sive provinciæ Dubliniensis." 4. "De scriptoribus Hiberniæ." 5. "De Hibernia & antiquitatibus ejus disquisiones." 6. "De præsulibus Hiberniæ commentarius a prima gentis Hibernicæ ad fidem Christianam conversione ad nostra usque tempora." 7. "Notæ ad Bedæ epistolam apologeticam." 8. "Notæ ad historiam abbatum Weremuthensium & Girwicensium, per Bedam compositam." 9. "Notæ ad Bedæ

Sir James had a choice collection of antient manuſcripts, relating chiefly to Iriſh affairs; a catalogue of which was printed at Dublin in 1648, 4to. All or moſt of theſe came into the hands of Henry Earl of Clarendon, when he was lord lieutenant of Ireland in 1686; who brought them to England ſoon after, and depoſited them with Dr. Thomas Teniſon, then vicar of St. Martin's in the Fields, afterwards archbiſhop of Canterbury.

"Bedæ epiſtolam ad Egbertum." 10. "Notæ ad Egberti dialogum de inſtitutione eccleſiaſtica." 11. "Notæ ad rem hiſtoricam & antiquariam ſpectantes ad opuſcula, S. Patricio, qui Hibernos ad fidem Chriſti convertit, adſcripta." 12. "Rerum Hibernicarum Henrico VII. regnante annales." 13. "Rerum Hibernicarum Henrico VIII. Edwardo VI & Maria regnantibus annales." He alſo publiſhed, 14. "Campian's Hiſtory of Ireland:" 15. "The Chronicle of Hanmer," 16. that of "Marleburrough;" and 17. "The "View of Ireland," by Edmund Spenſer the poet.

Birch's heads and characters.

WARHAM (WILLIAM), archbiſhop of Canterbury, and chancellor of England, was deſcended of a good family in Hampſhire, and born at Okely in that county. He was firſt educated in Wincheſter ſchool, and afterwards removed to New College, Oxford; where he was admitted fellow in 1475, and commenced doctor of laws. In 1488, he left the college, became an advocate in the court of arches, and ſoon after principal or chief moderator of the civil law ſchool, then ſituated in St. Edward's pariſh in Oxford. In 1493, he was ſent by Henry VII. with Sir Edward Poynings, on an embaſſy to Philip duke of Burgundy, to perſuade him to deliver up Perkin Warbeck; but the ambaſſadors were aſſuſed by the duke's council (himſelf being then in his minority), that no manner of aſſiſtance ſhould be given by that court to Warbeck: and, in the management of this negociation, Warham behaved ſo much to the king's ſatisfaction, that, the ſame year, he was collated chancellor of the cathedral of Wells, and, a few months after, appointed maſter of the Rolls. But this was only a ſtep to greater honours; for, in 1502, he was made keeper of the great ſeal of England; then, lord high chancellor; in 1503, advanced to the ſee of London; in 1503-4, tranſlated to that of Canterbury, in which he was inſtalled with great ſolemnity, Edward Duke of Buckingham officiating as ſteward on that occaſion. He was likewiſe, in 1506, elected chancellor of the univerſity of Oxford, to which he was always a firm friend.

During

During the reign of Henry VII. he was in the higheſt degree of favour with that prince; but, after the acceſſion of Henry VIII. Wolſey, who was then only almoner to the king, and dean of Lincoln, ingratiated himſelf in ſuch a manner with his majeſty, that he abſolutely ſupplanted the archbiſhop, who at laſt, in 1515, reſigned the great ſeal, which was then committed to Wolſey. The haughtineſs of this new favourite, now advanced to the ſee of York, ſoon put our prelate to the utmoſt difficulties of ſupporting the dignity of his own ſtation; for, as Wolſey ſeized all occaſions of mortifying him, he refuſed an eſtabliſhed mark of the homage due to the archbiſhoprick of Canterbury from that of York, which was, that the croſs of the latter ſhould not be advanced in the ſame province, or in the ſame place, with the croſs of Canterbury. Yet Wolſey, in defiance of this ancient cuſtom, had ordered his croſs to be advanced and carried before himſelf, not only within the precincts of the archbiſhoprick of Canterbury, but even in the preſence of the Archbiſhop. Upon which that primate expoſtulated with him concerning the indignity which he apprehended done to himſelf; which put Wolſey upon projecting, how he might for the future have a right to do it, without incurring any imputation of acting contrary to rule. And, though his being cardinal did not exempt him from that ſubmiſſion, on which the archbiſhoprick of Canterbury of right inſiſted; yet he was ſenſible that, if he could once be inveſted with the character of legate *à latere*, it would put the matter out of diſpute, and even render him that primate's ſuperior; which therefore he ſolicited, and ſhortly after obtained.

Under this commiſſion he ſet up a new court, called *curia legatina*; by means of which, he drew all manner of juriſdiction throughout England into his own hands, and appointed officials, regiſters, &c. in every dioceſe, who took up all cauſes, and obliged the other officers, to whom the juriſdiction really belonged, to ſit ſtill without regard or profit. He had, in particular, erected a court at Whitehall for matters teſtamentary; which was thought a conſiderable infringement upon the rights of the abp. of Canterbury, in whoſe court it had been the conſtant uſage to prove wills and teſtaments. The primate, therefore, finding his authority ſuperſeded in ſo enormous a degree, wrote two letters, by way of remonſtrance, to the cardinal, concerning the injuries done to himſelf; in one of which he repreſents,

repreſents, that ſuch a courſe of proceedings would in effect reduce him to the mere ſhadow of an archbiſhop. But finding no redreſs by this, or any other method of complaint to the cardinal, he at laſt thought himſelf obliged to lay the ſtate of the caſe before the king, who directed him, in his name, to go to the cardinal; and, if he had done any thing amiſs, to admoniſh him of it. This admonition only tended to irritate the cardinal againſt him; and had in other reſpects ſo little effect, that the king himſelf afterwards found it neceſſary to diſcourſe with his chief miniſter upon the ſubject, after ſuch a manner as made a better and more laſting impreſſion upon him.

The archbiſhop ſat in the ſee of Canterbury 28 years, and died at St. Stephen's near that city, in the houſe of William Warham, his kinſman, and archdeacon of Canterbury, in 1532. He was interred, without any pomp, in his cathedral, in a little chapel built by himſelf for the place of his burial, on the north of Becket's tomb, where a monument was erected for him, which was defaced in the civil wars. He laid out to the value of 3000l. in repairing and beautifying the houſes belonging to his ſee. It appears, from a letter of Eraſmus to Sir Thomas More, that though he had paſſed through the higheſt poſts in church and ſtate, he had ſo little regarded his own private advantage, that he left no more than was ſufficient to pay his debts and funeral charges. And it is ſaid, that when he was near his death, he called upon his ſteward to know what money he had in his hands; who telling him "that "he had but thirty pounds," he chearfully anſwered, *Satis viatici ad cœlum*, i. e. "That was enough to laſt till he got "to Heaven." He left his theological books to the library of All Souls College in Oxford, his civil and canon law books to New College, and all his books of church muſic to Wincheſter College.

Knight's Life of Eraſmus, P. 233.

Eraſmus, who was patronized by him, and with whom he held a correſpondence by letters, gives him an excellent character in his "Eccleſiaſtes, ſive de ratione con-"cionandi;" which, being written after the archbiſhop's death, cannot fall under the ſuſpicion of flattery. And indeed our prelate was undoubtedly a great canoniſt, an able ſtateſman, and a dextrous courtier. Nor was he ſo entirely devoted to the learning of the ſchools, as had been the general courſe of ſtudies in that and the preceding ages; but ſet up and encouraged a more generous way of knowledge.

Lib. v.

knowledge. Yet he was a ſevere perſecutor of thoſe whom he thought Heretics; and inclined to believe idle and fanatical people, as for a time he did Elizabeth Barton, the pretended holy maid of Kent.

WARNER (FERDINANDO), LL. D. vicar of Roude, in Wiltſhire, Dec. 1730; afterwards rector of St. Michael, Queenhithe, London, and of Barnes in Surrey, a celebrated preacher, and author of 1. "A Sermon "preached before the Lord Mayor, January 30, 1748." 2. "A Sermon preached before the Lord Mayor, on Sep- "tember 2, 1749." 3. "A Syſtem of Divinity and Mo- "rality, containing a ſeries of Diſcourſes on the principal "and moſt important points of natural and revealed Reli- "gion; compiled from the Works of the moſt eminent "Divines of the Church of England, 1750," 5 vols. 12mo. This was reprinted in 4 vols. 8vo. 1756. 4. "A Scheme "for a Fund for the better Maintenance of the Widows "and Children of the Clergy, 1753," 8vo. 5. "An "Illuſtration of the Book of Common Prayer and Admi- "niſtration of the Sacraments, and other Rites and Cere- "monies of the Church of England, &c. 1754," folio. In this year he took the Degree of LL. D. 6. "Boling- "broke, or a Dialogue on the Origin and Authority of "Revelation, 1755," 8vo. 7. "A free and neceſſary En- "quiry whether the Church of England in her Liturgy, "and many of her learned Divines in their Writings, "have not, by ſome unwary Expreſſions relating to Tran- "ſubſtantiation and the real Preſence, given ſo great an "Advantage to Papiſts and Deiſts, as may prove fatal to "true Religion, unleſs ſome Remedy be ſpeedily ſupplied; "with Remarks on the power of Prieſtly Abſolution, "1755," 8vo. 8. In 1756 he publiſhed the firſt volume of his "Eccleſiaſtical Hiſtory to the eighteenth Century," folio; the ſecond volume in 1757. 9. "Memoirs of the "Life of Sir Thomas More, Lord High Chancellor of "England in the reign of Henry VIII. 1758." 8vo. This is dedicated to Sir Robert Henley, afterwards Lord Chancellor Northington, who is complimented for the favours he had conferred on him on his receiving the ſeals; probably for the rectory of Barnes, which was given him in 1758, and with which he held Queenhithe and Trinity the Leſs. 10. "Remarks on the Hiſtory of "Fingal and other Poems of Oſſian, tranſlated by Mr. "Macpherſon, in a Letter to the Right Hon. the Lord "L——

Anecdotes of Bowyer, by Nichols, p. 346.

"L—— [Lyttelton], 1762," 8vo. 11. "The Hiſtory "of Ireland, vol. I. 1763," 4to. He publiſhed no more of this, being diſcouraged by a diſappointment in his expectations of ſome Parliamentary aſſiſtance. 12. "A "Letter to the Fellows of Sion College, and to all the "Clergy within the Bills of Mortality, and in the County "of Middleſex, humbly propoſing their forming themſelves into a Society for the Maintenance of the Widows "and Orphans of ſuch Clergymen. To which is added, "a ſketch of ſome Rules and Orders ſuitable to that purpoſe, 1765," 8vo. 13. "The Hiſtory of the Rebellion and Civil War in Ireland, 1767," 4to. For collecting materials for his "Hiſtory of Ireland," he went over to that kingdom about 1761. 14. "A full and plain "Account of the Gout, from whence will be clearly ſeen "the folly or the baſeneſs of all Pretenders to the cure of "it, in which every thing material by the beſt writers on "that ſubject is taken notice of, and accompanied with "ſome new and important inſtructions for its relief; "which the author's experience in the gout above thirty "years hath induced him to impart." He died in his 65th year, Oct. 3, 1768.

WATERLAND (Dr. DANIEL), an eminent Engliſh divine, was born at Waſely in Lincolnſhire, 1683; of which place his father was rector. He had his ſchool education at Lincoln, and his academical at Magdalen College in Cambridge. He was firſt ſcholar, and afterwards fellow; and, commencing tutor, became a great ornament and advantage to his college. In this capacity he drew up a tract, under the title of, "Advice to a young Student, "with a Method of Study for the firſt four Years," which has gone through ſeveral editions. In 1713, he became maſter of the college; obtained the rectory of Ellingham in Norfolk; and was ſoon after appointed chaplain in ordinary to George I. In 1720, he preached the firſt courſe of lectures, founded by lady Moyer, for the defence of our Lord's divinity. He was preſented, in 1721, by the Dean and Chapter of St. Paul's, to the rectory of St. Auſtin and St. Faith, in London; and ſoon after promoted to the chancellorſhip of the church of York by Sir William Dawes. In 1727, he was collated by his diocеſan to the archdeaconry of Middleſex; and his majeſty conferred on him a canonry in the church of Windſor. That Chapter alſo preſented him to the vicarage of Twickenham;

enham; upon which he reſigned the rectory of St. Auſtin's, not being willing to hold two benefices at once with the cure of ſouls. He died in 1740, and was interred in the collegiate church at Windſor. He was the author of a great many pieces in the theological way, eſpecially upon the Trinity; and is the moſt likely to have his memory preſerved, by having a famous controverſy with Dr. Samuel Clarke upon that ſubject. His writings are not now read. Biog. Brit. v. vi. pr 2.

WATSON (JOHN), eldeſt ſon of Legh Watſon by Heſther Yates, of Swinton, in Lancaſhire, was born in Lyme-cum-Hanley, in the pariſh of Preſtbury in Cheſhire, March 26, 1724; and having been brought up at the Grammar-ſchools of Eccles, Wigan, and Mancheſter, all in Lancaſhire, he was admitted a Commoner in Brazen-noſe College, Oxford, April 7, 1742. In Michaelmas Term, 1745, he took the degree of B. A. June 27, 1746, he was elected a fellow of Brazen-noſe College, being choſen into a Cheſhire fellowſhip, as being a Preſtbury pariſh man. On the title of his fellowſhip, he was ordained a deacon at Cheſter, by Bp. Peploe, Dec. 21, 1746. After his year of probation, as fellow, was ended, and his reſidence at Oxford no longer required, he left the college; and his firſt employment in the church was the curacy of Runcorn, in Cheſhire; here he ſtayed only three months, and removed from thence to Ardwick, near Mancheſter, where he was an aſſiſtant curate at the chapel there, and private tutor to the three ſons of Samuel Birch, of Ardwick, eſq. During his reſidence here, he was privately ordained a prieſt at Cheſter, by the above Bp. Peploe, May 1, 1748, and took the degree of M. A. at Oxford, in Act Term, the ſame year. From Ardwick he removed to Halifax, and was licenſed to the curacy there Oct. 17, 1750, by Dr. Matthew Hutton, Archbiſhop of York. June 1, 1752, he married Suſanna, daughter and heireſs of the late Rev. Mr. Allon, vicar of Sandbach, in Cheſhire, vacating thereby his fellowſhip at Oxford. Sept. 3, 1754, he was licenſed by the above Dr. Hutton, on the preſentation of George Legh, LL. D. vicar of Halifax, to the perpetual curacy of Ripponden, in the pariſh of Halifax. Here he rebuilt the curate's houſe, at his own expence, laying out above 400l. upon the ſame, which was more than a fourth part of the whole ſum he there received; notwithſtanding which, his worthy ſucceſſor threatened him with a proſecution in History of Halifax, p. 523.

the Spiritual Court, if he did not allow him ten pounds for dilapidations, which, for the ſake of peace, he complied with. Feb. 17, 1759, he was elected F. S. A. July 11, 1761, he was married at Ealand, in Halifax pariſh, to Ann, daughter of Mr. James Jaques, of Leedes, merchant. Auguſt 17, 1766, he was inducted to the rectory of Meningſby, Lincolnſhire, which he reſigned in 1769, on being promoted to the rectory of Stockport, in Cheſhire, worth about 1500l a year. His preſentation to this, by Sir George Warren, bore date July 30, 1769, and he was inducted thereto Auguſt the 2d following. April 11, 1770, he was appointed one of the domeſtic chaplains to the Right Hon. the earl of Dyſart. April 24, 1770, having received his dedimus for acting as a juſtice of the peace in the county of Cheſter, he was ſworn into that office on that day. Oct. 2, 1772, he received his dedimus for acting as a juſtice of peace for the county of Lancaſter, and was ſworn in accordingly. His principal publication was "The Hiſtory of Halifax, 1775," whence theſe particulars are chiefly taken. He died March 14, 1783, whilſt he was preparing for the preſs, in 2 vols. 4to. "A Hiſtory "of the antient Earls of Warren and Surry," with a view to repreſent his patron's claim to thoſe antient titles. An exact liſt of his other works may be ſeen in the "Hiſtory "of Halifax."

WATTEAU (ANTHONY), a French painter, was born in 1684, of mean parents, who were ill able to cultivate his genius as it deſerved. He wrought at firſt under an ordinary maſter in the country: but, his ambition puſhing him beyond ſo confined a ſphere, he went to Paris, where he was employed in the theatre by a ſcene-painter. Here his genius began to diſtinguiſh itſelf; and aſpired to a prize in the academy, which he gained. He found the means afterwards to obtain the king's penſion, which enabled him to ſee Rome, on which his heart had long been ſet. Here he was much taken notice of; as he was afterwards in England, where he ſpent a full year. His health declining, he returned into his own country with a view to eſtabliſh it: but the experiment failed, and he died in the flower of his age; a martyr, as is commonly ſuppoſed, to induſtry. In his dying moments he gave a ſtrong teſtimony of his affection to his art. A prieſt, who attended him, offering him a crucifix to kiſs, which was miſerably

miſerably ill painted. "For God's ſake, father," ſaid the dying man, "remove it from me, the ſight of it ſhocks me."

Watteau was a painter of great merit, conſidering his age, and diſadvantages. Every thing he gained, was from himſelf. He had not only his own talents to form; but he had bad habits, contracted from bad maſters, to overcome. In ſpite of his difficulties, he became a very eminent painter; and his works are thought worthy of a place in the moſt curious cabinets. Vandyck and Rubens were the maſters he copied, after his ſtudies became liberal. He painted chiefly converſation-pieces, in which the airs of his heads are much admired. It is thought he would have excelled in hiſtory if he had ſtudied it. He left behind him a great number of drawings; ſome of which are done in red, others in black chalk; and many there are in which both are mixed.

WATTS (Dr. ISAAC), was born at Southampton, July the 17th, 1674, of parents who were eminent for religion; and conſiderable ſufferers for conſcience ſake, in the perſecution of the Proteſtant diſſenters, in the reign of Charles II. The uncommon genius of this their ſon appeared betimes: for he began to learn Latin at four years old; in the knowledge of which, as well as Greek, he made a ſwift progreſs. He was early noticed for the ſprightlineſs and vivacity of his wit; and, in 1690, ſent to London for academical education, where he was placed under the rev. Mr. Thomas Rowe; to whom he has inſcribed an ode in his "Horæ Lyricæ." In 1693, he joined in communion with the church in which his tutor was paſtor. When he had finiſhed his ſtudies at the academy, he returned to his father's houſe, where he ſpent two years more in reading, meditation, and prayer; in order to his being further qualified for that great work to which he was determined to devote his life, and of the awful importance of which he had a deep ſenſe upon his mind. Hence he was invited, in 1696, by Sir John Hartopp, to reſide in his family at Stoke-Newington, as tutor to his ſon, where he continued four years, and where he laid the foundation of that intimate friendſhip which ſubſited between his worthy pupil and him to the day of his death. But, while he aſſiſted Sir John's ſtudies, he did not neglect his own: for not only did he further improve himſelf in thoſe branches of learning, in which, more eſpecially, he aſſiſted his pupil; but applied himſelf to reading the ſcriptures in the

Funeral Sermon by Dr. Jennings.

original tongues, and the beſt commentators, both critical and practical. He began to preach on his birth-day, 1698, and was the ſame year choſen aſſiſtant to the Rev. Dr. Iſaac Chauncey.

Jan. 1701-2, he received a call from this church, to ſucceed Dr. Chauncey in the paſtoral office; of which he ſigned his acceptance the very day that King William died; notwithſtanding the diſcouraging proſpect which that event gave to men of his profeſſion, and the fears with which it agitated the Proteſtant diſſenters at that time. But the joy of the church, in their happy ſettlement, was ſoon after damped, by his being ſeized with a painful and threatening illneſs, which laid him by for ſome time, and from which he recovered by ſlow degrees. Upon this they ſaw it needful to provide him with a ſtated aſſiſtant; and, accordingly, the Rev. Mr. Samuel Price was choſen to that ſervice, in July 1703. His health remained very fluctuating and tender for ſome years. However, as it increaſed, he renewed his diligence in the miniſtry; and delighted and edified his flock with his ſermons in public, as well as with entertaining and profitable converſation in the viſits which he made to their families. It was in this ſeaſon of his more confirmed health, that he formed a ſociety of younger members of his church, for prayer and religious conference; to whom he delivered the ſubſtance of that excellent book, which he afterwards publiſhed, under the title of "A Guide to Prayer." Thus he went on, without any conſiderable interruption in his work, and with great proſperity to his church, till 1712; when, in September, he was viſited with a violent fever, which broke his conſtitution, and left ſuch weakneſs upon his nerves, as continued with him, in ſome meaſure, to his dying day. It was not till Oct. 1716, that he was able to return to his public miniſtry; and in the mean time his aſſiſtant Mr. Price was, at his deſire, choſen by the church to be joint-paſtor with him.

But though this long interval of ſickneſs was, on ſome accounts, a very melancholy ſeaſon, yet a kind providence made it to be the happieſt æra of his life, as it was the occaſion of introducing him into the family of Sir Thomas Abney. This gentleman, on a principle of friendſhip and compaſſion, took him, in a very languiſhing ſtate, to his own houſe; where, from that moment to the day of his death, he was abundantly ſupplied with all that could miniſter either to the convenience or ſatisfaction of his life.

His

His laſt ſickneſs was rather a decay of nature, than any particular diſtemper. He died, Nov. 25, 1748, in his 75th year.

In 1728, the univerſities of Edinburgh and Aberdeen, in Scotland, did, in a moſt reſpectful manner, without his knowledge, confer the degree of doctor in divinity on him. Perhaps no author before him did ever appear with reputation on ſuch a variety of ſubjects as he has done, both as a proſe-writer, and a poet: and we may venture to ſay farther, that there is no man of whoſe works ſo many have been diſperſed, both at home and abroad, and tranſlated into ſuch a variety of languages. They were collected and publiſhed in 6 vols. 4to. 1753.

Some particulars in a recent character of Watts are too remarkable to be omitted. Dr. Johnſon. "He was one of the firſt authors that taught the Diſſenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteneſs, was commonly obſcured and blunted by coarſeneſs and inelegance of ſtyle. He ſhewed them, that zeal and purity might be expreſſed and enforced by poliſhed diction. By his natural temper he was quick of reſentment; but, by his eſtabliſhed and habitual practice, he was gentle, modeſt, and inoffenſive. His tenderneſs appeared in his attention to children, and to the poor. To the poor, while he lived in the family of his friend, he allowed the third part of his annual revenue: though the whole was not a hundred a year; and for children, he condeſcended to lay aſide the ſcholar, the philoſopher, and the wit, to write little poems of devotion, and ſyſtems of inſtruction, adapted to their wants and capacities, from the dawn of reaſon through its gradations of advance in the morning of life. Every man, acquainted with the common principles of human action, will look with veneration on the writer who is at one time combating Locke, and at another making a Catechiſm for children in their fourth year. A voluntary deſcent from the dignity of ſcience is perhaps the hardeſt leſſon that humility can teach. As his mind was capacious, his curioſity excurſive, and his induſtry continual, his writings are very numerous, and his ſubjects various. With his theological works I am only enough acquainted to admire the meekneſs of his oppoſition, and the mildneſs of his cenſures. It was not only in his book but in his mind that orthodoxy was united with charity. Few books have been peruſed by

me with greater pleaſure than his "Improvement of the "Mind," of which the radical principles may indeed be found in "Locke's Conduct of the Underſtanding," but they are ſo expanded and ramified by Watts, as to confer upon him the merit of a work in the higheſt degree uſeful and pleaſing. Whoever has the care of inſtructing others, may be charged with deficience in his duty if this book is not recommended. Few men have left behind ſuch purity of character, or ſuch monuments of laborious piety. He has provided inſtruction for all ages, from thoſe who are liſping their firſt leſſons, to the enlightened readers of Malbranche and Locke; he has left neither corporeal nor ſpiritual nature unexamined; he has taught the art of reaſoning, and the ſcience of the ſtars. As a poet, had he been only a poet, he would probably have ſtood high among the authors with whom he is aſſociated. He is at leaſt one of the few with whom youth and ignorance may be ſafely pleaſed; and happy will be that reader whoſe mind is diſpoſed by his verſes, or his proſe, to imitate him in all but his non-conformity, to copy his benevolence to man, and his reverence to God.

Anecdotes of Bowyer, by Nichols, p. 297.

WEBB (PHILIP CARTERET), a diſtinguiſhed Antiquary, born in 1700, was regularly bred to the profeſſion of the law; and was admitted an attorney, before Mr. Juſtice Price, June 20, 1724; he lived then in the Old Jewry; afterwards removed to Budge Row, and thence to Great Queen Street, Lincoln's Inn Fields. He was peculiarly learned in the records of this kingdom, and particularly able as a parliamentary and conſtitutional lawyer. In 1747, he publiſhed "Obſervations on the "Courſe of Proceedings in the Admiralty Courts," 8vo. In 1751, he aſſiſted materially in obtaining the charter of incorporation for the Society of Antiquaries, remitting in that buſineſs the cuſtomary fees which were due to him as a ſolicitor; and on many other occaſions proved himſelf a very uſeful member of that learned body. Purchaſing a houſe and eſtate at Buſbridge, Surrey, where he reſided in the ſummer, it gave him an influence in the borough of Haſlemere, for which he was choſen member in 1754, and again in 1761. He became, under the patronage of Lord Chancellor Hardwicke, ſecretary of bankrupts in the Court of Chancery, and was appointed one of the joint ſolicitors of the Treaſury in 1756. In July 1758 he obtained a ſilver medal from the Society of Arts, for having planted

planted a large quantity of acorns for timber. In 1760, he had the honour of preſenting the famous Heraclean table to the king of Spain, by the hands of the Neapolitan miniſter, from whom he received in return (in November that year) a diamond ring, worth 300l. In April 1763, the period of Mr. Wilkes's being apprehended for writing "The North Briton," N° 45, Mr. Webb became officially a principal actor in that memorable proſecution, but did not altogether approve of the ſeverity with which it was carried on; and printed on that occaſion, "A Collection of "Records about General Warrants;" and alſo "Obſerva-"tions upon diſcharging Mr. Wilkes from the Tower." He held the office of ſolicitor to the Treaſury till June 1765, and continued ſecretary of bankrupts till Lord Northington quitted the ſeals in 1766. He died at Buſbridge, June 22, 1770, aged 70; and his library (including that of John Godfrey [A], Eſq; which he had purchaſed entire) was ſold, with his MSS. on vellum, Feb. 25, and the 16 following days, 1771. A little before his death he ſold to the Houſe of Peers thirty MS. volumes of the Rolls of Parliament. His MSS. on paper were ſold, by his widow and executrix, to the Earl of Shelburne. The coins and medals were ſold by auction the ſame year, three days ſale; in which were all the coins and medals found in his collection at the time of his deceaſe, but he had diſpoſed of the moſt valuable part to different perſons. The ſeries of large braſs had been picked by a nobleman. The noble ſeries of Roman gold (among which were Pompey, Lepidus, &c.) and the collection of Greek kings and towns, had been ſold to Mr. Duane, and now form part of the immenſe Muſeum collected by the late Dr. Hunter. The ancient marble buſts, bronzes, Roman earthen ware, gems, ſeals, &c. of which there were 96 lots, were ſold in the above year. On the death of the late Mrs. Webb, the remainder of the curioſities was ſold by Mr. Langford. Mr. Webb's publications were, 1. "A Letter to the Rev. Mr. "William Warburton, M. A. occaſioned by ſome paſ-

[A] Son of Benjamin Godfrey, Eſq; of Norton Court, near Feverſham in Kent, whom he ſucceeded in that eſtate. He was very corpulent, through indolence or inactivity, and a great epicure, which ſhortened his life about the year 1741. Mr. Godfrey (who was related to Sir Edmondbury) was a perſon of learning, and had a good collection of antiquities; and alſo of coins and medals, which, after his death, were ſold by auction. His library (containing 1200 valuable volumes) was bought for about 100l. by T. Osborne, who ſold the whole again to Mr. Webb before it was unpacked.

"ſages

"ſages in his book, intituled, 'The Divine Legation of "Moſes demonſtrated.' By a Gentleman of Lincoln's Inn, "1742," 8vo. 2. "Remarks on the Pretender's Decla- "ration and Commiſſion, 1745," 8vo. 3. "Remarks "on the Pretender's eldeſt ſon's ſecond Declaration, dated "the 10th of October 1745, by the author of the Re- "marks on his firſt Declaration, 1745," 8vo. Of theſe "Remarks" a ſecond edition was publiſhed the ſame year. 4. "Excerpta ex Inſtrumentis publicis de Judæis," conſiſting of ſeven pages ſmall 4to. 5. "Short, but true, State "of Facts relative to the Jew *Bill*, ſubmitted to the "Conſideration of the Publick," three pages ſmall 4to. 6. "Five Plates of Records relating to the Jews, engraven "at the expence of Philip Carteret Webb, Eſq." 7. "The "Queſtion whether a Jew born within the Britiſh domi- "nions was, before the making the late Act of Parliament, "a Perſon capable by Law to purchaſe and hold Lands to "him and his heirs, fairly ſtated and conſidered. (To "which is annexed an Appendix, containing copies of public "Records relating to the Jews) and to the plates of Records, "by a Gentleman of Lincoln's Inn, 1753," 4to. Printed for Roberts, price 2s. 6d. "A Reply" to this, in the ſame ſize and at the ſame price, written, as it is ſuppoſed, by Mr. Grove, author of the Life of Cardinal Wolſey, was printed for Robinſon, Woodyer, and Swan. 8. "A ſhort Account "of ſome Particulars concerning Domeſday Book, with a "view to promote its being publiſhed, 1756," 4to. 9. "A ſhort Account of Danegeld, with ſome further Parti- "culars relating to William the Conqueror's Survey, 1756," 4to. 10. "A State of Facts, in Defence of his Majeſty's "Right to certain Fee-Farm Rents in the County of "Norfolk, 1758," 4to. 11. "An Account of a Copper "Table, containing two Inſcriptions in the Greek and "Latin tongues; diſcovered in the year 1732, near Hera- "clea, in the Bay of Tarentum, in Magna Græcia. By "Philip Carteret Webb, Eſq. Read at a Meeting of the "Society of Antiquaries the 13th of December, 1759, and "ordered to be printed, 1760," 4to. 12. "Some Obſer- "vations on the late Determination for diſcharging Mr. "Wilkes from his Commitment to The Tower of Lon- "don, for being the author and publiſher of a ſeditious "libel called 'The North Briton, N° 45.' By a Member "of the Houſe of Commons, 4to. 1763." He alſo printed a quarto pamphlet, containing a number of General Warrants iſſued from the time of the Revolution, and ſome

other

other political tracts, particularly at the time of the rebellion in 1745, on the close of which his abilities, as solicitor on the trials in Scotland, proved of eminent service to the publick. Mr. Webb was twice married, and by his first lady (who died in March 12, 1756) left one son of his own name, admitted of Ben'et College, Cambridge, 1755, under the private tuition of the Rev. John Hodgson; removed to The Temple, 1757; married Miss Smith, of Milford, Surrey, 1763, by whom he had a son born 1764, and a daughter since dead. His second wife was Rhoda, daughter of John Cotes, Esq; of Dodington, in Cheshire, by Rhoda one of the daughters and coheirs of Sir John Huborn, Bart. of Warwickshire; but by her he had no issue.

See art. HODGSON.

WECHEL (CHRISTIAN), a famous printer in Paris, who began to print Greek authors in 1530, and flourished for more than twenty years. His editions were so extremely correct, that not above two faults were sometimes found in a folio volume, which was probably owing to his having had one of the best scholars and critics then in Germany for the corrector of his press, that is, Sylburgius. He was brought into trouble in 1534, for having sold a book of Erasmus, "de esu interdicto carnium," which had been censured by the faculty of divinity: and, according to father Garasse, he fell into poverty for his impiety, in printing an anonymous book, in which the author makes infants to complain of God's injustice, for damning them before baptism. However, from the flourishing circumstances of his son, Bayle collects, that he was not reduced to poverty; and for the curse, it is impossible to know how far the vengeance of God might pursue a man for printing such a work; but perhaps not so far as father Garasse might imagine it would. The time of this printer's death is not known; but we are not able to trace him beyond 1552.

Bayle in Dict. and Baillet, Jugemens, &c. tom. I.

Somme Theologique, p. 289.

ANDREW WECHEL, his son, was likewise a very able printer. Being a Protestant, he went to Frankfort, about 1573; having left Paris, after the massacre on St. Bartholomew's day the year before. He himself relates the great danger to which he was exposed on the night of that massacre; and in what manner he was saved by Hubert Languet, who lived in his house. He expresses his gratitude for it, in the dedication of Albert Krantz's "Vandalia," printed at Frankfort in 1575; in which place he con-

continued to print many great and important works. He died in 1581.

A catalogue of the books, which came from the preſſes of Chriſtian and Andrew Wechel, was printed at Frankfort 1590, in 8vo. They are ſuppoſed to have had the greateſt part of Henry Stephens's types.

Gent. Mag. April, 1784.

WELLES (SAMUEL), ſon of Mr. William Welles, of St Peter's Eaſt, in Oxford, was born there Auguſt 18, 1614, and there brought up, in Magdalen College. He commenced M. A. in 1636; married Mrs. Dorothy Doyley, of Auborn in Wilts, 1637, being the 22d year of his, and the 18th year of her, age. He was ordained Dec. 23, 1638, at which time he kept a ſchool in Wandſworth. He was aſſiſtant to Dr. Temple, at Batterſey, in 1639. In the war time, for their ſecurity, he removed his family into Fetter Lane, London, about 1644; and about that time was in the army, chaplain to Col. *Eſſex*. He was fixed miniſter at Remnam, in Berks, *in* 1647, where his income is ſaid to be 200l. per annum, but not above twenty families in the pariſh. He was invited to *Banbury* in Oxfordſhire; accepted the offer, and ſettled there in 1649, though a place of leſs profit, namely, about 100l. per annum. His reaſon for leaving Remnum was, that he might do good to more ſouls. When the troubles were over, he had the preſentation of Brinkworth, ſaid to be about 300l. per annum, but declined it for the former reaſon. When the Bartholomew Act diſplaced him, he remitted 100l. due from Banbury; and afterwards would chearfully profeſs, "that he had not one carking thought "about the ſupport of his family, though he had then ten "children, and his wife big with another." The Five Mile Act removed him to Dedington, ſomewhat above five miles diſtant from Banbury. But when the iniquity of the times would permit, he returned to Banbury, and there purchaſed a pleaſant dwelling, and there continued till his death. There Mr. (afterwards Dr.) White, of Kidderminſter, the public miniſter, was very friendly and familiar with him, frequently paying each other viſits; and one ſpeech of his, when at Mr. Welles's, is ſtill remembered. "Mr. Welles," ſaid he, "I wonder how "you do to live ſo comfortably. Methinks you, with "your numerous family, live more plentifully on the "Providence of God, than I can with the benefits of the "pariſh."——Mr. Welles was of chearful diſpoſition, and

of

of a large and liberal heart to all, but eſpecially to good uſes. It were the expreſſion of one who had often heard him preach, "That his auditory's ears were chained to his "lips." As he uſed to hear Mr. White in public, ſo Mr. White, though ſecretly, did go to hear him in private; and once, upon his taking leave, he was heard to ſay, "Well, I pray GOD to bleſs your labours in private, and "mine in public." There is a ſmall piece of Mr. Welles's printed, the title, "A Spirituall Remembrancer," ſold by Cockrell.

WELSTED (LEONARD), a native of Leiceſterſhire, received the rudiments of his education in Weſtminſter-ſchool, where he wrote the celebrated little poem called "Apple Pie," which was univerſally attributed to the facetious Dr. King, and as ſuch has been incorporated in the laſt edition of his works. Very early in life Mr. Welſted obtained a place in the ſecretary of ſtate's office by the intereſt of his friend the Earl of Clare, to whom, in 1715, he addreſſed a ſmall poem (which Jacob calls "a "very good one") on his being created Duke of Newcaſtle; and to whom, in 1724, he dedicated an octavo volume, under the title of "Epiſtles, Odes, &c. written on ſeveral "Subjects; with a Tranſlation of Longinus's Treatiſe on "the Sublime." In 1717 he wrote "The Genius, on "occaſion of the Duke of Marlborough's Apoplexy;" an ode much commended by Steele, and ſo generally admired as to be attributed to Addiſon; and afterwards an Epiſtle to Dr. Garth, on the Duke's death. He addreſſed a poem to the Counteſs of Warwick, on her marriage with Mr. Addiſon; a Poetical Epiſtle to the Duke of Chandos; and an Ode to Earl Cadogan, which was highly extolled by Dean Smedley. Sir Richard Steele was indebted to him for both the Prologue and Epilogue to "The Conſcious "Lovers;" and Mr. Philips for a complimentary poem on his Tragedy of "Humfrey Duke of Glouceſter." In 1718 he wrote "The Triumvirate, or a letter in verſe from Palemon to Celia, from Bath," which was conſidered as a ſatire againſt Mr. Pope. He wrote ſeveral other occaſional pieces againſt this gentleman, who, in recompence of his enmity, thus mentioned him in his "Dunciad," in a Parody upon Denham's "Cooper's Hill:"

Nichols's Hiſtory of Hinckley, p. 154.

"Flow, Welſted, flow! like thine inſpirer, beer;
"Though ſtale, not ripe; though thin, yet never clear;

"So

" So ſweetly mawkiſh, and ſo ſmoothly dull;
" Heady, not ſtrong; o'erflowing, though not full."

In 1726 he publiſhed a comedy called " The Diſſembled " Wanton, or, My Son get Money."

In the Notes on the " Dunciad," II. 207. it is ſaid, " He writ other things which we cannot remember. " Smedley, in his Metamorphoſis of Scriblerus, mentions " one, the Hymn of a Gentleman to his Creator: And " there was another in praiſe either of a cellar, or a gar- " ret. L. W. characterized in the Περὶ Βάθους, or the Art " of Sinking, as a Didapper, and after as an Eel, is ſaid " to be this perſon, by Dennis, Daily Journal of May 11, " 1728." He was alſo characterized under the title of another animal, a mole, by the author of a ſimile, which was handed about at the ſame time, and which is preſerved in the notes on the Dunciad.

In another note, III. 169. it is recorded that he received at one time the ſum of five hundred pounds for ſecret ſervice, among the other excellent authors hired to write anonymouſly for the miniſtry. See Report of the Secret Committee, &c. in 1742. And in a piece, ſaid, but falſely, to have been written by Mr. Welſted, called " The " Characters of the Times, printed in 8vo. 1728," he is made to ſay of himſelf, that " he had, in his youth, raiſed " ſo great expectations of his future genius, that there was a " kind of ſtruggle between the two univerſities, which " ſhould have the honour of his education; to compound " this, he civily became a member of both, and, after " having paſſed ſome time at the one, he removed to the " other. From thence he returned to town, where he " became the darling expectation of all the polite writers, " whoſe encouragement he acknowledged in his occaſional " poems, in a manner that will make no ſmall part of the " fame of his protectors. It alſo appears from his works, " that he was happy in the patronage of the moſt illuſtri- " ous characters of the preſent age. Encouraged by ſuch " a combination in his favour, he publiſhed a book of " poems, ſome in the Ovidian, ſome in the Horation " manner, in both which the moſt exquiſite judges pro- " nounced he even rivalled his maſters. His love-verſes " have reſcued that way of writing from contempt. In " tranſlations he has given us the very ſoul and ſpirit of " his authors. His odes, his epiſtles, his verſes, his love- " tales, all are the moſt perfect things in all poetry." If

this pleaſant repreſentation of our author's abilities were juſt, it would ſeem no wonder, if the two univerſities ſhould ſtrive with each other for the honour of his education; but it is certain the world hath not coincided with this opinion. Our author, however, does not appear to have been a mean poet; he had certainly, from nature, a good genius, but, after he came to town, he became a votary to pleaſure; and the applauſes of his friends, which taught him to overvalue his talents, perhaps ſlackened his diligence, and, by making him truſt ſolely to nature, ſlight the aſſiſtance of art. Prefixed to the collection of his poems is "A Diſſertation concerning the Perfection of the Engliſh Language, the State of Poetry, &c."

Mr. Welſted married a daughter of Mr Henry Purcell, who died in 1724; and by whom he had one daughter, who died at the age of 18, unmarried. His ſecond wife, who ſurvived him, was ſiſter to Sir Hoveden Walker, and to Biſhop Walker the defender of Londonderry. He had a place in the office of ordnance, and a houſe in the Tower of London, where he died about 1749.

WENTWORTH (Sir THOMAS), earl of Straf- Gen. Hiſt. ford, was deſcended from a very ancient family, ſeated at of England. Wentworth in the county of York, and born in London 1594. Authors do not mention where he received the firſt part of his education; but he ſpent ſome years at Cambridge in St. John's College, where he uſed great diligence and application, and made great progreſs in learning. On quitting the univerſity, he travelled abroad for further accompliſhments. In 1614, by his father's death, he became poſſeſſed of a great family eſtate of 6000l. per annum, and was appointed cuſtos rotulorum for the county of York. He repreſented this county in parliament ſeveral times; but more particularly in the new parliament called on the acceſſion of Charles I. in which he ſteadily oppoſed the arbitrary meaſures of the court. His eloquence gave him ſuch great ſway in the houſe, that he was made ſheriff of Yorkſhire, in order to diſable him from ſitting in it; and, in 1627, he was impriſoned by the lords of the council, for refuſing the royal loan. In the ſucceeding parliament, he again repreſented his county, and exerted himſelf with great vigour; inſiſting upon the petition of rights, and obtaining a reſolution of the houſe, that the redreſs of grievances and granting of ſupplies ſhould go together: but, at the end of the ſeſſion, the miniſtry found means,

means, with the bribe of a peerage and the presidentship of the council in the northern parts, to buy him off from the popular party. This frail man was at first ashamed of his apostacy, and concealed his change of sentiments; but at length desired an interview with Mr. Pym, to persuade him to continue his associate, and to justify his conduct. Pym replied, "you have left us; but I will not "leave you, whilst your head is on your shoulders". About this time he contracted an intimate friendship with abp. Laud, and became an active second in all his arbitrary practices.

Echard, v. II. p. 82.

During his presidentship, he exercised power with great severity, and in some cases even with childish insolence: particularly in that of Henry Bellasis, son to the lord Falconberg, who was committed to prison for not having pulled off his hat to him; tho' he pleaded that he was talking to lord Fairfax, and that his face was turned another way. His behaviour, however, here recommended him to his royal master; and, in 1631, he was appointed deputy of Ireland. By his wise conduct and regulations, he emancipated the crown from a debt of more than 100,000 l. bought off all the incumbrances on the revenue, caused an improvement of 40,000 l. in the yearly income, and made this kingdom a fruitful source of riches to his master. He provided too for the opulency of the clergy; and brought the church in Ireland to a perfect conformity in her doctrine and discipline to that established in England: but, during his government, there were many exertions of despotism; and he was fondly attached to, and desirous of being treated with, all the foppish formalities of state. He reprimanded the earl of Kildare, the first peer of Ireland, for opposing his propositions to the parliament, and afterwards obliged him, without any legal proceeding, to submit his title to an estate to his decision, and imprisoned him a whole year on this business. But his sentence of death against lord Mountmorris lies the heaviest on his memory, of any part of his administration. Wentworth had given Mountmorris's kinsman a blow, for having accidentally hurt his foot; which being spoken before Mountmorris at the chancellor's, he observed, that the gentleman had a brother who would not have taken such an affront. He was for these words hurried before a court martial, and in the space of two hours condemned to die. The king gave him his life; but he was obliged to acknowledge the justice of his sentence, to be imprisoned for three years,

Rushworth, v. II. p. 8.

years, deprived of an eſtate, and all his employments both civil and military. But, upon the whole, his adminiſtration was ſo pleaſing to his royal majeſty, that he raiſed him to the dignity of lord lieutenant of Ireland, earl of Strafford, and knight of the garter.

The ſame reaſons, which procured him the king's favour, raiſed againſt him the utmoſt reſentment and odium of the people. On the opening of the long parliament, Pym, his implacable enemy, after having harangued the houſe a long time with all the force of his eloquence on the grievances of the nation, in concluſion accuſed the earl of Strafford as the greateſt enemy to the liberties of his country, and the greateſt promoter of tyranny, that any age had ever produced. And when the reſentment of the houſe was inflamed to its higheſt pitch, it was ſuddenly moved that the earl of Strafford ſhould be immediately impeached of high treaſon. Accordingly, on the ſame day, Pym appeared at the bar of the houſe of lords, and impeached him in the name of all the commons in England, and deſired that he might be ſequeſtered from all councils, and put into ſafe cuſtody; and the lords immediately complied with the requeſt. His impeachment was prepared, conſiſting of 28 articles, regarding his conduct as preſident of the council of York, as governor of Ireland, and as counſellor and commander in England. We ſhall not detain the reader with the particulars of this proceeding, but refer him to the "State Trials" for his ſatisfaction. We ſhall only obſerve, that his trial laſted eighteen days; during which he defended himſelf with ſuch addreſs, that the commons, doubting whether the lords would give judgement againſt him, paſſed a bill for attainting him of high treaſon. The bill was ſtopped for ſome time in the houſe of lords; and the king tried every method he could think of to appeaſe the reſentment of the commons, and ſave his faithful ſervant. But great mobs, armed with clubs and ſwords, ſurrounded his palace, crying out, "Juſtice, "Juſtice!" and threatening the deſtruction of the king, queen, and royal family, unleſs his majeſty conſented to Strafford's death. The earl, underſtanding the diſtreſs the king was in, generouſly wrote to him, not to hazard the ſafety of his family and the peace of the kingdom for his ſake, but paſs the bill: adding, that his conſent would abundantly acquit his majeſty in the eye of heaven; and he ſhould reſign his life with all the chearfulneſs imaginable, as an acknowledgement of the favours he had received

from his ſovereign. After paſſing two days and nights in the utmoſt perplexity, the king with extreme reluctance ſigned a commiſſion for paſſing the bill: and he was beheaded on Tower-hill, May 12, 1641, in his 49th year, dying with great reſolution and tranquillity. After the Reſtoration, the bill of attainder was reverſed, as a ſtain to the juſtice of the nation.

The earl of Strafford's Letters were publiſhed, in 2 vols. fol. 1739, by Dr. William Knowler.

Hiſt. of Spalding Society, p. xxxviii.

WESLEY (SAMUEL), was born at Winterborn Whitchurch in Dorſetſhire, where his father was vicar, as his grandfather had been of Charmouth in the ſame county before the Reſtoration. He was educated at the free ſchool at Dorcheſter, and then in a private academy among the Diſſenters, whom he ſoon left, and was admitted a ſervitor, at the age of 18, of Exeter College, Oxford, 1684. He was chaplain to the marquis of Normanby, afterwards duke of Buckingham, who recommended him for an Iriſh biſhopric. He proceeded B. A. 1688, and taking orders, was rector of South Ormeſby in the county of Lincoln; where he wrote "The Life of Chriſt, an "heroic Poem, 1693," folio; dedicated to the Queen, reprinted with large editions and corrections in 1697; "The "Hiſtory of the Old and New Teſtament attempted in "Verſe, and adorned with three hundred and thirty ſculptures, engraved by J. Sturt, 1704," 3 vols. 12mo, addreſſed to Q. Anne in a poetical dedication. He afterwards obtained the rectory of Epworth in the ſame county, and died April 25, 1735. He was a very voluminous author, having publiſhed, beſide other things, "Maggots, or Poems "on ſeveral ſubjects, 1685," 8vo; "Elegies on Q. Mary "and Abp. Tillotſon, 1695," folio; "A Letter, con"cerning the Education of the Diſſenters in their private "Academies, 1703," and "A Defence of it," 12mo. "A Treatiſe on the Sacrament;" and "Diſſertationes "in Librum Jobi;" for which laſt, propoſals were circulated in 1729, and which was finiſhed after his death, and publiſhed by his ſon Samuel, 1736. His poetry, which is far from being excellent, incurred the cenſure of Garth, but he made ample amends for it by the goodneſs of his life. He left an exceedingly numerous family of children; four of whom are not unknown in the annals of Engliſh literature: 1. Samuel (of whom hereafter); 2. and 3. John and Charles Weſley, the two celebrated Methodiſt Preachers,

Preachers, the former admitted at Lincoln college, the other at Brazen-nose college. 4. Mrs. Mehetabel Wright, authoress of several Poems printed in the sixth volume of the "Poetical Calendar." See the Life of Mr. Bowyer, p. 91; who printed his Job in a beautiful type, illustrated with cuts, and supported by a respectable list of subscribers. This appears to have been the most laboured of its author's numerous works. He collated all the copies he could meet with of the original and the Greek and other versions and editions; and, after his labours and his library had been burnt with his house (which it seems had suffered the like fate once before about the year 1707), he resumed the task in the decline of life, oppress with gout and palsey through long habit of study. Among other assistances, he particularly acknowledges that of his three sons, and his friend Maurice Johnson. Prolegom. p. 1. 5. 6.

WESLEY (SAMUEL the younger), son of the preceding, scholar and near 20 years usher of Westminster-school, whence he was elected as a king's scholar to Christ Church, Oxford. He was author of two excellent poems, "The Battle of the Sexes," and "The Prisons opened;" and of another called "The Parish Priest, a Poem, upon a Clergyman lately deceased," a very dutiful and striking Eulogy on his wife's father; which are all printed among his poems, and several humourous tales, in 4to, 1736, and after his death in 12mo, 1743. He gave to the Spalding Society an amulet that had touched the heads of the three Kings of Cologne, whose names were in black letters within. He died Nov. 6, 1739, aged 49, being at that time head master of Tiverton School; but never presented to any ecclesiastical benefice. He was buried in the churchyard at Tiverton. His epitaph may be seen at the end of his life, prefixed to his poems, 1743. Hist. of Spalding Society, p. xxxi.

In the valuable publication which furnishes this and the preceding article, is a most curious and interesting letter on the history of the *Wesley* family. As it more immediately, however, relates to the present famous leader of the Methodists, it does not so immediately connect itself with our plan.

WEST (GILBERT), son of the reverend Dr. West and of a sister of Sir Richard Temple afterwards lord Cobham, was educated at Eton and at Oxford, with a view to the church; but obtaining from his uncle a Life by Dr. Johnson.

commiſſion either in a regiment of dragoons or dragoon guards, entered into the army, where he continued till his appointment into the office of lord Townſhend, ſecretary of ſtate, with whom he attended the king to Hanover. He was nominated clerk-extraordinary of the privy council in May 1729; ſoon after which he married, and ſettled at Wickham in Kent, where he devoted himſelf to learning, and to piety. For his "Obſervations on the "Reſurrection," which appeared in 1747, he received from Oxford, by diploma, the degree of LL.D. March 30, 1748. In 1749 firſt appeared his tranſlation of "Pin-"dar's Odes." He was very often viſited by Lyttelton and Pitt, who, when they were weary of faction and debates, uſed at Wickham to find books and quiet, a decent table, and literary converſation. There is at Wichkam a walk made by Pitt; and, what is of far more importance, at Wickham Lyttelton received that conviction which produced his "Diſſertation on St. Paul." Mr. Weſt's income was not large; and his friends endeavoured, but without ſucceſs, to obtain an augmentation. It is reported, that the education of the young prince was offered to him, but that he required a more extenſive power of ſuperintendence than it was thought proper to allow him. In time, however, his revenue was improved; he lived to have one of the lucrative clerkſhips of the Privy Council in 1752, and Mr Pitt at laſt had it in his power to make him treaſurer of Chelſea Hoſpital. He was now ſufficiently rich; but wealth came too late to be long enjoyed, nor could it ſecure him from the calamities of life: he loſt his only ſon in 1755, and on the 26th of March, 1756, a ſtroke of the palſy (to uſe the words of the incomparable writer from whom we have borrowed the greater part of this memoir) "brought to the grave one of "the few poets to whom the grave might be without its "terrors." Mr. Upton's "Letter concerning a new edi-"tion of Spenſer's Fairie Queen, 1751," 4to, was inſcribed to Mr. Weſt.

Anecdotes of Bowyer, by Nichols, p. 209.

Ibid. p. 101. WEST (JAMES), of Alſcott, in the county of Warwick, eſq. M. A. of Baliol-college, Oxford (ſon of Richard Weſt, ſaid to be deſcended, according to family tradition, from Leonard, a younger ſon of Thomas Weſt lord Delawar, who died in 1525), was repreſentative in parliament for St. Alban's in 1741; and being appointed one of the joint ſecretaries of the Treaſury, held

that office till 1762. In 1765 or 1766, his old patron the duke of Newcaſtle obtained for him a penſion of 200l. a year. He was an early member, and one of the vice-preſidents, of the Antiquary Society; and was firſt treaſurer, and afterwards preſident, of the Royal Society. He married the daughter and heireſs of Sir Thomas Stephens, timber-merchant in Southwark, with whom he had a large fortune in houſes in Rotherhithe; and by whom he had a ſon, James Weſt, eſq. now of Alſcott, one of the auditors of the land-tax, and ſometime member of parliament for Boroughbridge in Yorkſhire (who in 1774 married the daughter of Chriſtopher Wrenn, of Wroxhall, in Warwickſhire, eſq); and two daughters, Sarah, married, in July 1761, to Andrew late lord Archer, and ——— unmarried. He died July 2, 1772. His collection of MSS. was ſold to the earl of Shelburne; and his printed books, including many with large MS. notes by that able antiquary Biſhop White Kennet, were ſold by auction by Mr. Landford, from a catalogue digeſted by Mr. S. Paterſon, in 1773: the ſale began March 29, and laſted 24 days. His prints and drawings were ſold in 13 days; coins and medals in 7; plate and miſcellaneous curioſities, in 7; pictures, framed prints, and drawings, in 4 days, the ſame year.

WETSTEIN (JOHN JAMES), a very learned divine of Germany, was deſcended from an ancient and diſtinguiſhed family, and born at Baſil in 1693. He was trained with great care, and had early made ſuch a progreſs in the Greek and Latin tongues, as to be thought fit for higher purſuits. At fourteen, he applied to divinity under his uncle John Rodolph Wetſtein, a profeſſor at Baſil; and learned Hebrew and the Orientals from Buxtorf. At ſixteen, he took the degree of doctor in philoſophy, and four years after was admitted into the miniſtry: on which occaſion he publicly defended a theſis, "De variis Novi Teſtamenti lectionibus." He ſhewed, that the vaſt variety of readings in the New Teſtament are no argument againſt the genuineneſs and authenticity of the text. He had made theſe various readings the object of his attention; and, while he was ſtudying the ancient Greek authors, as well ſacred as prophane, kept this point conſtantly in view. He was exceedingly pleaſed with examining all the manuſcripts he could come at; and his curioſity in this particular was the chief motive of his

Sermo Funebris in obitum Wetſtenii, habitus die 9 Julii 1754, a Jacobo Krighout.

his travelling into foreign countries. In 1714, he went to Geneva, and after some stay there, to Paris; from thence to England; in which last place he had many conferences with Dr. Bentley, relating to the prime object of his journey. Passing through Holland, he arrived at Basil in July 1717, and applied himself to the business of the ministry for several years. Still he went on with his critical disquisitions and animadversions upon the various readings of the New Testament; and kept a constant correspondence with Dr. Bentley, who was at the same time busy in preparing an edition of it, yet did not propose to make use of any manuscripts less than a thousand years old, which are not easy to be met with.

In 1730, he published, in 4to, "Prolegomena ad Novi "Testamenti Græci editionem accuratissimam e vetustis- "simis Codd. Mss. denuo procurandam." Before the publication of these "Prolegomena," some divines, either from motives of envy, or through fear of having the present text unsettled, had procured a decree from the senate of Basil, that Mr. Wetstein's "undertaking was both "trifling and unnecessary, and also dangerous:" they added too, but it does not appear upon what foundation, that "his New Testament favoured of Socinianism." They now proceeded farther, and, by various arts and intrigues, got him prohibited from officiating as a minister. Upon this, he went into Holland, being invited by the booksellers Wetsteins, who were his relations; and had not been long at Amsterdam, before the Remonstrants named him to succeed Le Clerc, now superannuated and incapable, in the professorship of philosophy and history. But, though they were perfectly satisfied of his innocence, yet they thought it necessary that he should clear himself in form, before they admitted him; and for this purpose he went to Basil, made a public apology, got the decree against him reversed, and returned to Amsterdam in May 1733. Here he went ardently on with his edition of the New Testament, sparing nothing to bring it to perfection; neither labour, nor expence, nor even journeys, for he came over a second time to England in 1746. At last he published it; the first volume in 1751, the second in 1752, folio. The text he left entirely as he found it; the various readings, of which he had collected more than any one before him, or all of them together, he placed under the text. Under these various readings he subjoined a critical commentary, containing observations which he had collected from an infinite number of Hebrew, Greek, and

Latin

Latin writers. At the end of his New Teſtament, he publiſhed two epiſtles of Clemens Romanus, with a Latin verſion and preface, in which he endeavours to eſtabliſh their genuineneſs. Theſe epiſtles were never publiſhed before, nor even known to the learned; but were diſcovered by him in a Syriac manuſcript of the New Teſtament.

This work eſtabliſhed his reputation all over Europe; and he received marks of honour and diſtinction from ſeveral illuſtrious bodies of men. He was elected into the royal academy of Pruſſia, in June 1752; into the Engliſh ſociety for propagating the goſpel in foreign parts, in Feb. 1752-3; and into the Royal Society of London, in April following. He died at Amſterdam, of a mortification, March 24, 1754. Beſides his edition of the New Teſtament, he publiſhed ſome things of a ſmall kind; amongſt the reſt, a funeral oration upon Mr. Le Clerc. He is repreſented not only as having been an univerſal ſcholar, and of conſummate ſkill in all languages, but as a man abounding in good and amiable qualities. He was never married.

WHARTON (HENRY), an Engliſh divine of moſt uncommon abilities, was born Nov. 9, 1664, at Worſtead in Norfolk; of which pariſh his father was vicar. He was educated under his father; and made ſuch a progreſs in the Greek and Latin tongues, that at his entrance into the univerſity he was thought an extraordinary young man. Feb. 1679-80, he was admitted into Caius-college, Cambridge, of which his father had been fellow; where he proſecuted his ſtudies with the greateſt vigour, and was inſtructed in the mathematics by Mr. (afterwards Sir) Iſaac Newton amongſt a ſelect company, to whom that great man read lectures in his own private chamber. He took a bachelor of arts degree in 1683-4, and reſided in the college till 1686; when, obſerving no probability of a vacancy among the fellowſhips, he left it, and went to Dr. Cave, whom he aſſiſted in compiling his "Hiſtoria Literaria." He was recommended by Dr. Baker, then ſenior fellow of Caius-college, and afterwards chaplain to archbiſhop Tillotſon; and Dr. Cave acknowledges, that the appendix of the three laſt centuries is almoſt wholly owing to Mr. Wharton. In 1687, he was ordained deacon, and the ſame year proceeded maſter of arts by the help of a proxy, which favour was indulged him, on account

Life of Mr. Henry Wharton, prefixed to his Sermons.

count of his then lying ill of the ſmall pox at Iſlington. In 1688, he diſtinguiſhed himſelf as a publiſher of ſome pieces in defence of the Proteſtant religion; one of which was written by himſelf, and is intituled, "A Trea-"tiſe of the Celibacy of the Clergy, wherein its riſe and "progreſs are hiſtorically conſidered." 4to. The ſame year, though as yet no more than a deacon, he was honoured by abp Sancroft with a licence to preach through the whole province of Canterbury; a favour, granted to none but him during Sancroft's continuance in that ſee. Sept. following, the abp. admitted him into the number of his chaplains, and at the ſame (as his cuſtom was) gave him a living; but, inſtitution to it being deferred till he ſhould be of full age, the vicarage of Miniſter in the Iſle of Thanet fell void in the mean time, and afterwards the rectory of Chartham, to both which he was collated in 1689, being ordained prieſt on his own birth-day, 1688.

He now began to ſhew himſelf to the world by publications of a larger kind; and, in 1690, put out, in 4to, "Jacobi Uſſerii Armachani Hiſtoria Dogmatica inter "Orthodoxos & Pontificios de Scripturis & Sacris Ver-"naculis:" which work he had tranſcribed and digeſted from the original, at the deſire of abp. Sancroft, and added to it a conſiderable ſupplement of his own. In 1691, he publiſhed, in 8vo, "A Defence of Pluralities:" and the ſame year was printed, in two volumes folio, his "Anglia "Sacra, ſive Collectio Hiſtoriarum, partim antiquitus "partim recenter ſcriptarum, de Archiepiſcopis & Epiſ-"copis Angliæ, a prima Fidei Chriſtianæ ſuſceptione ad "annum MDXL." He has been generally commended for having done great ſervice to the eccleſiaſtical hiſtory of this kingdom by this work: yet biſhop Burnet, in his "Reflections" on Atterbury's book of "The Rights, "Powers, and Privileges of an Engliſh Convocation," tells us, that "he had in his hands a whole treatiſe, which "contained only the faults of ten leaves of one of the "volumes of the 'Anglia Sacra.' They are indeed," adds he, "ſo many and ſo groſs, that often the faults are "as many as the lines; ſometimes they are two for one." In 1693, he publiſhed, in 4to, "Bedæ Venerabilis Opera "quædam Theologica, nunc primum edita; nec non "Hiſtorica antea ſemel edita;" and the ſame year, under the name of Anthony Harmer, "A Specimen of ſome "errors and defects in the 'Hiſtory of the Reformation "of the Church of England, written by Gilbert Burnet, D. D."

Page 24. 1700, in 4to.

" D. D." 8vo. In the anſwer to this, addreſſed by way of letter to the biſhop of Lichfield and Coventry, Dr. Burnet obſerves, that " he had not ſeen any one thing relating to his hiſtory, which had pleaſed him ſo much as this ſpecimen. It is plain," ſays he, " that here is a writer, who has conſidered thoſe times and that matter with much application; and that he is a maſter of this ſubject. He has the art of writing ſkilfully; and how much ſoever he may be wanting in a Chriſtian temper, and in the decency that one who owns himſelf of our communion owed to the ſtation I hold in it; yet in other reſpects he ſeems to be a very valuable man, ſo valuable, that I cannot without a very ſenſible regret ſee ſuch parts and ſuch induſtry like to be ſoured and ſpoiled with ſo ill a temper." Page 12. 1693, in 4to. And afterwards, in his " Reflections" upon Atterbury's book juſt mentioned, he ſpeaks of the ſpecimen in theſe words: " Some years ago, a rude attack was made upon me under the diſguiſed name of Anthony Harmer. His true name is well enough known, as alſo who was his patron:—but I anſwered that ſpecimen with the firmneſs that became me, and I charged the writer home to publiſh the reſt of his 'Reflections.' He had intimated, that he gave then but the ſample, and that he had great ſtore yet in reſerve. I told him upon that, I would expect to ſee him make that good, and bring out all he had to ſay; otherwiſe they muſt paſs for ſlander and detraction. He did not think fit to write any more upon that, though he was as much ſolicited to it by ſome, as he was provoked to it by myſelf." In 1695, he publiſhed in folio, " The Hiſtory of the Troubles and Trials of Archbiſhop Laud;" and the ſame year, in 8vo, " Hiſtoria de Epiſcopis & Decanis Londinenſibus, nec non de Epiſcopis & Decanis Aſſavenſibus, a prima ſedis utriuſque fundatione ad annum MDXL." Beſides theſe works, he left ſeveral pieces behind him, about which he had taken great pains: and two volumes of his " Sermons" have been printed in 8vo ſince his death.

He was a man of great natural endowments, a quick apprehenſion, ſolid judgement, and faithful memory. As to his perſon, he was of a middle ſtature, of a brown complexion, and of a grave and comely countenance. His conſtitution was vigorous and healthful; but his immoderate application and labours, together with the too violent operation of a medicine which weakened his ſtomach,

ſo

so far broke it, that all the skill and art of the most experienced physicians could do nothing for him. The summer before he died he went to Bath, and found some benefit by the waters there; but falling immoderately to his studies on his return to Canterbury, he was presently reduced to extreme weakness, under which he languished for some time, and at last died March 5, 1694-5, in his 31st year. He was greatly lamented, especially by the clergy, to whom his labours and publications had been very acceptable. As a testimony of their esteem for him, they attended in great numbers at his funeral, with many of the bishops; and, among the rest, abp. Tenison, and Lloyd bishop of Lichfield, who both visited him in his last sickness. He was interred on the south-side of Westminster-abbey, towards the west end; where on the wall is fixed up a small tablet to his memory.

WHARTON (PHILIP duke of), an English nobleman, of a most eccentric genius and humour, was born about 1699. He was educated at home: and, as what was calculated to distinguish him most, his father's prime object was to form him a complete orator. The first prelude to his innumerable misfortunes may justly be reckoned his falling in love with, and privately marrying, a young lady, the daughter of major general Holmes, a match by no means suited to his birth, fortune, and character, and far less to the ambitious views his father had entertained about him. However, the amiable lady deserved infinitely more happiness than she met with by an alliance with his family; and the young lord was not so unhappy through any misconduct of hers, as by the death of his father, which this precipitate marriage is thought to have occasioned about a year after. The duke being so early free from paternal restraints, plunged himself into those numberless excesses, which became at last fatal to him; and he proved, as Pope expresses it,

A tyrant to the wife his heart approv'd,
A rebel to the very king he lov'd.

In 1715, he indulged his desire of travelling, and finishing his education abroad; and, as he was designed to be brought up in the strictest Whig principles, Geneva was judged a proper place for his residence. He took the route of Holland, and visited several courts of Germany, that of Hanover in particular. Being arrived at Geneva, he conceived

conceived so great a disgust to the austere and dogmatical precepts of his governor, that he soon decamped, and set out for Lyons, where he arrived in Oct. 1716. His lordship somewhere or other had picked up a bear's cub, of which he was very fond, and carried it about with him. But, when he was determined to abandon his tutor, he left the cub behind him, with the following address to him: "Being no longer able to bear with your ill usage, I think proper to be gone from you; however, that you may not want company, I have left you the bear, as the most suitable companion in the world that could be picked out for you."

When the marquis was at Lyons, he took a very strange step, little expected from him. He wrote a letter to the chevalier de St. George, then residing at Avignon, to whom he presented a very fine stone-horse. Upon receiving this present, the chevalier sent a man of quality to the marquis, who carried him privately to his court; where he was received with the greatest marks of esteem, and had the title of duke of Northumberland conferred upon him. He remained there, however, but one day; and then returned post to Lyons, whence he set out for Paris. He likewise made a visit to the queen-dowager of England, consort to James II. then residing at St. Germains, to whom he paid his court, pursuing the same rash measures as at Avignon. During his stay at Paris, his winning address and astonishing parts gained him the esteem and admiration of all the British subjects of both parties who happened to be there. The earl of Stair, then the English ambassador there, notwithstanding all the reports to the marquis's disadvantage, thought proper to shew some respect to the representative of so great a family. His excellency never failed to lay hold of every opportunity to give some admonitions, which were not always agreeable to the vivacity of his temper, and sometimes provoked him to great indiscretions. Once in particular the ambassador, extolling the merit and noble behaviour of the marquis's father, added, that he hoped he would follow so illustrious an example of fidelity to his prince, and love to his country: upon which the marquis immediately answered, that "he thanked his excellency for his good advice; and, as his excellency had also a worthy and deserving father, he hoped he would likewise copy so bright an original, and tread in his steps." This was a severe sarcasm; as the ambassador's father had betrayed his

his maſter in a manner that was ſhameful. Before he left France, an Engliſh gentleman expoſtulating with him, for ſwerving ſo much from the principles of his father and whole family, his lordſhip anſwered, that "he had "pawned his principles to Gordon, the Pretender's "banker, for a conſiderable ſum; and, till he could re-"pay him, he muſt be a Jacobite: but, when that was "done, he would again return to the Whigs."

Dec. 1716, the marquis arrived in England, where he did not remain long, till he ſet out for Ireland; in which kingdom, on account of his extraordinary qualities, he had the honour done him of being admitted, though under age, to take his ſeat in the houſe of peers. Here he eſpouſed a very different intereſt from that which he had ſo lately embraced. He diſtinguiſhed himſelf, in this ſituation, as a violent partizan for the miniſtry; and acted in all other reſpects, as well in his private as public capacity, with the warmeſt zeal for Government. In conſequence of this zeal, ſhewn at a time when they ſtood much in need of men of abilities, and ſo little expected from him, the king created him a duke: and, as ſoon as he came of age, he was introduced into the houſe of lords in England, with the like blaze of reputation. Nevertheleſs, a little before the death of lord Stanhope, his grace again changed ſides, oppoſed the court, and endeavoured to defeat the ſchemes of the miniſtry. He was one of the moſt forward and vigorous in the defence of the biſhop of Rocheſter, and in oppoſing the bill for inflicting pains and penalties on that prelate: and, as if this oppoſition was not ſufficient, he publiſhed, twice a week, a paper called, "The True Briton;" ſeveral thouſands of which were diſperſed weekly.

Mean while, his boundleſs profuſion had by this ſo burthened his eſtate, that a decree of chancery took hold of it, and veſted it in the hands of truſtees, for the payment of his debts; but not without making a proviſion of 1200l. per annum for his ſubſiſtence. This not being ſufficient to ſupport his title with ſuitable dignity at home, he reſolved to go abroad, till his eſtate ſhould be clear. But in this he only meant, as it ſhould ſeem, to deceive by an appearance; for he went to Vienna, to execute a private commiſſion, not in favour of the Engliſh miniſtry; nor did he ever ſhine to greater advantage as to his perſonal character, than at the Imperial court. From Vienna he made a tour to Spain, where his arrival alarm-

ed

ed the Engliſh miniſter ſo much, that two expreſſes were ſent from Madrid to London, upon an apprehenſion that his grace was received there in the character of an ambaſſador; upon which the duke received a ſummons, under the privy-ſeal, to return home. His behaviour on this occaſion was a ſufficient indication, that he never deſigned to return to England, whilſt affairs remained in the ſame ſtate. This he had often declared, from his going abroad the ſecond time; which, no doubt, was the occaſion of his treating that ſolemn order with ſo much indignity, and endeavouring to inflame the Spaniſh court, not only againſt the perſon who delivered the ſummons, but alſo againſt the court of Great Britain itſelf, for exerciſing an act of power, as he was pleaſed to call it, within the juriſdiction of his Catholic majeſty. After this he acted openly in the ſervice of the Pretender, and appeared at his court, where he was received with the greateſt marks of favour.

While thus employed abroad, his ducheſs, who had been neglected by him, died in England, April 14, 1726, and left no iſſue behind her. Soon after this, he fell violently in love with Madam Oberne, then one of the maids of honour to the queen of Spain. She was daughter of an Iriſh colonel in that ſervice, who being dead, her mother lived upon a penſion the king allowed her; ſo that this lady's fortune conſiſted chiefly in her perſonal accompliſhments. Many arguments were uſed, by their friends on both ſides, to diſſuade them from the marriage. The queen of Spain, when the duke aſked her conſent, repreſented to him in the moſt lively terms, that the conſequence of the match would be miſery to them both, and abſolutely refuſed her conſent. Having now no hopes of obtaining her, he fell into a deep melancholy, which brought on a lingering fever, of which he languiſhed till he had almoſt ready to drop into the ground. This circumſtance reached her majeſty's ear: ſhe was moved with his diſtreſs, and ſent him word to endeavour the recovery of his health; and as ſoon as he was able to appear abroad, ſhe would ſpeak to him in a more favourable manner than at their laſt interview. The duke, upon receiving this news, imagined it the beſt way to take advantage of the kind diſpoſition her majeſty was then in; and, ſummoning to his aſſiſtance his little remaining ſtrength, threw himſelf at her majeſty's feet, and begged of her either to give him M. Oberne, or order him not

to

to live. The queen conſented, but told him he would ſoon repent it. After the ſolemnization of his marriage, he paſſed ſome time at Rome; where he accepted of a blue garter, affected to appear with the title of duke of Northumberland, and for a while enjoyed the confidence of the exiled prince. But, as he could not always keep himſelf within the bounds of Italian gravity, and having no employment to amuſe his active temper, he ſoon ran into his uſual exceſſes; which giving offence, it was thought proper for him to remove from that city for the preſent, leſt he ſhould at laſt fall into actual diſgrace.

Accordingly, he quitted Rome, and went by ſea to Barcelona, and then reſolved upon a new ſcene of life, which few expected he would ever have engaged in. He wrote a letter to the king of Spain, acquainting him, that he would aſſiſt at the ſiege of Gibraltar as a volunteer. The king thanked him for the honour, and accepted his ſervice: but he ſoon grew weary of this, and ſet his heart on Rome. In conſequence of this reſolution, he wrote a letter to the chevalier de St. George, full of reſpect and ſubmiſſion, expreſſing a deſire of viſiting his court; but the chevalier returned for anſwer, that he thought it more adviſable for his grace to draw near England. The duke ſeemed reſolved to follow his advice; ſet out for France in company with his ducheſs, and attended by two or three ſervants arrived at Paris in May, 1728. Here he made little ſtay, but proceeded to Rouen, in his way, as ſome imagined, for England; but he ſtopped, and took up his reſidence at Rouen, without reflecting the leaſt on the buſineſs that brought him to France. He was ſo far from making any conceſſion to the government, in order to make his peace, that he did not give himſelf the leaſt trouble about his perſonal eſtate, or any other concern in England. The duke had about 600 l. in his poſſeſſion when he arrived at Rouen, where more of his ſervants joined him from Spain. A bill of indictment was about this time preferred againſt him in England, for high treaſon. The chevalier ſoon after ſent him 2000l. for his ſupport, of which he was no ſooner in poſſeſſion, than he ſquandered it away. As a long journey did not very well ſuit with his grace's finances, he went for Orleans; thence fell down the river Loyre, to Nantz, in Britany; and there he ſtopt ſome time, till he got a remittance from Paris, which was diſperſed almoſt as ſoon as received. At Nantz ſome of his ragged ſervants rejoined him, and

he

he took ſhipping with them for Bilboa, as if he had been carrying recruits to the Spaniſh regiments. From Bilboa he wrote a humorous letter to a friend at Paris, giving a whimſical account of his voyage, and his manner of paſſing his time. The queen of Spain took the duchess to attend her perſon.

Jan. 1731, the duke declined ſo faſt, being in his quarters at Lerida, that he had not the uſe of his limbs, ſo as to move without aſſiſtance; but, as he was free from pain, did not loſe all his gaiety. He continued in this ill ſtate of health for two months, when he gained a little ſtrength, and found benefit from a certain mineral water, in the mountains of Catalonia; but he was too much ſpent to recover. He relapſed the May following at Terragona, whither he removed with his regiment: and, going to the abovementioned waters, he fell into one of thoſe fainting fits to which he had been for ſome time ſubject, in a ſmall village; and was utterly deſtitute of all the neceſſaries of life, till ſome charitable fathers of a Bernardine convent offered him what aſſiſtance their houſe afforded. The duke accepted their kind propoſal; upon which they removed him to their convent, and adminiſtered all the relief in their power. Under this hoſpitable roof, after languiſhing a week, the duke of Wharton died, without one friend or acquaintance to cloſe his eyes. His funeral was performed in the ſame manner which the fathers obſerved to thoſe of their own fraternity.

WHEARE (Dr. Degory), Camdenian profeſſor of hiſtory at Oxford, was born at Jacobstow in Cornwall, 1573, and admitted in Broadgate-Hall in that univerſity. He took the degrees in arts, that of maſter being compleated in 1600; and two years after was elected fellow of Exeter college. Leaving that houſe in 1608, he travelled beyond the ſeas into ſeveral countries, and at his return found a patroness in lord Chandos. Upon the death of this nobleman, he retired with his wife to Glouceſter-Hall in Oxford, where, by the care and friendſhip of the principal, he was accommodated with lodgings, and there contracted an intimacy with one Mr. Thomas Allen, by whoſe intereſt Camden made him the firſt reader of that lecture which he had founded in the univerſity. Soon after, he was made principal of that hall; and this place, with his lecture, he held to the time of his death, which happened in 1647. Wood tells us, that

he

he was esteemed by some a learned and genteel man, and by others a Calvinist. He adds, that he left also behind him a widow and children, who soon after became poor; and whether or no the females lived honestly, is not, he says, for him to determine.

He published, "De ratione & methodo legendi histo-" rias Dissertatio, Oxon. 1625," in 8vo. This was an useful work, and has undergone several editions, with the addition of pieces upon the same subject, by other hands: but the best is that translated into English, with this title, "The Method and Order of reading both Civil and "Ecclesiastical Histories: in which the most excellent "Historians are reduced into the order in which they "are successively to be read; and the judgements of "learned men concerning each of them subjoined. By "Degory Wheare, Camden Reader of History in Ox-"ford. To which is added, An Appendix concerning "the Historians of particular nations, ancient and mo-"dern By Nicholas Horseman. With Mr. Dodwell's "invitation to gentlemen to acquaint themselves with "antient History. Made English and enlarged by Ed-"mund Bohun, esq. Lond. 1698," in 8vo.

Besides this work, Mr. Wheare published, "Parenta-"tio Historica: sive, Commemoratio vitæ & mortis V. "C. Guliel. Camdeni Clarentii, facta Oxoniæ in Schola "Historica, 12 Nov. 1626. Oxon. 1628." "Dedicatio "Imaginis Camdenianæ in Schola Historica, 12 Nov. "1626. Oxon. 1628."—"Epistolarum Eucharisticarum "Fasciculus."—"Charisteria." These two last are print-ed with "Dedicatio Imaginis," &c.

Athen. Oxon. Biographia Britaonica.

WHEELER (Sir GEORGE), an English gentleman and divine, was the son of colonel Wheeler of Charing in Kent, and born in 1650 at Breda in Holland, his parents being then exiles there, for having espoused the cause of Charles I. In 1667, he became a commoner of Lincoln college in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worcester: but, before he had a degree conferred upon him, went to travel; and, in the company of Dr. James Spon of Lyons, took a voyage from Venice to Constantinople, through the Lesser Asia, and from Zant through several parts of Greece to Athens, and thence to Attica, Corinth, &c. They made great use of Pausanias, as they journeyed through the countries of Greece; and corrected and explained

plained several traditions, by means of this author. Some time after his return, he presented to the university of Oxford several pieces of antiquity, which he had collected in his travels; upon which, in 1683 the degree of master of arts was conferred upon him, he being then a knight. He then took orders, and, in 1684, was installed into a prebend of the church of Durham. He was also made vicar of Basingstoke, and afterwards presented to the rich rectory of Houghton le Spring by bishop Crew his patron. He was created doctor of divinity by diploma, May 18, 1702; and died, Feb. 18, 1723-4. In 1682, he published an account of his "Journey into "Greece, in the company of Dr. Spon of Lyons, in six "books," folio. He also published in 1689, "An ac- "count of the churches and places of assembly of the "primitive Christians, from the churches of Tyre, Je- "rusalem, and Constantinople, described by Eusebius; "and ocular observations upon several very ancient edi- "fices of churches yet extant in those parts: with a sea- "sonable application." We have also a third piece of his, intituled, "The Protestant Monastery, or Christian "Oeconomics," which contains directions for the religious conduct of a family, and shews him to have been a remarkably pious and devout man.

He married a daughter of Sir Thomas Higgons of Grewell in Hampshire, who died in 1703, and left a numerous issue.

WHICHCOT (BENJAMIN), an English divine of great name, was descended of an ancient and good family in the county of Salop, and was the sixth son of Christopher Whichcot, esq; at Whichcot-Hall in the parish of Stoke, where he was born in 1609. He was admitted of Emanuel-college, Cambridge, in 1626, and took the degrees in arts; a bachelor's in 1629, master's in 1633. The same year, 1633, he was elected fellow of the college, and became a most excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Cradock, &c. becoming afterwards men of great figure themselves. In 1636, he was ordained both deacon and priest at Buckden by Williams bishop of Lincoln; and soon after set up an afternoon-lecture on Sundays in Trinity church at Cambridge, which, archbishop Tillotson says, he served near twenty years. He was also appointed one of the university preachers; and, in 1643, was presented by the master

Preface to Eight Letters, subjoined to Whichcot's Moral and Religious Aphorisms. Published by Sam. Salter, D.D. in 1753, 8vo.

Funeral Sermon on Dr. Whichcot.

maſter and fellows of his college to the living of North-Cadbury in Somerſetſhire. This vacated his fellowſhip; and upon this, it is preſumed, he married, and went to his living: but was ſoon called back to Cambridge, being pitched upon to ſucceed the ejected provoſt of King's-college, Dr. Samuel Collins, who had been in that poſt thirty years, and was alſo regius profeſſor of divinity. This choice was perfectly agreeable to Dr. Collins himſelf, though not ſo to Dr. Whichcot; who had ſcruples about accepting what was thus irregularly offered him: however, after ſome demurring, he complied, and was admitted provoſt March 16, 1644. He had taken his bachelor of divivity's degree in 1640; and he took his doctor's in 1649. He now reſigned his Somerſetſhire living, and was preſented by his college to the rectory of Milton in Cambridgeſhire, which was void by the death of Dr. Collins. It muſt be remembered, to Dr. Whichcot's honour, that, during the life of Dr. Collins, one of the two ſhares out of the common dividend allotted to the provoſt was, not only with Dr. Whichcot's conſent, but at his motion, paid punctually to him, as if he had ſtill been provoſt. Dr. Whichcot held Milton, as long as he lived; though after the Reſtoration he thought proper to reſign, and reſume it by a freſh preſentation from the college. He ſtill continued to attend his lecture at Trinity church, with the ſame view that he had at firſt ſet it up; which was, to preſerve and propagate a ſpirit of ſober piety and rational religion in the univerſity of Cambridge, in oppoſition to the fanatic enthuſiaſm and ſenſeleſs canting then in vogue: and the happy effect of his pains in this way appeared in the great talents and excellent performances of ſo many eminent divines after the Reſtoration; of whom moſt of thoſe, and Tillotſon among them, who had received their education at Cambridge, were formed at leaſt, if not actually brought up, by him. In 1658, he wrote a copy of verſes upon the death of Oliver Cromwell, which we are to ſuppoſe done entirely out of form, and not out of any regard to the perſon of the protector. Nor had Dr. Whichcot ever concurred with the violent meaſures of thoſe times, by ſigning the covenant, or by any injurious ſayings or actions to the prejudice of any man. At the Reſtoration, however, he was removed from his provoſtſhip, by eſpecial order from the king; but yet he was not diſgraced or frowned upon. On the contrary, he went to London,

and

and in 1662 was choſen miniſter of St. Anne's Black-Friars, where he continued till his church was burned down in the dreadful fire of 1666. Then he retired to Milton for a while; but was again called up, and preſented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr Wilkins to the ſee of Cheſter: where he continued in high reputation and eſteem till his death. In 1683, he went down to Cambridge; where, upon taking a great cold, he fell into a diſtemper, which in a few days put an end to his life. He died at the houſe of his ancient and learned friend Dr. Cudworth, maſter of Chriſt's college, in May 1683; and was interred in the church of St Lawrence Jewry, Dr. Tillotſon then lecturer there preaching his funeral ſermon, where his character is drawn to great advantage. Burnet ſpeaks of him in the following terms: "He was "a man of a rare temper; very mild and obliging. He "had great credit with ſome, that had been eminent in "the late times; but made all the uſe he could of it to "protect good men of all perſuaſions. He was much "for liberty of conſcience; and being diſguſted with the "dry ſyſtematical way of thoſe times, he ſtudied to raiſe "thoſe who converſed with him to a nobler ſet of "thoughts, and to conſider religion as a ſeed of a deiform "nature (to uſe one of his own phraſes). In order to "this, he ſet young ſtudents much on reading the an-"cient philoſophers, chiefly Plato, Tully, and Plotin; "and on conſidering the Chriſtian religion as a doctrine "ſent from God, both to elevate and ſweeten human "nature, in which he was a great example, as well as a "wiſe and kind inſtructor. Cudworth carried this on "with a great ſtrength of genius, as well as a vaſt com-"paſs of learning." Hiſt. of his own Times, vol. I.

He is reckoned by Fuller, who printed his hiſtory of Cambridge in 1655, among the writers of Emanuel college; but it does not appear that he publiſhed any thing before the Reſtoration, or in any part of his life. Select ſermons of his were printed 1698, in one volume 8vo, with a preface by the earl of Shafteſbury, author of "The "Characteriſtics:" three volumes more were publiſhed by Dr. Jeffery, archdeacon of Norwich, in 1701, 1702, and 1703: and a fourth volume was printed by Dr. Samuel Clarke in 1707. "Moral and religious apho-"riſms," collected from his manuſcript papers, were alſo publiſhed by Dr. Jeffery in 1703; and republiſhed in

1753 by Dr. Samuel Salter, with large additions, and eight letters, which paſſed between Dr. Whichcot and ſome of his acquaintance upon intereſting ſubjects. As the preface of lord Shafteſbury is a curioſity in its kind, yet not printed among his works, and is a fine illuſtration of our author's character, we recommend it to the notice of our readers. They who are read in the noble author's "Characteriſtics" will want no proof, beyond its own internal evidence, to be convinced that it is his.

Memoirs of the Life and Writings of Mr. Wm. Whiſton, written by himſelf, p. 1. 1753. 8vo.

WHISTON (WILLIAM), an Engliſh divine of very uncommon parts and more uncommon learning, but of a ſingular and extraordinary character, was born the 9th of Dec. 1667, at Norton near Twycroſſe, in the county of Leiceſter; of which place his father Joſiah Whiſton, a learned and pious man, was rector. He was kept at home till he was ſeventeen, and trained under his father; and this on two accounts: firſt, becauſe he was himſelf a valetudinarian, being greatly ſubject to the *flatus hypocondriaci* in various ſhapes all his life long; ſecondly, that he might ſerve his father, who had loſt his eye-ſight, in the quality of an amanuenſis. In 1684, he was ſent to Tamworth-ſchool, and two years after admitted of Clare-hall in Cambridge, where he purſued his ſtudies, and particularly the mathematics, eight hours in a day, till 1693. During this time, and while he was under-graduate, an accident happened to him, which may deſerve to be related, for a caution and benefit to others in the like circumſtances. He obſerved one ſummer, that his eyes did not ſee as uſual, but dazzled after an aukward manner. Upon which, imagining it aroſe from too much application, he remitted for a fortnight, and tried to recover his uſual ſight, by walking much in green fields; but found himſelf no better. At that time he met with an account of Mr. Boyle's having known a perſon, who, having new whited the wall of his chamber on which the ſun ſhone, and having accuſtomed himſelf to read in that glaring light, thereby loſt his ſight for ſome time; till, upon hanging the place with green, he recovered it again: and this, he ſays, was exactly his own caſe, in a leſs degree, both as to the cauſe and the remedy.

Memoirs, p. 20.

In 1693, he was become maſter of arts, and fellow of the college; and ſoon after ſet up for a tutor: when, ſuch was his reputation for learning and good manners, archbiſhop Tillotſon ſent him his nephew for a pupil. But

his ill health did not permit him to go on in that way; and therefore, reſigning his pupils to Mr. Laughton, he became chaplain, for he had taken orders, to Dr. Moore, then biſhop of Norwich. During the time of his being chaplain to biſhop Moore, which was from 1694 to 1698, he publiſhed his firſt work, intituled, "A new theory of "the earth, from its original to the conſummation of all "things; wherein the creation of the world in ſix days, "the univerſal deluge, and the general conflagration, as "laid down in the holy ſcriptures, are ſhewn to be per-"fectly agreeable to reaſon and philoſophy," 1696, 8vo. Memoirs, P. 38. Whiſton relates, that this book was ſhewed in manuſcript to Dr. Bentley, to Sir Chriſtopher Wren, and eſpecially to Sir Iſaac Newton, on whoſe principles it depended; and though Mr. John Keill ſoon after wrote againſt it, and demonſtrated that it could not ſtand the teſt of mathematics and ſound philoſophy, yet it brought no ſmall reputation to the author. Thus Mr. Locke, mentioning it in a letter to Mr. Molyneux, dated Feb. 22, 1696, Locke's Works, Vol. III. ſays, "I have not heard any one of my acquaintance "ſpeak of it but with great commendations, as I think "it deſerves; and truly I think it is more to be admired, "that he has laid down an hypotheſis, whereby he has "explained ſo many wonderful and before inexplicable "things in the great changes of this globe, than that "ſome of them ſhould not eaſily go down with ſome "men; when the whole was entirely new to all. He is "one of thoſe ſort of writers, that I always fancy ſhould "be moſt eſteemed and encouraged: I am always for the "builders, who bring ſome addition to our knowledge, "or at leaſt ſome new things to our thoughts." This work of Whiſton has gone through ſix editions; but no conſiderable additions, as he informs us, have been made to it ſince the third.

In 1698, biſhop Moore gave him the living of Loweſtoft cum Keſſingland, by the ſea-ſide, in Suffolk; upon which he quitted his place of chaplain, and was ſucceeded by Mr. (afterwards the juſtly celebrated Dr.) Clarke, who was then about four and twenty years of age. He went to reſide upon his living, and applied himſelf moſt earneſtly and conſcientiouſly to the care of ſouls. He kept a curate, yet preached twice a Sunday himſelf; and, all the ſummer-ſeaſon at leaſt, read a catechetic lecture at the chapel in the evening, chiefly for the inſtruction of the adult. He has recorded an inſtance or two, which ſhew

how zealous he was for the promotion of piety and good manners, and which very well deserve to be mentioned here. The parish officers applied to him once for his hand to a licence, in order to set up a new alehouse; to whom he answered, "if they would bring him a paper to "sign, for the pulling an alehouse down, he would cer- "tainly sign it, but would never sign one for setting an "alehouse up." An extraordinary affair happened once at Lowestoft, when his friend Mr. Clarke was with him upon a visit; which, he says, they never forgot. They went together on board one of the small trading ships belonging to that town, and there observed two seamen jointly lifting up a vessel out of the *hold*: when another who stood by asked one of them, who was looking down it, why he did not turn his face away? upon which he turned his face away, but continued to assist in lifting as before. The meaning of which they understood to be this; that he would be obliged to swear, he *saw* nothing taken out of the hold, not that he *took* nothing out of it. "This," says Whiston, "is a seaman's salvo for such "errant perjury; and this is the consequence of our mul- "tiplying oaths on every trifling occasion."

Memoirs, p. 110.

Historical Memoirs of the Life of Dr. Samuel Clarke, p. 5.

In the beginning of this century, he was called to be Sir Isaac Newton's deputy, and afterwards made his successor in the Lucasian professorship of mathematics; when he resigned his living, and went to Cambridge. In 1702, he published, "A short view of the chronology of the "Old Testament, and of the harmony of the Four Evan- "gelists," in 4to; and in March 1702-3, "Tacquet's "Euclid, with select theorems of Archimedes, and prac- "tical corollaries," in Latin, for the use of young stu- dents in the university. This edition of Euclid was re- printed at Cambridge in 1710; and afterwards in Eng- lish at London, under his own inspection. He tells us, that it was the accidental purchase of Tacquet's own Euclid at an auction, which occasioned his first applica- tion to mathematical studies. In 1706, he published an "Essay on the Revelation of St. John:" in 1707, "Præ- "lectiones Astronomicæ;" and Sir Isaac Newton's "Arithmetica Universalis," by the author's permission. The same year 1707, he preached eight sermons "Upon "the accomplishment of scripture-prophesies," at the lecture founded by the honourable Mr. Boyle; which he printed the year after, with an appendix to the same pur- pose. About August 1708, he drew up an "Essay upon "the

Memoirs, p. 115.

"the Apoſtolical Conſtitutions," and offered it to the vice-chancellor; for his licence to be printed at Cambridge; but was refuſed it. He tells us, that he had now read over the two firſt centuries of the church: and found, that the *Euſebian*, or commonly called *Arian*, doctrine was, for the main, the doctrine of thoſe ages: and as he thought it a point of duty to communicate what he had thus diſcovered, ſo his heterodox notions upon the article of the Trinity were now pretty generally known. Hiſtorical Memoirs of Dr. Sam. Clarke, p. 10.

In 1709, he publiſhed a volume of "Sermons and "Eſſays on ſeveral ſubjects:" one of which is to prove, that our bleſſed Saviour had ſeveral brethren and ſiſters properly ſo called, that is, the children of his reputed father Joſeph, and of his true mother the Virgin Mary. Dr. Clarke, he ſays, wrote to him to ſuppreſs this piece, not on account of its being falſe, but that the common opinion might go undiſturbed; but he adds, that "ſuch "ſort of motives were of no weight with him, compared "with the diſcovery and propagation of truth." In 1710, he publiſhed "Prælectiones Phyſico-Mathematicæ, ſive "Philoſophia clariſſimi Newtoni Mathematica illuſtra-"ta;" which, together with the "Prælectiones Aſtro-"nomicæ" before mentioned, were afterwards tranſlated and publiſhed in Engliſh: and it may be ſaid, with no ſmall honour to the memory of Mr. Whiſton, that he was one of the firſt, if not the very firſt, who explained the Newtonian philoſophy in a popular way, and ſo that the generality of readers might comprehend it very tolerably. About this year, 1710, Menkenius, a very learned man, in Germany, wrote to Dr. Hudſon, the keeper of the Bodleian library at Oxford, for an account of Mr. Whiſton; whoſe writings then made, as he ſaid, a great noiſe in Germany. He had ſome time embraced the Arian hereſy, and was forming projects to ſupport and propagate it; and, among other things, had tranſlated the "Apo-"ſtolical Conſtitutions" into Engliſh, which favoured that doctrine, and which he aſſerted to be genuine. His friends began to be alarmed for him: they repreſented to him the dangers he would bring upon himſelf and family, for he had been married many years, by proceeding in this deſign; but all they could ſay availed nothing: and the conſequence was, that, Oct. 30, 1710, he was deprived of his profeſſorſhip, and baniſhed the univerſity of Cambridge, after having been formally convened and interrogated for ſome days before. Hiſtorical Memoirs, p. 9.

At the end of the ſame year, he publiſhed his "Hiſtorical preface," ſetting forth the ſeveral ſteps and reaſons of his departing from the commonly received notions of the Trinity; and, in 1711, his 4 vols. of "Primitive Chriſtianity revived," in 8vo. The firſt volume contains, "The Epiſtles of Ignatius, both larger and ſmaller, in Greek and Engliſh:" the ſecond, "The Apoſtolical Conſtitutions, in Greek and Engliſh:" the third, "An Eſſay on thoſe Apoſtolical Conſtitutions:" the fourth, "An Account of the Primitive Faith, concerning the Trinity and Incarnation." March 1711, ſoon after the publication of his "Hiſtorical Preface," the convocation fell pretty vehemently upon him; of whoſe proceedings, as well as thoſe of the univerſity, againſt him, he publiſhed diſtinct accounts, in two appendixes to that preface, when it was reprinted with additions, and prefixed to his volumes of "Primitive Chriſtianity revived." After his expulſion from Cambridge, he went to London; where he had conferences with Clarke, Hoadly, and other learned men; who endeavoured to moderate his zeal, which however he would not ſuffer to be tainted or corrupted, as he imagined it would be, with the leaſt mixture of prudence or worldly wiſdom. He tells us of thoſe eminent perſons, that, with regard to his account of the primitive faith about the Trinity and Incarnation, they were not much diſſatisfied with it; and that, though they were far leſs convinced of the authority and genuineneſs of the "Apoſtolical Conſtitutions," yet they were willing enough to receive them, as being much better and more authentic than what were already in the church.

Hiſtorical Memoirs of Dr. Clarke, p. 21.

Whiſton was now ſettled with his family in London; and though it does not appear, that he had any certain means of ſubſiſting, yet he continued to write books, and to propagate his Primitive Chriſtianity, with as much chearfulneſs and vigour, as if he had been in the moſt flouriſhing circumſtances. March 1711-12, prince Eugene of Savoy was in England; and becauſe Whiſton believed himſelf to have diſcovered, in his "Eſſay on the Revelation of St. John," that ſome of the propheſies therein had been fulfilled by that General's victory over the Turks in 1697, or by the ſucceeding peace of Carlowitz in 1698, he printed a ſhort dedication, and, fixing it to the cover of a copy of that Eſſay, preſented it to the prince. The prince has been ſaid to have replied, that "he

" he did not know he had the honour of having been " known to St. John;" however, thought proper to take ſo much notice of Whiſton's well-meant endeavours, as to ſend him a preſent of fifteen guineas. The dedication runs thus: " Illuſtriſſimo Principi Eugenio Sabaudienſi, " vaticiniorum Apocalypticorum unum, Turcarum vaſta- " tionibus finiendis deſtinatum, dudum adimpleuti; al- " terum etiam, de Gallorum imperio ſubvertendo, magna " ex parte, uti ſpes eſt, mox adimpleturo; hunc libel- " lum ſumma qua decet reverentia dat, dicat, conſecrat, " 8 id. Mart. 1711-12. Gulielmus Whiſton." Memoirs, p. 176.

In 1715, 1716, 1717 a ſociety for promoting Primitive Chriſtianity met weekly at his houſe in Croſs-ſtreet, Hatton-Garden, compoſed of about ten or twelve perſons; to which ſociety Chriſtians of all perſuaſions were equally admitted. Sir Peter King, Dr. Hare, Dr. Hoadly, and Dr. Clarke, were particularly invited; but none of them, he ſays, ever came. In 1719, he publiſhed " A " letter of thanks to Robinſon, biſhop of London, for " his late letter to his clergy againſt the uſe of new forms " of doxology." The common forms having been changed by Whiſton, and indeed by Dr. Clarke, was the occaſion of Robinſon's admonitory letter to his clergy: and this admonitory letter tempted Whiſton to do a thing, he ſays, which he never did before or ſince; that is, to expoſe him in the way of banter or ridicule, and to cut him with great ſharpneſs. Upon the publication of this "Letter of thanks" to the biſhop of London, Dr. Sacheverell attempted to ſhut him out of St. Andrew's Holbourn, which was then his pariſh church; and Whiſton publiſhed an account of it. He relates, that a lawyer, who did not love Sacheverell, would willingly have proſecuted him for the inſult, and promiſed to do it without any coſts to him; but Whiſton replied, " if I " ſhould give my conſent, I ſhould ſhew myſelf to be as " fooliſh and as paſſionate as Sacheverell himſelf." In the ſame year, 1719, he publiſhed a letter to the earl of Nottingham, " concerning the eternity of the Son of God, " and his Holy Spirit;" and in the ſecond and following editions, a defence of it: for lord Nottingham had publiſhed " an Anſwer" in 1721, for which he was highly complimented by addreſſes from both the Univerſities, and from the London clergy. In 1720, he was propoſed by Sir Hans Sloane and Dr. Halley to the Royal Society as a member, for he was publiſhing Hiſtorical Memoirs of Dr. Clarke, p. 67. Memoirs, p. 247.

ſomething or other in the way of philoſophy; but was refuſed admittance by Sir Iſaac Newton the preſident. He tells us, he had enjoyed a large portion of Sir Iſaac's favour for twenty years together; but loſt it at laſt by contradicting him when he was old. "Sir Iſaac," adds he,
Memoirs, p. 251. "was of the moſt fearful, cautious, and ſuſpicious temper, that I ever knew; and had he been alive, when I wrote againſt his Chronology, and ſo thoroughly confuted it, that nobody has ever ſince ventured to vindicate it, I ſhould not have thought proper to publiſh my confutation; becauſe I knew his temper ſo well, that I ſhould have expected it would have killed him: as Dr. Bentley, biſhop Stillingfleet's chaplain, told me, that he believed Mr. Locke's thorough confutation of the biſhop's metaphyſicks about the Trinity haſtened his end alſo."

In 1721, a large ſubſcription was made for the ſupport of his family: it amounted to 470 l. and was, he tells us, by far the greateſt ſum that ever was put into his hands by
Memoirs, p. 254. his friends. It was upon contributions of this nature, that he ſeems chiefly to have depended; for though he drew profits from reading lectures upon philoſophy, aſtronomy, and even divinity, and alſo from his publications which were numerous, yet theſe of themſelves would have been very inſufficient: nor, when joined with the benevolence and charity of thoſe who loved and eſteemed him for his learning, integrity, and piety, did they prevent him from being frequently in great diſtreſs. He ſpent the remainder of his long life in the way he was now in; that is, in talking and acting againſt Athanaſianiſm and for Primitive Chriſtianity, and in writing and publiſhing books from time to time. In 1722, he publiſhed, "An "Eſſay towards reſtoring the true text of the Old Teſtament, and for vindicating the citations thence made in "the New Teſtament;" in 1724, "The literal accom"pliſhment of Scripture-prophecies," in anſwer to Mr. Collins's book upon the "Grounds and Reaſons of the "Chriſtian Religion;" in 1726, "Of the thundering "legion, or of the miraculous deliverance of Marcus An"toninus and his army on the prayers of the Chriſtians," occaſioned by Mr. Moyle's works then lately publiſhed; in 1727, "A collection of authentic records belonging to "the Old and New Teſtament," tranſlated into Engliſh; in 1730, "Memoirs of the life of Dr. Samuel Clarke;" in 1732, "A vindication of the teſtimony of Phlegon, or

" an account of the great darkneſs and earthquake at our " Saviour's paſſion, deſcribed by Phlegon," in anſwer to a diſſertation of Dr. Sykes upon that eclipſe and earthquake; in 1736, " Athanaſian forgeries, impoſitions, and " interpolations;" the ſame year, " The Primitive Eucharift revived," againſt biſhop Hoadly's " Plain Account of the Lord's Supper;" in 1737, " The Aſtronomical Year, or an account of the many remarkable " celeſtial Phænomena of the great year 1736," particularly of the comet, which was foretold by Sir Iſaac Newton, and came accordingly; the ſame year, " The genuine " works of Flavius Joſephus, the Jewiſh hiſtorian, in " Engliſh, as tranſlated from the original Greek according to Havercamp's accurate edition: illuſtrated with " new plans and deſcriptions of Solomon's, Zorobabel's, " Herod's, and Ezekiel's temples, and with correct maps " of Judea and Jeruſalem: together with proper notes, " obſervations, contents, parallel texts of ſcripture, five " compleat indexes, and the true chronology of the ſeveral " hiſtories adjuſted in the margin: to which are prefixed " eight diſſertations, viz. 1. The teſtimonies of Joſephus " vindicated. 2. The copy of the Old Teſtament, made " uſe of by Joſephus, proved to be that which was col- " lected by Nehemiah. 3. Concerning God's command " to Abraham, to offer up his ſon Iſaac for a ſacrifice. " 4. A large enquiry into the true chronology of Joſe- " phus. 5. An extract out of Joſephus's exhortation to " the Greeks, concerning Hades, and the reſurrection of " the dead. 6. Proofs that this exhortation is genuine. " 7. A demonſtration that Tacitus, the Roman hiſtorian, " took his hiſtory of the Jews out of Joſephus. 8. A " diſſertation of Cellarius againſt Harduin, in vindi- " cation of Joſephus's hiſtory of the family of Herod, " from coins: with an accout of the Jewiſh coins, " weights, and meaſures," in folio, and ſince reprinted in 8vo. This is reckoned the moſt uſeful of all Whiſton's learned labours, and accordingly has met with the greateſt encouragement.

In 1739, he put in his claim to the mathematical profeſſorſhip at Cambridge, then vacant by the death of Saunderſon, in a letter to Dr. Aſhton, the maſter of Jeſus-college; but no regard was paid to it. In 1745, he publiſhed his " Primitive New Teſtament in Engliſh;" in 1748, his " Sacred Hiſtory of the Old and New Teſta- " ment, from the creation of the world, till the days of " Conſtantine

"Conſtantine the Great, reduced into annals;" and the ſame year, "Memoirs of his own life and writings," which are very curious, and not without their uſe. He continued long a member of the church of England, and regularly frequented its ſervice, although he diſapproved of many things in it; but at laſt forſook it, and went over to the Baptiſts. This happened, when he was at the houſe of Samuel Barker, eſq. at Lyndon in Rutland, who had married his daughter; and there it was that he dates the following memorandum: "I continued in the com-
Memoirs, p. 385. "munion of the church of England till Trinity-Sunday "1747: for, though I ſtill reſolved to go out of the "church, if Mr. Belgrave continued to read the Athanaſian Creed, ſo did he by omitting it, both on Eaſter-"Day and Whitſunday this year, prevent my leaving the "public worſhip till Trinity-Sunday, while he knew I "ſhould go out of the church, if he began to read it. "Yet did he read it that day to my great ſurpriſe: upon "which I was obliged to go out, and to go to the Baptiſt "meeting at Morcot two miles off, as I intend to go "hereafter, while I am here at Lyndon, till ſome better "opportunity preſents of ſetting up a more primitive con-"gregation myſelf."

This conſcientious and worthy man died, after a week's illneſs, Aug. 22, 1752, aged 84, and ſome months; and was buried near his wife, who died in Jan. 1750-1, at Lyndon in Rutland. We have mentioned his principal works in the courſe of this memoir, ſo that nothing more need be ſaid of them in particular; and for his complexion and character, though they may eaſily be collected from the foregoing account, yet as they happen to have been delineated by two very diſtinguiſhed perſons, we think it right to ſubjoin what each hath ſaid of him; and the rather, as they both intended to repreſent him fairly. The perſons here meant are biſhop Hare and Mr. Collins.

Difficulties, and Diſcouragements, which attend the Study of the Scriptures, in the way of Private Judgement, p. 16. tenth edition. The former, taking occaſion to ſpeak of Mr. Whiſton, calls him a man of "a fair unblemiſhed character; one, "who has all his life been cultivating piety, and virtue, "and good learning; rigidly conſtant himſelf in the pub-"lic and private duties of religion, and always promot-"ing in others virtue and ſuch learning as he thought "would conduce moſt to the honour of God, by mani-"feſting the greatneſs and wiſdom of his works. He has "given the world ſufficient proofs that he has not miſ-"ſpent his time, by very uſeful works of philoſophy and "mathe-

" mathematics. He has applied one to the explication of " the other, and endeavoured by both to diſplay the " glory of the great Creator. And to his ſtudy of na- " ture, he early joined the ſtudy of the ſcriptures; and " his attempts, whatever the ſucceſs be, were at leaſt well " meant; and, conſidering the difficulty of the ſubjects " he has been engaged in, it muſt be allowed that in the " main they are well aimed. And if he has not ſuc- " ceeded, no more have others who have meddled with the " ſame ſubjects: nor is he more to be blamed than they. " To be blamed, did I ſay? I ſhould have ſaid, not leſs " to be commended: for ſure it is a commendable deſign " to explain ſcripture-difficulties, and to remove the ob- " jections of prophane men, by ſhewing there is nothing " in the ſacred writings but what is true and rational. " But what does a life thus ſpent avail? To what pur- " poſe ſo many watchful nights, and weary days? So " much piety and devotion? So much mortification and " ſelf-denial? Such a zeal to do good, and to be uſeful " to the world? So many noble ſpecimens of a great " genius, and of a fine imagination? It is the poor man's " misfortune (for poor he is, and like to be, not having " the leaſt preferment) to have a warm head, and to be " very zealous in what he thinks the cauſe of God. He " thinks prudence, the worldly wiſdom condemned by " Chriſt and his apoſtles; and that it is groſs prevarica- " tion and hypocriſy, to conceal the diſcoveries he con- " ceives he has made. This heat of temper betrays him " into ſome indiſcreet expreſſions and haſty aſſertions. De- " ſigning to hurt nobody, he fancies nobody deſigns to " hurt him; and is ſimple enough to expect the ſame " favourable allowances will be made to him, that he ſees " made to thoſe who write againſt him. As to his learn- " ing, it is his misfortune that he is not ſkilled enough " in the learned languages to be a great critic in them; " and yet ſeems not to be ſenſible of his deficiency in this " reſpect. And what advantage is taken of this, that he " has not leſs heat and more criticiſm? His learning is " treated in that manner, that you would think he did " not know the firſt elements of Greek; though even in " that he is much ſuperior to moſt of thoſe who make " ſo free with him: and you every day hear his per- " formances run down as whimſies and chimeras, by men " who never read them, and, if they did, could not un- " derſtand them. Nor does his warmth of temper come

" off

" off better: it is all over obſtinacy, pride, and heretical " pravity; a want of modeſty and due deference to juſt " authority. They, that ſpeak moſt favourably, look " upon him as crazed, and little better than a madman. " This is the poor man's character; and, low as he is, " they cannot be content to leave him quiet in his poverty. " Whereas, had he not been early poſſeſſed with a paſ- " ſionate love for the ſcripture and philoſophy; had he " not thought it his duty above all things to promote the " glory of God, and been perſuaded that could no way " be ſo well done, as by the ſtudy of his word and " works; it is more than probable he had at this time " been orthodox. And then, inſtead of his preſent treat- " ment, his faults would have been overlooked; the " learning he excels in would have been extolled; and no " defect would have been found in other parts of it. He " would have been cried up as an ornament of the age, " and no preferment would have been denied or envied " him."

In 1724, which was about a dozen years after biſhop Hare's piece came out, Mr. Collins publiſhed " A Diſ- " courſe of the Grounds and Reaſons of the Chriſtian " Religion:" which, after having examined in it a work of Mr. Whiſton, he concludes with an account of Mr. Whiſton himſelf; who, he tells us, by his numerous writings had for ſome time paſt made no ſmall noiſe, not only in England, but in divers parts of Europe. " He " is," ſays Mr. Collins, " a perſon of extraordinary na- " tural parts, and of great acquired learning, particularly " in philoſophy and mathematics, but above all in theo- " logy; which he has ſtudied with the greateſt application " and integrity in the ſcriptures, and in the writings of " the ancients; deſpiſing the catechiſms, confeſſions, or " articles of faith and traditions of all modern churches, " and the commentaries on ſcripture, and ſyſtematical " books of all modern theologues. He knows how to " make the beſt of every argument he takes in hand. " By his ſagacity and quickneſs, by the compaſs of his " reading, and by his great memory, he omits nothing " that can be urged or wiredrawn to ſupport any ſenti- " ments he eſpouſes; as is manifeſt from many of his " theological works. He is an upright and very religious " man, and a moſt zealous Chriſtian; leading a moral " life, as is common to moſt who are ſtyled heretics; " cultivating in himſelf, and promoting in others, ſuch

" virtue

" virtue and learning, as he thinks would conduce moſt Hare's Difficulties, &c.
" to the honour of God, by manifeſting the greatneſs and
" wiſdom of his works;' renouncing glory, riches, and
" eaſe, which he might have had with the applauſe of all,
" and envy of none, and willingly and courageouſly un-
" dergoing obloquy, poverty, and perſecution (all three
" whereof have been his lot, and the two former will be
" always), for the ſake of a good conſcience; deeming
" 'prudence to be the worldly wiſdom condemned by
" Chriſt and his apoſtles,' and 'concealment' of religious
" ſentiments to be a great crime; and unmoved by the
" example of ſeveral learned divines, who, as is well
" known, have great 'prudence,' and through fear of
" the ignorant, the bigots, and the crafty (who govern
" the two former), do moſt of all men conceal their reli-
" gious ſentiments from the world; which, if they hap-
" pen in confidence to diſcover to him, he without ſcruple
" publiſhes in print; ſacrificing his underſtanding to the
" obedience of faith, and believing myſteries; and not
" rejecting even the Athanaſian Creed, though in his
" opinion contradictory in itſelf and to reaſon, but only
" as not grounded on ſcripture and antiquity; following
" ſome practices how rigid and ſeemingly ridiculous ſoever,
" and how remote ſoever from the practices of the age
" and country wherein he lives, which he thinks required
" by Chriſt and his apoſtles; finding out and ſeeing clear-
" ly the revolutions of all the following ages, both paſt
" and to come, in the writings of the Prophets, and in the
" Revelation of St. John; taking up with all manner of
" falſe proofs in behalf of Chriſtianity, ſuch as forged
" books, forged paſſages, precarious ſuppoſitions, tales,
" and ſham-miracles, as well as with the moſt ſubſtantial
" proofs; endeavouring to explain ſcripture-difficulties;
" holding a ſociety in his own houſe, of honeſt and inqui-
" ſitive men of all parties and notions among Chriſtians,
" in order to ſearch after and find out genuine and original
" Chriſtianity; and, in fine, as much in earneſt as ſome
" others ſeem in jeſt. He is the very reverſe of many moſt
" eminent divines. He thinks himſelf obliged in con-
" ſcience to be dutiful, ſubmiſſive, and loyal to his ma-
" jeſty, to whom he has ſworn allegiance; and it is not a
" church point with him to act one way, and pray and
" ſwear another, or not to be in earneſt in thoſe two moſt
" ſerious and ſolemn actions. He ſpeaks what he thinks,
" and is not guilty of the contradictions of making the
" Chriſtian

" Chriſtian religion a matter of great importance, and yet " concealing his thoughts about the particulars of that " religion; any more than he is of profeſſing a religion " which he does not believe. He pays no regard to " faſhionable doctrines; nor to faſhionable divines, who, " in obedience to one another, and in harmony, vary, " change, and regulate the faith of the vulgar. He will " not be bound by articles which he has ſubſcribed, but " renounces them when he judges them erroneous; nor " will he ſubſcribe articles which he does not believe true, " or ſubſcribe them in ſenſes contrary to thoſe deſigned " by the impoſers. He renounces all preferments, and " will not ſo much as receive money from infidel hands. " He thinks himſelf obliged to imitate the apoſtles in their " low ſtate; and he believes it no leſs inconſiſtent with " Chriſtianity, to aim at and contend for, and to poſſeſs " that worldly greatneſs and wealth, which their pretended " ſucceſſors of the Romiſh church enjoy and contend for, " as due to them by the goſpel, than to contradict the " apoſtles in other reſpects. He is a zealous member of " the church of England as by law eſtabliſhed, keeping " to that church; though ſeveral parts of the worſhip " therein performed be, in his opinion, blaſphemy and " contradiction; though he knows he hears daily the moſt " abſurd, ſophiſtical, declamatory, and factious diſcourſes " from the pulpit; though he be attacked and abuſed on " moſt Sundays from that high place, to the underſtand- " ing of the auditory, who on ſuch occaſions turn their " eyes upon him; though he be refuſed to partake of the " bleſſed ſacrament, which, he ſays, 'goes near his heart;' " and though he be forbid coming to church by the rector " of the pariſh, who has endeavoured to ſet the mob upon " him. But his judgement does not ſeem to be equal to " his ſagacity, learning, zeal, and integrity. For, either " through the prejudice of education, which he ſtill re- " tains, or through ſome ſuperſtition which, notwith- " ſtanding his examination, ſticks by him, he ſeems ſtill " qualified to admit the moſt precarious ſuppoſitions, and " to receive many things without the leaſt foundation. " The warmth of his temper diſpoſes him to receive any " ſudden thoughts, any thing that ſtrikes his imagination, " when favourable to his preconceived ſcheme of things, " or to any new ſchemes of things that ſerve in his " opinion a religious purpoſe: and his imagination is ſo " ſtrong and lively on theſe occaſions, that he ſometimes

" even

" even ſuppoſes facts, and builds upon thoſe facts. " Thus, for example, he acted in the caſe of an Arabic " manuſcript, whereof he underſtood not one word, " which he hoped was, or took to have been, a tranſlation " of an antient book of ſcripture, belonging to the New " Teſtament, and written by the apoſtles, ſtyled 'the " Doctrine of the Apoſtles,' and propoſed to publiſh it " as ſuch: but when it came to be read by men ſkilful in " the Arabic tongue, it proved a tranſlation of another " book before extant in print in its original language. " And thus, though he be a lover of truth, yet by his " warmth of temper he is drawn in and engaged ſo far in " the belief and defence of many things, as gives a turn " to his underſtanding, and thereby makes his conviction " of miſtakes in ſome caſes difficult, and in others per- " haps impoſſible.—He lives for the moſt part in Lon- " don, the place of the greateſt reſort of men of under- " ſtanding, birth, fortune, and learning, in the univerſe. " There he viſits perſons of both ſexes and of the higheſt " rank, who are delighted with his plainneſs, integrity, " ſenſe, and learning; and to whom he diſcourſes with " the greateſt freedom about many important points, and " eſpecially about Athanaſianiſm, which ſeems his moſt " peculiar concern. He frequents the moſt public coffee- " houſes, where moſt are prone to ſhew him reſpect, and " none dare ſhew him any diſreſpect; the clergy either " flying before him, or making a feeble oppoſition to " him. By all which he has made a multitude of con- " verts to the belief, that the Father, Son, and Holy " Ghoſt, are three different intelligent agents, and not " three intelligent agents making but one intelligent " agent; that the Father was before, and is greater than " the Son; that the Son is not the ſame being with the " Father; and that the Father is the one God (as ſay both " the Scripture and Nicene Creed), or that there are no " other Gods but him; all doctrines contrary to the pre- " ſent orthodoxy. And he has ſoftened the zeal of many " more, who uſed to call for fire from heaven, or the " ſword of the magiſtrate, to defend their ſentiments. " He has at this time ſo much credit, that he now ſays " and paints what he pleaſes, without incurring any " hazard of perſecution from real or pretended zealots; " who are forced to yield to the ſuperior ſplendor and " power of his honeſty, ſenſe, and learning, and fear of " drawing upon themſelves ſomething of more fatal con-

"sequence than the present conversions that he makes. "And I am perſuaded, that, if any country could but "furniſh twenty ſuch men as he, they would, "without pay, and with mere liberty to ſpeak their ſenti- "ments, put to flight twenty thouſand liſted to ſupport "error. He is a perſon, who forms vaſt projects and "deſigns for the defence of natural and revealed religion, "and for reſtoring what he calls Primitive Chriſtianity "among us: nor is he without great deſign for the im- "provement of philoſophy, and for the welfare and trade "of his country; as appears by his attempts to explain "the philoſophy of Sir Iſaac Newton, and his other "works in mathematics and phyſics; but, above all, by "his attemps to diſcover the longitude, for which he "deſerves the reward promiſed by parliament, though he "ſhould not ſucceed. But the greateſt good that he "promotes ſeems to me, what he does not deſign; and "that is, by putting men upon enquiries, to make them "ſee farther than himſelf, and to reject his narrow opi- "nions. He is a very ſerious and grave perſon, but yet "chearful, and no enemy to mirth; and he is even ca- "pable of laughing heartily at egregious nonſenſe, ſtupi- "dity, and folly, in the moſt ſolemn perſons, when they "ſpeak about the moſt ſolemn things."

He left ſome children behind him; among the reſt, Mr. John Whiſton, who was for many years a very conſiderable bookſeller in London.

Athen. Oxon.—Short Account of Dr. Whitby, prefixed to his Laſt Thoughts, 1727, 8vo.

WHITBY (DANIEL), a moſt learned Engliſh divine, was the ſon of a clergyman, and was born at Ruſhden in Northamptonſhire, 1638. He became a commoner of Trinity-college, Oxford, in 1653; of which, after having taken the degrees in arts at the regular ſeaſons, he was elected fellow in 1664. Then he became chaplain to Dr. Seth Ward, biſhop of Saliſbury, who collated him to a prebend of that church in October 1668. In 1672, he was admitted chantor of the ſame church; and the ſame year accumulated the degrees of bachelor and doctor of divinity. He was then, or ſoon after, rector of St. Edmund's church in Saliſbury; and in 1696 was made prebendary of Taunton Regis. He died March 24, 1725-6, aged 88; yet was ſo well the day before, as to attend divine ſervice. Wood, who lived to 1695, gives his character in the following words: "He is a perſon very well read in the Fathers and in Polemical divinity, "eſpecially

"especially as to the main part thereof, which is directed "against Papists. He hath been all along so wholly de- "voted to his severer studies, that he hath scarcely ever al- "lowed himself leisure to mind any of those mean and "trifling worldly concerns, which administer matter of "gain, pleasure, reach, and cunning. Also he hath "not been in the least tainted with those too much "now-a-days practised arts of fraud, cousenage, and de- "ceit." He was upwards of fifty, when Wood gave this good character of him; and he behaved in such a manner, as to deserve it to the end of his life. The writer of the "Short Account of Dr. Whitby" tells us, that "he was in stature short and very thin, had a tenacious "memory, even to the last, and always closely applied "himself to his studies; that he was ever strangely ig- "norant of worldly affairs, even to a degree that is scarcely "to be conceived; and that he was easy, affable, pious, "devout, and charitable."

He was the author of more than forty works, which are all full of good sense and learning. One of them, published in 1682, and intituled, "The Protestant Reconciler, "humbly pleading for condescension to dissenting bre- "thren, in things indifferent and unnecessary, for the sake "of peace; and shewing how unreasonable it is to make "such things the necessary condition of communion," exposed him to much persecution, and brought him into some trouble. It gave great offence to the orthodox clergy, who herein considered their church as little less than betrayed into the hands of the Presbyterians; and several pamphlets were written against it. It was likewise condemned by the university of Oxford, in their congregation July 21, 1683, and burnt by the hands of the university marshal, in the schools quadrangle; and some things in it so offended bishop Ward, that he obliged our author to make a public retractation. The greatest and far most considerable of Dr. Whitby's works is his "Pa- "raphrase and Commentary on the New Testament," in two volumes, folio: it was printed first in 1703, has often since gone through the press, and is still the principal commentator used by the English clergy. After his death came out, "ΕΣΧΑΤΑΙ ΦΡΟΝΤΙΔΕΣ: or, The last "Thoughts of Dr. Whitby. Containing his correction of "several passages in his Commentary on the New Testa- "ment. To which are added five discourses published "by his express order, 1727," 8vo. In the preface he

has the following paſſage: "An exact ſcrutiny into "things doth often produce conviction, that thoſe things, "which we once judged to be right, were, after a more "diligent enquiry into truth, found to be otherwiſe; and "truly," ſays Dr. Whitby, "I am not aſhamed to ſay, "this is my caſe. For when I wrote my Commentaries "on the New Teſtament, I went on (too haſtily, I own,) "in the common beaten road of other reputed orthodox "divines; conceiving, that the Father, Son, and Holy "Ghoſt, in one complex notion, were one and the ſame "God, by virtue of the ſame individual eſſence com-"municated from the Father. This confuſed notion I "am now fully convinced, by the arguments I have of-"fered here, and in the ſecond part of my reply to Dr. "Waterland, to be a thing impoſſible, and full of groſs "abſurdities and contradictions." The reader may perceive from hence, that this learned divine died, as he had lived for ſome time, heterodox upon the article of the Trinity.

Life, prefixed to his Poems, 1777, 4to.

WHITEHEAD (PAUL), an Engliſh poet, was the ſon of a tradeſman in London, and born in 1770, on St. Paul's day; from which circumſtances he was ſo named. His talent for poetry is ſaid to have diſcovered itſelf early; for he had no ſooner learned to write, than all his letters to his relations were drawn up in rhime. He was originally intended for buſineſs, and placed with a mercer in London; but afterwards retired to the Temple, in order to ſtudy the law. He met with a terrible misfortune in the beginning of life; for, becoming acquainted with Fleetwood the player, he was drawn in to be jointly engaged with him in a bond of 3000l.; on account of which he was confined in the Fleet priſon for ſome years.

The firſt pieces, which brought him any fame, were "The State Dunces;" and "Manners," a ſatire; the former written in 1733, the latter in 1738: in both theſe pieces he ſhews himſelf a patriot, even to Republicaniſm. In 1747, he publiſhed a ſatire, intituled, "Honour;" and, in 1748, a mock heroic poem, called the "Gym-"naſiad," to ridicule the brutiſh cuſtom of boxing: it was printed in three books, and addreſſed to the moſt puiſſant and invincible Mr. J. Broughton, who was the champion of this Order. Afterwards, this poet concerned himſelf little with the fame of writing; nor is there extant any material compoſition of his, after the "Epiſtle

"to

" to Doctor Thompſon." He amuſed himſelf with a few light ſongs and epigrams; and, if he finiſhed any other work of conſequence, it periſhed in the general conflagration three days before his death, which, it ſeems, he paſſed in burning his papers: it is preſumed, that, could he have called in the pieces that remain, they would infallibly have undergone the ſame fate. He died in 177 .

WHITELOCKE (BULSTRODE), a great Engliſh lawyer, and politician, was the ſon of Sir James Whitelocke, knight, by Elizabeth, daughter of Edward Bulſtrode, of Hugeley, or Hedgley-Bulſtrode, in Bucks, eſq. Sir James Whitelocke was a very extraordinary man; and therefore it may be proper to give ſome little account of him. He was deſcended of a good family near Oakynham in Berkſhire, and was born at London in 1570. He was educated at Merchant-Taylors ſchool, and went from thence to St. John's-college, Oxford; where he took a bachelor of laws degree in 1594. He afterwards ſettled in the Middle-Temple, was elected member of parliament for Woodſtock in 1620, chief juſtice of Cheſter, and at length one of the juſtices of the Common-Pleas. King Charles I. ſaid of him, that " he was a ſtout, wiſe, and " learned man, and one who knew what belongs to up- " hold magiſtrates and magiſtracy in their dignity." He died in 1632; and " on his death," ſays his ſon, " the " king loſt as good a ſubject, his country as good a pa- " triot, the people as juſt a judge, as ever lived. All " honeſt men lamented the loſs of him; no man in his " age left behind him a more honoured memory. His " reaſon was clear and ſtrong, and his learning was deep " and general. He had the Latin tongue ſo perfect, that " ſitting judge of aſſize at Oxford, when ſome foreigners, " perſons of quality, were there, and came to the court " to ſee the manner of our proceedings in matters of " juſtice, he cauſed them to ſit down, and briefly re- " peated the heads of his charge to the grand jury in good " and elegant Latin; and thereby informed the ſtrangers " and the ſcholars of the ability of our judges, and the " courſe of our proceedings in matters of law and juſtice. " He underſtood the Greek very well and the Hebrew, " and was verſed in the Jewiſh hiſtories, and exactly " knowing in the hiſtory of his own country, and in the " pedigrees of moſt perſons of honour and quality in the " kingdom, and was much converſant in the ſtudies of " antiquity

Athen. Oxon.

Memorials of the Engliſh Affairs by Bulſtrode Whitelocke, eſq. p. 11. 1732, in folio.

Ibid. p. 18.

"antiquity and heraldry. He was not, by any excelled "in the knowledge of his own profeſſion of the common "law of England, wherein his knowledge of the civil "law was a help to him."

Bulſtrode Whitelocke, eſq. his ſon, was born Aug. 6, 1605, in Fleet-ſtreet, London, at the houſe of Sir George Croke, ſerjeant at law, his mother's uncle; and educated in grammar learning at Merchant-Taylors ſchool. Thence he went in 1620 to St. John's-college in Oxford, of which Dr. Laud was then preſident. Laud was his father's contemporary and intimate friend, and ſhewed him particular kindneſs; and Whitelocke afterwards made an acknowledgment of it, in refuſing, when that prelate was brought to a trial for his life, to be one of the commiſſioners appointed to draw up a charge againſt him. He left the univerſity before he had taken a degree, and went to the Middle-Temple; where, by the help of his father, he became eminent for his ſkill in the common law, as well as in other ſtudies. In the beginning of the long parliament, he was choſen a burgeſs for Marlow in Bucks; and was appointed chairman of the committee for drawing up the charge againſt the earl of Strafford, and one of the managers againſt him at his trial. May 1642, he was appointed one of the deputy-lieutenants of Buckinghamſhire; and, Jan. 1642-3, he was named one of the commiſſioners to treat of peace with the king at Oxford, and one of the lay-gentlemen to ſit among the aſſembly of divines. In 1644, he was again appointed one of the commiſſioners for peace at Oxford; and the ſame year, when the earl of Eſſex was about to prove Oliver Cromwell an incendiary, he gave Cromwell timely notice of it, and ever after was much in his favour and confidence. In 1645, he was appointed one of the commiſſioners for the admiralty; and, being then ſuſpected of holding intelligence with the king's party, he fell into great danger, but ſoon freed himſelf from that ſuſpicion. In 1646, he was ſent for to the leaguer before Oxford by Sir Thomas Fairfax, general of the parliament forces; and, being admitted one of his council of war, he did often, out of the great regard he had to the univerſity, expreſs great unwillingneſs to have any damage done unto it, and urged that honourable terms might be offered to the garriſon there. March 1647-8, he was made one of the four commiſſioners of the great ſeal; and, in October, attorney of the duchy of Lancaſter, and king's ſerjeant, which

which latter title he refuſed to accept. December the 26th, he retired into the country, that he might not have any concern in the king's trial; "it being contrary to his "judgement, as he himſelf declared in the houſe." Feb. 8, 1648-9, he was appointed one of the three commiſſioners of the new great ſeal of the commonwealth of England; and, on the 14th, was elected one of the thirty perſons for the council of ſtate. In June, he was made high ſteward of the city of Oxford; and, in July, was conſtituted keeper of the king's library and medals, which he had before hindered from being ſold. "Being informed," ſays he, "of a deſign in ſome to have them ſold and "tranſported beyond ſea, which I thought would be a "diſhonour and damage to our nation, and to all ſcholars "therein, and fearing that in other hands they might "be more ſubject to embezzling, and being willing to "preſerve them for public uſe, I did accept of the trouble "of being library-keeper at St. James's, and therein was "encouraged and much perſuaded to it by Mr. Selden, "who ſwore, that if I did not undertake the charge of "them, all thoſe rare monuments of antiquity, thoſe "choice books and manuſcripts, would be loſt; and there "were not the like of them, except only in the Vatican, "in any other library in Chriſtendom." He had under him one Duery, a German ſcholar, who did the drudgery of the place; which it was impoſſible, as well as unfit, for him to attend to. Nov. 1653, he went ambaſſador to Sweden, and was particularly honoured by queen Chriſtina. He returned thence in July 1654, and in Auguſt was made one of the commiſſioners of the exchequer; for in his abſence an alteration having been made in the chancery, he refuſed at his return to continue commiſſioner of the great ſeal. Jan. 1656, he was choſen ſpeaker of the houſe of commons *pro tempore*, upon the indiſpoſition of him who was lately choſen; and the year following, ſummoned by the protector to ſit in the *other houſe* by the name of Bulſtrode lord Whitelocke. In 1659, he was made preſident of the council of ſtate; one of the committee of ſafety; and keeper of the great ſeal *pro tempore*. The ſame year, Dec. 30, he retired into the country, for fear of being ſent to the Tower by ſome powerful members of the Rump parliament, then newly reſtored; and at his departure left the great ſeal with his wife, who delivered it to Lenthall the ſpeaker. From that time to his death, he

Memorials, P. 365.

Memorials, P. 415.

he lived retired in the country, for the moſt part at Chilton in Wiltſhire, where he died Jan. 28, 1675-6.

The firſt edition was publiſhed in 1682, and the ſecond with many additions and a better Index in 1732, of his "Memorials of the Engliſh affairs: or, An hiſtorical "account of what paſſed from the beginning of the reign "of king Charles the Firſt to king Charles the Second "his happy Reſtauration; containing the public tranſ-"actions civil and military, together with the private "conſultations and ſecrets of the cabinet," in folio. The preface to the firſt edition obſerves, that "our au-"thor ſometimes writes up to the dignity of an hiſtorian, "and elſewhere is content barely to ſet down occurrences "diary-wiſe, without melting down or refining the ore, "and improving thoſe hints and rudiments to the per-"fection and true ſtandard of an hiſtory. The truth is, "our author never intended this for a book in print, nor "meant otherwiſe by it than as a book for his memory "and private uſe; yet ſuch was his relation to the pub-"lic, ſo eminent his ſtation, and ſo much was he upon "the ſtage during all the time of action, that the parti-"culars of his diary go very far towards a perfect hiſtory "of thoſe times." Beſides theſe memorials, he wrote alſo "Memorials of the Engliſh affairs from the ſup-"poſed expedition of Brute to this iſland, to the end of "the reign of king James the Firſt. Publiſhed from his "original manuſcript, with ſome account of his life and "writings, by William Penn, eſq. governor of Pennſyl-"vania; and a preface by James Welwood, M. D. 1709," folio. There are many ſpeeches and diſcourſes of Mr. Whitelocke, to be found in his "Memorials of Engliſh "affairs;" and in other collections.

With regard to his character, the preſacer writes thus: "He not only ſerved the ſtate in ſeveral ſtations and "places of the higheſt truſt and importance both at home "and in foreign countries, and acquitted himſelf with "ſucceſs and reputation anſwerable to each reſpective "great character; but likewiſe converſed with books, "and made himſelf a large proviſion from his ſtudies and "contemplation. Like that noble Roman Portius Cato, "as deſcribed by Nepos, he was 'Reipublicæ peritus, & "juriſconſultus, & magnus imperator, & probabilis "orator, & cupidiſſimus literarum:' a ſtateſman, and "learned in the law, a great commander, an eminent "ſpeaker in parliament, and an exquiſite ſcholar. He

"had

" had all along ſo much buſineſs, one would not imagine " he ever had leiſure for books; yet who conſiders his " ſtudies, might believe he had been always ſhut up with " his friend Selden, and the duſt of action never fallen on " his gown. His relation to the public was ſuch through- " out all the revolutions, that few myſteries of ſtate could " be to him any ſecret. Nor was the felicity of his pen " leſs conſiderable than his knowledge of affairs, or did " leſs ſervice to the cauſe he eſpouſed. So we find the " words apt and proper for the occaſion; the ſtyle clear, " eaſy, and without the leaſt force or affectation of any " kind, as is ſhewn in his ſpeeches, his narratives, his " deſcriptions, and in every place where the ſubject de- " ſerves the leaſt care or conſideration." Lord Clarendon has left this teſtimony in favour of Mr. Whitelocke; whom, numbering among his early friends in life, he calls, " a man of eminent parts and great learning out of his " profeſſion, and in his profeſſion of ſignal reputation. " And though," ſays the noble hiſtorian, " he did after- " wards bow his knee to Baal, and ſo ſwerved from his " allegiance, it was with leſs rancour and malice than " other men. He never led, but followed; and was rather " carried away with the torrent, than ſwam with the " ſtream; and failed through thoſe infirmities, which leſs " than a general defection and a proſperous rebellion " could never have diſcovered." Lord Clarendon has elſewhere deſcribed him, as " from the beginning con- " curring with the parliament, without any inclinations " to their perſons or principles; and," ſays he, " he had " the ſame reaſon afterwards not to ſeparate from them. " All his eſtate was in their quarters; and he had a na- " ture, that could not bear or ſubmit to be undone: " though to his friends, who were commiſſioners for the " king, he uſed his old openneſs, and profeſſed his deteſta- " tion of all the proceedings of his party, yet could not " leave them."

Life of Edward Earl of Clarendon, p. 30. Oxf. 1759, folio.

Hiſtory of the Rebellion, Book VIII.

WHITGIFT (JOHN), archbiſhop of Canterbury, and a very extraordinary man, was deſcended of the ancient family of Whitgift, of Whitgift, in Yorkſhire; and was born at Great Grimſby, in Lincolnſhire, in 1530. His education was managed by an uncle, who was an abbot; and who is memorable for having ſaid, that " the Romiſh " religion, he was ſure, could not continue long; be- " cauſe," ſaid he, " I have read the whole ſcriptures over

Paul's Life of Whitgift.—Strype's Life of Whitgift.

and

"and over, and could never find therein, that it was found-"ed by God." He was ſent to St. Anthony's ſchool in London, and was lodged with an aunt in St. Paul's Church-yard. Imbibing very young a reliſh for the doctrines of the Reformation, he refuſed to go to maſs; upon which the good woman reſolved to entertain him no longer under her roof, imputing all her loſſes and misfortunes to her harbouring ſuch an heretic; and at parting told him, that "ſhe thought at firſt ſhe had received a ſaint "into her houſe, but now ſhe perceived he was a devil." He eſcaped the plague, while he was here, in a manner next to miraculous: he was bed-fellow with another ſchool-boy, who died of it; and by miſtake, being thirſty, drank of his urine, thinking it had been beer; yet no harm at all befell him.

In 1548, he was ſent to Queen's-college, Cambridge, and ſoon after removed to Pembroke-Hall; where John Bradford, the martyr, was his tutor. He took the degrees in arts in 1554 and 1557, having been choſen fellow of Peter-Houſe in 1555; and in 1560 went into holy orders. His great parts and learning recommended him to the notice of Cox biſhop of Ely, who made him his chaplain, and gave him the rectory of Feverſham in Cambridgeſhire. In 1563, he commenced bachelor of divinity; and, the ſame year, was made lady Margaret's profeſſor of divinity. About 1565, he was brought up to court, to preach before the queen; who was ſo throughly pleaſed with him, that ſhe immediately cauſed him to be ſworn her chaplain. In 1567, he was choſen maſter of Pembroke-hall; and, about three months after, made by the queen maſter of Trinity-college. The ſame year, he was appointed to keep the commencement-act for his degree of doctor of divinity; and his theſis was, "Papa eſt ille "Antichriſtus, The pope is that antichriſt." He was alſo the ſame year made Regius profeſſor of divinity. In 1572, he began to wage openly that war with the Puritans, which laſted to the end of his life, by publiſhing, "An anſwere to a certen libell, intituled, 'An admoni-"tion to the parliament." This Admonition contained two parts, and was written during the diſputes Concerning the eccleſiaſtical habits and ceremonies. It utterly condemned the church of England, and the miniſtry of it; and aſſerted, that we had neither a right miniſtry of God, nor a right government of the church; and bitterly inveighed againſt the book for ordering miniſters and deacons,

deacons, which was ſtyled in it the Pontifical. To Whitgift's anſwer Mr. Thomas Cartwright publiſhed "A Replyy," which occaſioned Whitgift to write "A Defence" in 1573, and Mr. Cartwright "A Second Reply."

In 1573, or probably ſooner, he was made dean of Lincoln; and, in 1576, biſhop of Worceſter. The queen had had her eye upon him to prefer him to the higheſt eccleſiaſtical honour ſome time before her intentions took place; and was inclined, as was ſaid, to put him into archbiſhop Grindal's room before his death. It is certain, that Grindal was deſirous to reſign, and as deſirous that Whitgift ſhould ſucceed him; but Whitgift could not be perſuaded to comply with it; and in the preſence of the queen begged her pardon, for not accepting it on any condition whatever during the life of the other. But Grindal dying in 1583, Whitgift was choſen to ſucceed him; and in this poſt acted with great vigour, eſpecially againſt the Puritans; upon which account he was treated with very ſevere language in "Martin Mar-Prelate," and other pamphlets publiſhed by ſome of that party. He died Feb. 29, 1603-4, and was interred in the pariſh church of Croydon, where a monument is erected to him. King James, upon his acceſſion to the crown of England, had projected ſome alterations in the church, which gave Whitgift much uneaſineſs: and this occaſioned Mr. Strype to ſay, that "he does not know whether "grief was the cauſe of his death; or grief and fear for "the good eſtate of the church, under a new king and "parliament approaching, mingling itſelf with his preſent diſeaſe, might haſten his death. But Mr. Camden "has the following paſſage: 'While the king began to contend about the liturgy, and judged ſome things therein fit to be altered, archbiſhop Whitgift died with grief.' Yet ſurely," ſays Mr. Strype, "by what we have "heard before related in the king's management of the "conference held about it, and the letter he wrote himſelf to the archbiſhop, he had a better ſatisfaction of "the king's mind. To which I may add, that there "was a directory, drawn up by the Puritans, prepared "to be offered to the next parliament, which in all probability would have created a great deal of diſturbance "in the houſe, having many favourers there; which "paper the aged archbiſhop was privy to, and apprehenſive of. And therefore, according to another of our "hiſtorians, upon his death-beath he uſed theſe words:

Annal. Jacobi Regis ad ann. 1624.

"And

Sanderſon's Hiſtory of King James.

"And now, O Lord, my ſoul is lifted up, that I die in "a time, wherein I had rather give up to God an account "of my biſhopric, than any longer to exerciſe it among "men."

Stowe, in his "Annals," tells us, that "he was a man "born for the benefit of his country, and the good of the "church; wherein he ruled with ſuch moderation, as to "continue all his life in his prince's favour." And Fuller, in his "Church Hiſtory," ſtyles him "the worthieſt man "that ever the Engliſh hierarchy did enjoy."

WICKLIFF (JOHN), an Engliſh doctor, and profeſſor of divinity in the univerſity of Oxford, was a forerunner of Luther in the buſineſs of reformation. He was born in the northern part of England about 1324, and educated at Oxford; where the ſcholaſtic theology, which then prevailed, was finely calculated to diſplay the acuteneſs of his parts, and to diſtinguiſh him above his fellows. He flouriſhed with good reputation in that univerſity, until the diſſenſions happened there between the monks and the ſeculars; by which he was oppreſſed, and engaged to declare againſt the pope and church. About 1365, he had been choſen by the ſeculars head of a college, founded at Oxford for the ſcholars of Canterbury; but the monks, having been newly admitted into that college, had a mind to prefer a regular to that headſhip. Upon this, Wickliff and his ſeculars drove them out of the college: and theſe, being expelled, had recourſe to Simon Langham, cardinal and archbiſhop of Canterbury, who took them under his protection, and commanded Wickliff to reſign. Wickliff refuſed to obey the order, and Langham ſequeſtered the revenues of the college: upon which, the affair was carried to pope Urban V. by Wickliff and the ſeculars. The pope appointed a cardinal to hear the cauſe, who decided it in favour of the monks; and ordered, that Wickliff and his aſſociates ſhould leave the college, after they had made ſatisfaction to the monks. The pope confirmed this ſentence by a bull, publiſhed in 1370.

Tanner, Bibliotheca Britannico-Hibernica. —Du Pin, Bib. Aut. Eccleſ.

Thus Wickliff was obliged to reſign, and had nothing to do but to retire to his living of Lutterworth in Leiceſterſhire, of which he had been ſome time poſſeſſed: but the diſgrace prejudiced him extremely againſt the court of Rome, and put him upon ſeeking ways of revenge. The authority of the pope, and the temporalities of the church, were

then very firmly eſtabliſhed in England; and the juriſdiction of biſhops was of a large extent. Wickliff ſet himſelf to oppoſe both the one and the other, in which oppoſition he found many aſſiſtants and protectors: becauſe the doctrine he inculcated was favourable to the king, whoſe power was weakened and diminiſhed by that of the pope and the biſhops; to the great lords, who were in poſſeſſion of the revenues of the church, and had a mind to ſhake off the yoke of eccleſiaſtical cenſures; and to the people, to whom the tax of Peter-pence and other impoſitions of the church of Rome were burdenſome. The books of Marſilius of Padua, and ſome other authors, who had written of eccleſiaſtical and temporal power in the behalf of princes againſt the pope, furniſhed him with matter enough upon this ſubject; yet he did not ſervilely follow theſe writers, by copying their errors and extravagances as well as their truths, but carried the matter farther, and taught and preached publicly againſt the juriſdiction of the pope and the biſhops.

When this doctrine began to ſpread and make a noiſe, Simon Sudbury, abp. of Canterbury, aſſembled a council at Lambeth in 1377; to which he cauſed Wickliff to be cited, in order to give an account of his doctrines. Wickliff appeared, accompanied by the duke of Lancaſter, who had then the principal ſhare of the government, and by other lords; and there defending himſelf, was diſmiſſed without any condemnation. But pope Gregory XI, being adverti ſed of the doctrines which were ſpread by Wickliff in England, and of the protection he met with among thoſe who were able to ſave him from condemnation, wrote to the biſhops of England, to cauſe him to be apprehended; or, if they could not compaſs that, to cite him to Rome; and at the ſame time ſent them nineteen propoſitions advanced by Wickliff, which he condemned as heretical and erroneous. Upon this, a ſecond council was held at Lambeth, where Wickliff appeared, and again avoided condemnation; the lords and people declaring ſo ſtoutly for him, that the biſhops durſt only command him to be ſilent, after he had explained the propoſitions in a ſenſe wherein they might be maintained.

Wickliff nevertheleſs continued as uſual to ſpread his new principles, and added to them doctrines more alarming than ever; drawing after him a great number of diſciples, who zealouſly propagated them. Then William Courtnay, abp. of Canterbury, called a council in 1382;

in which he condemned twenty-four propoſitions of Wickliff or his diſciples, ten as heretical, and fourteen as erroneous. The council obtained alſo a declaration of king Richard II. againſt all thoſe who ſhould preach the new doctrines; by virtue of which, many Wickliffites were apprehended, and proceeded ſeverely with. While theſe things were agitated with great confuſion and warmth, their leader Wickliff died at Lutterworth in 1384, and left many books behind him for the eſtabliſhment of his doctrines. The chief of them is his treatiſe, intituled "Trialogus," from the three ſpeakers in it; for it is written in the form of a dialogue; whoſe names are "Alethia or Truth, Pſeudis or a Lye, and Phroneſe or Wiſdom." He wrote a great many things, both in Latin and in Engliſh: but this is almoſt the only work which has been printed. Wickliff ſuffered many anathemas after his death: popes and councils held in various places condemned him over and over; and the council of Conſtance aſſembled in 1414, before they proceeded againſt the perſons of John Huſs and Jerom of Prague, condemned the doctrines of Wickliff, forbade the reading of his books, declared him to have died a notorious and obſtinate heretic, and ordered that his bones ſhould be dug up, if they could be diſtinguiſhed; and thrown out of holy ground.

The church of Rome had reaſon to proceed thus ſeverely and vigorouſly againſt Wickliff, and Huſs, and Jerom of Prague; for they were in reality beginning that, which Luther a century after continued with better ſucceſs.

Niceron, Memoirs, &c. Tom. xxviii.

WICQUEFORT (ABRAHAM DE), famous for his embaſſies and his writings, was a Hollander, and born in 1598; but it is not certain at what place, though ſome have mentioned Amſterdam. He left his country very young, and went and ſettled in France; where he applied himſelf diligently to political ſtudies, and fought to advance himſelf by his knowledge in this way. Having made himſelf known to the elector of Brandenburg, this prince appointed him his reſident at the court of France, about 1626; and he preſerved this poſt two and thirty years, that is, till 1658. Then he fell into diſgrace with cardinal Mazarine; who did not love him upon many accounts, and particularly for his attachment to the houſe of Condé. The cardinal accuſed him of having ſent ſecret intelligence to Holland and other places; and he was ordered to leave the court and the kingdom:

but before he ſet out, he was ſeized and ſent to the Baſtile. Monſ. Tellier wrote at the ſame time to the elector of Brandenberg, to juſtify the action: which he did by aſſuring him, that his miniſter was an intelligencer in the pay of ſeveral princes. However, the year after, 1659, he was ſet at liberty, and eſcorted by a guard to Calais; from whence he paſſed over to England, and thence to Holland. There De Witt, the penſionary, received him affectionately, and protected him powerfully: he had indeed been the victim of De Witt, with whom he had held a ſecret correſpondence, which was diſcovered by intercepted letters. He reconciled himſelf afterwards to France, and heartily eſpouſed its intereſts; whether out of ſpite to the prince of Orange, or from ſome other motive; and the count d'Eſtrades repoſed the utmoſt confidence in him. For the preſent, the duke of Brunſwick Lunenburg made him his reſident at the Hague; and he was appointed, beſides this, ſecretary-interpreter of the States General for foreign diſpatches.

The miniſtry of De Witt being charged with great events, the honour of the commonwealth, as well as of the penſionary, required that they ſhould be written; and Wicquefort was pitched upon as the propereſt perſon for ſuch a work. He wrote this hiſtory under the inſpection, as well as protection, of the penſionary, who furniſhed him with ſuch memoirs as he wanted; and had made ſuch a progreſs, as to begin the printing of it; when, being accuſed of holding ſecret correſpondence with the enemies of the States, he was made priſoner at the Hague in March 1675; and, Nov. following, condemned to perpetual impriſonment, and to the forfeiture of all his effects. His ſon publiſhed this ſentence in Germany the year after, with remarks, which he addreſſed to the plenipotentiaries aſſembled then at Nimeguen to treat of peace; but theſe powers did not think proper to meddle with the affair. Wicquefort amuſed himſelf with continuing his hiſtory of the United Provinces; which he interſperſed, as was natural for a man in his ſituation, with ſatirical ſtrokes, not only againſt the prince of Orange, whom he perſonally hated, but alſo againſt the government and the court of juſtice, who had condemned him. This work was publiſhed at the Hague in 1719, with this title, "L'Hiſtoire des Provinces-Unies des Pays-Bas, depuis le parfait établiſſement de cet Etat par la Paix de Munſter:" it contains 1174 pages in folio, 246 of which

and were

were printed off when the author was thrown into prison.

He continued under restraint till 1679, and then contrived to escape by the assistance of one of his daughters, who ran the risk of her own liberty in order to procure his. By exchanging cloaths with the lady, he went out, and took refuge at the court of the duke of Zell; from which he withdrew in 1681 disgusted, because that prince would not act with more zeal in getting his sentence reversed at the Hague. It is not known what became of him after: but he is said to have died in 1682. His "L'Ambassadeur & ses fonctions," printed at the Hague 1681, in 2 vols. 4to, is his principal work. He published, in 1677, during his imprisonment, "Memoires touchant "les Ambassadeurs & les Ministres publics." He translated some books of travels from the German into French; and also from the Spanish, "L'Ambassade de D. Garcias "de Silva Figueroa en Perse," contenant la Politique de "ce grand empire, &c." These works, which Wicquefort was at the pains to translate, are said to contain many curious and interesting things.

Athen. Ox. Life of Bp. Wilkins prefixed to his "Mathematical and Philosophical Works," 1708, in 8vo.

WILKINS (JOHN), a most ingenious and learned English bishop, was the son of Mr. Walter Wilkins, citizen and goldsmith of Oxford; and was born in 1614, at Fawlsey, near Daventry, in Northamptonshire, in the house of his mother's father, the celebrated Dissenter Mr. John Dod. He was taught his Latin and Greek by Edward Sylvester, a noted man, who kept a private school in the parish of All Saints in Oxford; and his proficiency was such, that at thirteen he entered a student of New Inn, in 1627. He made no long stay there, but was removed to Magdalen Hall, and there took the degrees in arts. He afterwards entered into orders; and was first chaplain to William Lord Say, and then to Charles count Palatine of the Rhine, and prince elector of the empire, with whom he continued some time. Upon the breaking out of the civil war, he joined with the parliament, and took the solemn league and covenant. He was afterwards made warden of Wadham-college by the committee of parliament, appointed for reforming the university; and being created bachelor of divinity the 12th of April, 1648, was the day following put into possession of his wardenship. Next year he was created D. D. and about that time took the engagement, then enjoined by the powers

in

being. In 1656, he married Robina, the widow of Peter French, formerly canon of Canon-Chriſt; and ſiſter to Oliver Cromwell, then lord protector of England: which marriage being contrary to the ſtatutes of Wadham college, becauſe they prohibit the warden from marrying, he procured a diſpenſation from Oliver, to retain the wardenſhip notwithſtanding. In 1659, he was by Richard Cromwell made maſter of Trinity college in Cambridge; but ejected from thence the year following upon the Reſtoration. Then he became preacher to the honourable ſociety of Gray's Inn, and rector of St. Lawrence Jewry, London, upon the promotion of Dr. Seth Ward to the biſhopric of Exeter. About this time, he became a member of the Royal Society, was choſen of their council, and proved one of their moſt eminent members. Soon after this, he was made dean of Rippon; and, in 1668, biſhop of Cheſter, Dr. Tillotſon, who had married his daughter-in-law, preaching his conſecration-ſermon. Wood and Burnet both inform us, that he obtained this biſhopric by the intereſt of Villiers duke of Buckingham; and the latter adds, that it was no ſmall prejudice againſt him to be raiſed by ſo ill a man. Dr. Walter Pope obſerves, that Wilkins, for ſome time after the Reſtoration, was out of favour both at Whitehall and Lambeth, on account of his marriage with Oliver Cromwell's ſiſter; and that abp. Sheldon, who then diſpoſed of almoſt all eccleſiaſtical preferments, oppoſed his promotion; that however, when biſhop Ward introduced him afterwards to the archbiſhop, he was very obligingly received, and treated kindly by him ever after. He did not enjoy his preferment long; for he died of the ſtone, at Dr. Tillotſon's houſe, in Chancery-lane, London, Nov. 19, 1672. He was buried in the chancel of the church of St. Lawrence Jewry, and his funeral ſermon was preached by Dr. William Lloyd, then dean of Bangor; who, although Wilkins had been abuſed and vilified perhaps beyond any man of his time, thought it no ſhame to ſay every thing that was good of him. Wood alſo, as different as his complexion and principles were from thoſe of Wilkins, has been candid enough to give him the following character: "He was," ſays he, "a perſon endowed with rare gifts; he was a notable the-"ologiſt and preacher, a curious critic in ſeveral matters, "an excellent mathematician and experimentiſt, and one "as well ſeen in mechaniſms and new philoſophy, of which "he was a great promoter, as any man of his time. He alſo "highly

Hiſt. of his own Times, Life of Seth Ward, Bp. of Saliſbury, p. 53.

"highly advanced the ſtudy and perfecting of aſtronomy, "both at Oxford while he was warden of Wadham col-"lege, and at London while he was Fellow of the Royal "Society; and I cannot ſay, that there was any thing "deficient in him, but a conſtant mind and ſettled prin-"ciples."

Wilkins had two principles in his nature, which made him very obnoxious to the churchmen, from whoſe leaders the prejudices againſt him principally flowed: firſt, he avowed moderation, and was kindly affected towards diſſenters, for a comprehenſion of whom he openly and earneſtly contended: ſecondly, he thought it right and reaſonable to ſubmit to the powers in being, be thoſe powers who they would, or let them be eſtabliſhed how they would. And this making him as ready to ſwear allegiance to Charles II, after he was reſtored to the crown, as to the uſurpers, while they prevailed, he was charged with being various and unſteady in his principles; with having no principles at all, with Hobbiſm, and every thing that is bad. Yet the greateſt and beſt qualities are aſcribed to him, if not unanimouſly, at leaſt by many ſo eminent and good men, that one cannot help concluding him to have been a moſt excellent perſon. Dr. Tillotſon, in the preface to ſome "Sermons of Biſhop Wilkins," publiſhed by him in 1682, animadverts upon a ſlight and unjuſt character, as he thinks it is, given of the biſhop in Mr. Wood's "Hiſtoria & Antiquitates Univerſitatis Oxoni-"enſis;" "whether by the author," ſays he, "or by ſome "other hand, I am not curious to know:" and concludes his animadverſions in the following words: "Upon the "whole, it hath often been no ſmall matter of wonder to "me, whence it ſhould come to paſs, that ſo great a man, "and ſo great a lover of mankind, who was ſo highly "valued and reverenced by all that knew him, ſhould yet "have the hard fate to fall under the heavy diſpleaſure and "cenſure of thoſe who knew him not; and that he, who "never did any thing to make himſelf one perſonal enemy, "ſhould have the ill fortune to have ſo many. I think I "may truly ſay, that there are or have been very few in "this age and nation ſo well known, and ſo greatly "eſteemed and favoured, by ſo many perſons of high "rank and quality, and of ſingular worth and eminence "in all the learned profeſſions, as our author was. And "this ſurely cannot be denied him, it is ſo well known to "many worthy perſons yet living, and hath been ſo often

"acknowledged

"acknowledged even by his enemies, that in the late times "of confuſion almoſt all, that was preſerved and kept up, "of ingenuity and good learning, of good order and "government in the univerſity of Oxford, was chiefly "owing to his prudent conduct and encouragement: "which conſideration alone, had there been no other, "might have prevailed with ſome there to have treated "his memory with at leaſt common kindneſs and reſpect." The other hand, Dr. Tillotſon mentions, was Dr. Fell, the dean of Chriſt Church, and under whoſe inſpection Wood's "Athenæ Oxonienſes" was tranſlated into Latin; and who, among other alterations without the privity of that compiler, was ſuppoſed to inſert the poor diminiſhing character of biſhop Wilkins, to be found in the Latin verſion. Sir Peter Pett, in his epiſtle to the reader before biſhop Barlow's "Genuine Remains," printed in 1693, 8vo, after taking notice of the alteration juſt mentioned, expreſſes himſelf in theſe terms of Wilkins: "This biſhop," ſays he, "was an ornament both to the univerſity and the "Engliſh nation, and one who adorned the goſpel itſelf "by his great intellectual and moral endowments: and it "was for his honour, that the giver of his character had "not a ſoul large enough to be able to comprehend the idea "of his great genius. Like him mentioned by my lord "Bacon, for having cut out his whole eſtate into obligations, this biſhop dealt ſo in the expence of the greateſt "part of his time, and his ſoul was ſo continually in travel "with the good of the world in general, and of his friends "in particular, that the little deſign to leſſen his character "cannot eſcape animadverſion; and the vanity of attempting it in that perſon of Chriſt-Church ſeemed to me the "more nauſeous, becauſe I was preſent with that biſhop "in Oxford, when he made it his particular requeſt to "Cromwell's major general, not to baniſh that perſon from "Oxford; and therein prevailed with him, notwithſtanding the applications that had been made to him for it by "Dr. Owen, and by the Preſbyterian heads of houſes.—"Biſhop Wilkins," adds he, "was ſo great a bleſſing to our "age, that his memory claims the being bleſſed by our "Engliſh world; and it is as needleſs to praiſe him, as "to gild gold, and as needleſs too to fear, that his juſt "character can be deleted in mens minds, as that gold can "periſh, it being more eaſy to make gold, than to deſtroy "it." Burnet, in his life of Sir Matthew Hale, printed in 1682, declares of Wilkins, that "he was a man of as great

p. 69. "a mind, as true a judgement, as eminent virtues, and "of as good a soul, as any he ever knew:" and in his "history" he says, that though "he married Cromwell's "sister, yet he made no other use of that alliance, but to "do good offices, and to cover the university of Oxford "from the sourness of Owen and Goodwin. At Cam-"bridge he joined with those who studied to propagate "better thoughts, to take men off from being in parties, "or from narrow notions, from superstitious conceits, "and fierceness about opinions. He was also a great ob-"server and promoter of experimental philosophy, which "was then a new thing, and much looked after. He was "naturally ambitious, but was the wisest clergyman I ever "knew. He was a lover of mankind, and had a delight "in doing good." The historian mentions afterwards another quality Wilkins possessed in a supreme degree, and which it was well for him he did, since he had great occasion for the use of it: and that was, says he, "a courage, "which could stand against a current, and against all the "reproaches with which ill-natured clergymen studied to "load him."

History of his own Time.

We will conclude our account of this extraordinary person with making mention of his works; which are all of them very ingenious and learned, and many of them particularly curious and entertaining. His first publication was in 1638, when he was only twenty-four years of age, of a piece, intituled, "The Discovery of a new "World; or, a Discourse tending to prove, that it is pro-"bable there may be another habitable World in the "Moon; with a Discourse concerning the possibility of a "passage thither," in 8vo. Two years after, in 1640, came out another piece of the same nature, "A Discourse "concerning a new Planet: tending to prove, that 'tis "probable our Earth is one of the Planets," in 8vo. His name was not put to either of these works; but they were so well known to be his, that Langrenus, in his map of the moon, dedicated to the king of Spain, calls one of the lunar spots after Wilkins's name. His third piece, in 1641, is intituled, "Mercury; or, the secret and swift "Messenger; shewing, how a Man may with privacy and "speed communicate his Thoughts to a Friend at any "Distance," in 8vo. His fourth, in 1648, "Mathemati-"cal Magic; or, the Wonders that may be performed by "Mechanical Geometry," in 8vo. All these pieces were published entire in one volume 8vo, in 1708, under the title

Anecdotes of Bowyer, by Nichols, p. 48.

title of "The Mathematical and Philoſophical Works of "the Right Reverend John Wilkins," &c. with a print of the author and general title-page handſomely engraven, and an account of his life and writings. To this collection is alſo ſubjoined an abſtract of a larger work, printed in 1668, folio, and intituled, "An Eſſay towards a Real "Character and a Philoſophical Language." Theſe are his mathematical and philoſophical works: his theological are, 1. "Eccleſiaſtes; or, a Diſcourſe of the Gift of Preach-"ing, as it falls under the Rules of Art," 1646. This no doubt was written with a view to reform the prevailing cant of the times he lived in; for no man was ever farther from canting, than Wilkins. 2. "Diſcourſe concerning "the Beauty of Providence, in all the rugged Paſſages of "it," 1649. 3. "Diſcourſe concerning the Gift of "Prayer, ſhewing what it is, wherein it conſiſts, and "how far it is attainable by induſtry," &c. 1653. This was againſt enthuſiaſm and fanaticiſm. Theſe were publiſhed in his life-time; after his death, in 1675, Tillotſon publiſhed two other of his works: 4. "Sermons "preached on ſeveral Occaſions," and, 5. "Of the Prin-"ciples and Duties of Natural Religion," both in 8vo. Tillotſon tells us, in the preface to the latter, that "the "firſt twelve chapters were written out for the preſs in his "life-time, and that the remainder hath been gathered "and made up out of his papers."

WILKINS (DAVID), F. S. A. was appointed keeper of the archiepiſcopal library, at Lambeth, about 1715, by Archbiſhop Wake, and drew up a very curious catalogue of all the MSS. and printed books in that valuable library in his time, which remains there to this day. This catalogue he publiſhed in 1718; when reſigning that office, the archbiſhop appointed for his ſucceſſor John Henry Ott, born in the Canton of Zurick, where his father reſided, from whom his Grace had received many civilities in the younger part of life [A]. As a reward for his induſtry and

Anecdotes of Bowyer, by Nichols, p. 48.

[A] Mr. Ott having many children, archbiſhop Wake, when he came to the ſee, remembering his former kindneſs, appointed this John Henry his librarian; ordained him deacon and prieſt; and collated him, June 26, 1721, to the rectory of Blackmanſton, Kent; July 28, 1722, to that of East Horſleigh, Surrey; Dec. 15, 1722, to the vicarage of Bexhill, Suſſex (an option); March 9, 1722-3, to a prebend of Lichfield (an option); Sept. 22, 1728, appointed him one of the ſix preachers in Canterbury Cathedral; and Nov. 16, 1730, a prebendary of Peterborough. He continued librarian till archbiſhop Wake's death; and underſtood coins and medals (of which he had a good collection) extremely well.

learning, Archbiſhop Wake gave him the following preferments. He was collated to the rectory of Mongham Parva, April 30, 1716; and to that of Great Chart, Aug. 20, 1719, being then D. D.; to the rectory of Hadleigh, Nov. 17, 1719; conſtituted chaplain to his Grace, Nov. 24, 1719; collated to the rectory of Monks Eleigh, Nov. 25, 1719; appointed his Grace's Commiſſary of the deanry of Bocking, jointly and ſeverally with W. Beauvoir; rector of Bocking, Nov. 25, 1719; collated to a prebend of Canterbury, Dec. 27, 1720; preſented to his Grace's option of the archdeaconry of Suffolk, May 16, 1724. He publiſhed, 1. "Novum Teſtamentum Copticum, Oxon. 1716," 4to. 2. A fine edition of "Leges Anglo-Saxonicæ eccleſiaſticæ & civiles; accedunt Leges Edvardi Latinæ, Gulielmi Conqueſtoris Gallo-Normannicæ, & Henrici I. Latinæ; ſubjungitur Domini Henr. Spelmanni Codex Legum Veterum Statutorum Regni Angliæ, quæ ab ingreſſu Gulielmi I. uſque ad annum nonum Henr. III. edita ſunt. Toti operi præmittitur Diſſertatio Epiſtolaris admodum Rev. Domini Guilielmi Nicolſoni, Epiſcopi Derrenſis de jure feudali veterum Saxonum, Cum Codd. MSS. contulit, notas, verſionem & gloſſarium adjecit David Wilkins, S. T. P. Canonicus Cantuarienſis, Reverendiſſimo in Chriſto Patri ac Domino Domino Gulielmo Divina Providentia Archiepiſcopo Cantuarienſi, &c. &c. a ſacris domeſticis & Biblioth. Lond. "1721," folio. 3. A ſplendid edition of "Selden's Works, "1726," 3 vols. folio. 4. "Pentateuchus Copticus, Lond. 1731," 4to. 5. "Concilia Magnæ Britanniæ & Hiberniæ, à Synodo Verolamienſi A. D. CCCCXLVI. ad Londinenſem A. D. CIↃIↃCCXVII: accedunt Conſtitutiones & alia ad Hiſtoriam Eccleſiæ Anglicanæ ſpectantia a Davide Wilkins, S. T. P. Archidiacono Suffolcienſi, & Canonico Cantuarienſi, collecta," four volumes, folio. He died Aug. 6, 1740, aged 62.—Dr. Wilkins's "Præfatio Hiſtoriam literariam Britannorum ante Cæſaris adventum, Bibliothecæ hujus Schema, Boſtonum Burienſem, aliaque ſcitu non indigna complectens," was prefixed to Biſhop Tanner's "Bibliotheca Britannico-Hiberniica, 1748."

WILLIAMS (JOHN), an Engliſh prelate of great abilities and very diſtinguiſhed character, was the youngeſt ſon of Edward Williams, Eſq; of Aber-Conway in Caernarvonſhire in Wales; where he was born the 25th of

of March 1582. He was educated at the public ſchool at Ruthin, and at ſixteen years of age admitted of St. John's college in Cambridge. His natural parts were very uncommon, and his application ſtill more ſo; for he was of ſo ſingular and happy a conſtitution, that from his youth upwards he never required more than three hours ſleep out of the twenty-four, to keep him in perfect health. He took the degrees in arts, and was made fellow of his college; yet this firſt piece of preferment was obtained by way of mandamus from James I. His manner of ſtudying had ſomething particular in it. He uſed to allot one month to a certain province, eſteeming variety almoſt as refreſhing as ceſſation from labour; at the end of which, he would take up ſome other matter, and ſo on, till he came round to his former courſes. This method he obſerved eſpecially in his theological ſtudies, and he found his account in it. He was alſo an exact philoſopher, as well as an able divine; and admirably verſed in all branches of literature.

Life of Archbiſhop Williams, by Dr. John Hacket, Bp. of Litchfield and Coventry, 1693, fol.—Gen. Dictionary.

He was not, however, ſo much diſtinguiſhed for his learning, as for his ſtrange dexterity and ſkill in buſineſs. When he was no more than five and twenty, he was employed by the college in ſome concerns of theirs; on which occaſions he was ſometimes admitted to ſpeak before archbiſhop Bancroft, who was exceedingly taken with his engaging wit and decent behaviour. Another time he was deputed by the maſters and fellows of his college their agent to court, to petition the king for a mortmain, as an increaſe of their maintenance; when he ſucceeded in his ſuit, and was taken particular notice of by the king: for there was ſomething in him, which his majeſty liked ſo well, that he told him of it long after, when he came to be his principal officer. He entered into orders in his twenty-ſeventh year; and took a ſmall living, which lay beyond St. Edmunds-Bury, upon the confines of Norfolk. In 1611, he was inſtituted to the rectory of Grafton Regis in Northamptonſhire, at the king's preſentation; and the ſame year was recommended to the lord chancellor Egerton for his chaplain, but obtained leave of the chancellor to continue one year longer at Cambridge, in order to ſerve the office of proctor of the univerſity. In 1612, he was inſtituted to the rectory of Grafton-Underwood in Northamptonſhire, at the preſentation of Edward earl of Worceſter, and the ſame year took a batchelor of divi-

nity's degree. In 1613, he was made præbendary of Lincoln, rector of Waldgrave in Northamptonshire in 1614, and between that year and 1617 was collated to a prebend and residentiaryship in the churches of Lincoln, to prebends in those of Peterborough, Hereford, and St. David's, besides a sinecure in North Wales.

The chancellor Egerton, dying the 15th of March 1616-17, gave Williams some books and papers, all written with his own hand. His lordship, upon the day of his death, called Williams to him, and told him, "that if he wanted money, he would leave him such a "legacy in his will, as should enable him to begin the "world like a gentleman." "Sir," says Williams, "I kiss "your hands; you have filled my cup full: I am far "from want, unless it be of your lordship's directions "how to live in the world, if I survive you." "Well," said the chancellor, "I know you are an expert work-"man, take these tools to work with; they are the best "I have;" and so gave him the books and papers. Bp. Hacket says, that he saw the notes, and that they were collections for the well ordering the high court of parliament, the court of chancery, the star-chamber, and the council-board; so that he had a good stock to set up with; and Hacket does not doubt but the marrow of his politics was drawn from chancellor Egerton's papers.

When Sir Francis Bacon was made lord keeper, he offered to continue Williams his chaplain; who, however declining it, was made a justice of the peace by his lordship for the county of Northampton. He was made king's chaplain at the same time, and had orders to attend his majesty in his northern progress, which was to begin soon after; but the bishop of Winchester got leave for him to stay and to take his doctor's degree, for the sake of giving entertainment to Marco Antonio de Dominis, archbishop of Spalato, who was lately come to England, and designed to be at Cambridge the commencement following. The questions which he maintained for his degree were, "Supremus magistratus non "est excommunicabilis," and "Subductio calicis est mu-"tilatio sacramenti & sacerdotii." In 1619, he preached before the king on Matth. ii. 8, and printed his sermon by his majesty's order. The same year he was collated to the deanery of Salisbury; and the year after removed

to the deanery of Weſtminſter. He obtained this preferment by the intereſt of the marquis of Buckingham, whom for ſome time he neglected to court, ſays bp. Hackett, for two reaſons: firſt, becauſe he mightily ſuſpected the continuance of the marquis in favour at court; ſecondly, becauſe he ſaw that the marquis was very apt ſuddenly to look cloudy upon his creatures, as if he had raiſed them up on purpoſe to call them down. However, once, when the doctor was attending the king, in the abſence of the marquis, his majeſty aſked him abruptly, and without any relation to the diſcourſe then in hand, Where he was at Buckingham? "Sir," ſaid the doctor, "I have had no buſineſs to reſort to his lordſhip." "But," replied the king, "wherſoever he is, you muſt go to him about my buſineſs:" which he accordingly did, and the marquis received him courteouſly. He took this as an hint from the king to frequent the marquis, to whom he was afterwards ſerviceable in furthering his mariage with the great heireſs, the earl of Rutland's daughter. He reclaimed her ladyſhip from the errors of the church of Rome to the faith and profeſſion of the church of England: in order to which, he drew up the elements of the true religion for her uſe, and printed twenty copies of it with no name, only, "By an old prebend of Weſtminſter."

The lord chancellor Bacon being removed from his office in May 1621, Williams was made lord keeper of the great ſeal of England, the 10th of July following; and the ſame month biſhop of Lincoln, with the deanery of Weſtminſter, and the rectory of Waldgrave, in commendam. When the great ſeal was brought the king from lord Bacon, his majeſty was overheard by ſome near him to ſay, upon the delivery of it to him, "Now by my ſoule, I am pained at the heart where to beſtow this; for, as to my lawyers, I thinke they be all knaves." Williams attended king James at his death, and preached his funeral ſermon, on 2 Chron. ix. 29, 30, 31; which was afterwards printed. That king had promiſed to confer upon him the archbiſhopric of York at the next vacancy; but his lordſhip's conduct in many points not being agreeable to the duke of Buckingham, he was removed by Charles I. from his poſt of lord keeper, Oct. 1626. He was ordered alſo not to appear in parliament, but refuſed to comply with that order, and promoted the petition of right. Afterwards, upon

ſome

ſome informations brought againſt him in the ſtar chamber, by the contrivance and management of Laud, he was fined 10,000 *l.* to the king, to ſuffer impriſonment during his majeſty's pleaſure, and to be ſuſpended by the high commiſſion court from all his dignities, offices, and functions. There was a ſettled miſunderſtanding between Williams and Laud, the latter looking upon Williams as a man who gave encouragement to the Puritans, and was cool with reſpect to church-diſcipline; while on the other hand Williams took Laud to be a favourer of the Papiſts. Williams continued in the Tower three years and a half; and, when the parliament met in November 1640, petitioned the king, by the queen's mediation, for his enlargement, and that he might have his writ ſent him as a peer to ſit in parliament: but the lord-keeper Finch and archbiſhop Laud oppoſed this requeſt, and prevailed with the king to refuſe it. However, about a fortnight after, the houſe of lords ſent the uſher of the black-rod, to demand the biſhop of Lincoln from the lieutenant of the Tower; upon which he was brought to the parliament houſe, and took his ſeat among his brethren. When, after this, ſome were ſet on to try how he ſtood affected to his proſecutors, he anſwered, that "if they "had no worſe foes than him, they might fear no harm; "and that he ſaluted them with the charity of a biſhop." And now the king, underſtanding with what courage and temper he had behaved himſelf under his misfortunes, was pleaſed to be reconciled to him; and commanded all orders, filed or kept in any court or regiſtry upon the former informations againſt him, to be taken off, razed, and cancelled, that nothing might ſtand upon record to his diſadvantage.

Hiſt. of the Rebellion, Book IV.

When the earl of Strafford came to be impeached in parliament, Williams defended the rights of the biſhops, in a very ſignificant ſpeech, to vote in caſe of blood, as Hacket relates; but lord Clarendon relates juſt the contrary. He ſays, that this biſhop, without communicating with any of his brethren, very frankly declared his opinion, that "they ought not to be preſent; and offered, not "only in his own name, but for the reſt of the biſhops, "to withdraw always when that buſineſs was entered up-"on:" and ſo, adds the noble hiſtorian, betrayed a fundamental right of the whole order, to the great prejudice of the king, and to the taking away the life of that perſon, who could not otherwiſe have ſuffered. Shortly after,

after, when the king declared, that he neither would, nor could in conſcience, give his royal aſſent to that act of attainder, and when the tumults came about the court with noiſe and clamour for juſtice, the lord Say deſired the king to confer with his biſhops for the ſatisfaction of his conſcience, and with biſhop Williams in particular; who told him, ſays lord Clarendon, that "he muſt conſider, that as he had a private capacity and a public, "ſo he had a public conſcience as well as a private: that "though his private conſcience, as a man, would not "permit him to do an act contrary to his own underſtanding, judgement, and conſcience, yet his public "conſcience, as a king, which obliged him to do all "things for the good of his people, and to preſerve his "kingdom in peace for himſelf and his poſterity, would "not only permit him to do that, but even oblige and "require him; that he ſaw, in what commotion the "people were; that his own life, and that of the queen "and the royal iſſue, might probably be ſacrificed to that "fury: and it would be very ſtrange, if his conſcience "ſhould prefer the right of one ſingle private perſon, how "innocent ſoever, before all thoſe other lives and the "preſervation of the kingdom. This," continues lord Clarendon, "was the argumentation of that unhappy caſuiſt, who truly, it may be, did believe himſelf:" yet he reveals another anecdote, which ſhews, at leaſt if true, that biſhop Williams could have no favourable intentions towards the unfortunate earl of Strafford. It had once been mentioned to the biſhop, when he was out at court, whether by authority or no was not known, ſays the hiſtorian, that "his peace ſhould be made there, if he would "reſign his biſhopric and deanery of Weſtminſter, and "take a good biſhopric in Ireland;" which he poſitively refuſed, and ſaid, "he had much to do to defend "himſelf againſt the archbiſhop (Laud) here; but if "he was in Ireland, there was a man, (meaning the "earl of Strafford) who would cut off his head within "one month."

In 1641, he was advanced to the archbiſhopric of York; and the ſame year oppoſed, in a long ſpech, the bill for depriving the biſhops of their ſeats in the houſe of lords, which had this effect, that it laid the bill aſleep for five months. Then the mob flocked about the parliament-houſe, crying out, "No biſhops, no biſhops;" and inſulted the prelates, as they paſſed to the houſe. Williams

was one of the biſhops who was moſt rudely treated by the rabble; his perſon was aſſaulted, and his robes torn from his back. Upon this, he returned to his houſe, the deanery of Weſtminſter, and ſending for all the biſhops then in the town, who were in number twelve, propoſed as abſolutely neceſſary, that they might unanimouſly and preſently prepare a proteſtation, to ſend to the houſe, againſt the force that was uſed upon them; and againſt all the acts which were or ſhould be done during the time that they ſhould by force be kept from doing their duties in the houſe: and immediately, having pen and ink ready, himſelf prepared a proteſtation, which was ſent. But the politic biſhop Williams is here repreſented to have been tranſported by paſſion into impolitic meaſures: for no ſooner was this proteſtation communicated to the houſe, than the governing lords manifeſted a great ſatisfaction in it, ſome of them ſaying that there was *digitus Dei* to bring that to paſs, which they could not otherwiſe have compaſſed: and, without ever declaring any judgement or opinion of their own upon it, but to deſire a conference with the commons, who preſently joined with them in accuſing the proteſters of high treaſon, and ſending them all to the Tower, where they continued till the bill for putting them out of the houſe was paſſed, which was not till many months after. Lord Clarendon ſays, there was only one gentleman in the houſe of commons, that ſpoke in the behalf of theſe too impetuous prelates, who ſaid, among other things, that he did not believe they were guilty of high treaſon, but that they were ſtark-mad, and therefore deſired they might be ſent to Bedlam.

In June 1642, the King being at York, our Archbiſhop was enthroned in perſon in his own cathedral, but ſoon after the king had left York, which was in July following, was obliged to leave it too, the younger Hotham, who was coming thither with his forces, having ſworn ſolemnly to ſeize and kill him, for ſome opprobrious words ſpoken of him concerning his uſage of the King at Hull. He retired to Aber Conway, and fortified Colway caſtle for the King, which ſo pleaſed his Majeſty, that by a letter, Oxford Aug. the 1ſt, 1643, the king heartily deſired him to go on with that work, aſſuring him, that whatever monies he ſhould lay out upon the fortification of the ſaid caſtle, ſhould be repayed unto him, before the cuſtody thereof ſhould be put into any other hand than his

" his

"his own, or ſuch as he ſhould command." By virtue of a warrant, Jan. 2, 1643-4, the Archbiſhop deputes his nephew William Hooks, Eſq; to have the cuſtody of this caſtle; and ſome time after, being ſent for, ſet out to attend the King at Oxford, whom he is ſaid to have cautioned particularly againſt Cromwell; who, "though "then of but mean rank and uſe in the army, yet would "be ſure to riſe higher. I knew him, ſays he, at Bug-"den, but never knew his religion. He was a common Hacket, "ſpokeſman for ſectaries, and maintained their part with p. 212. "ſtubbornneſs. He never diſcourſed, as if he were pleaſed part II. "with your majeſty and your great officers: indeed, he "loves none, that are more than his equals. Your "Majeſty did him but juſtice in repulſing a petition, put "up by him againſt Sir Thomas Steward, of the Iſle of "Ely; but he takes them all for his enemies, that would "not let him undo his beſt friend; and above all, that "live, I think he is *injuriarum perſequentiſſimus*, as Portius "Latro ſaid of Catiline. He talks openly, that it is fit "ſome ſhould act more vigorouſly againſt your forces, "and bring your perſon into the power of the parliament. "He cannot give a good word of his general the earl of "Eſſex, becauſe, he ſays, the earl is but half an enemy "to your Majeſty, and hath done you more favour than "harm. His fortunes are broken, that it is impoſſible "for him to ſubſiſt, much leſs to be what he aſpires to, "but by your majeſty's bounty, or by the ruin of us all, "and a common confuſion, as one ſaid, Lentulus ſalva "republica ſalvus eſſe non potuit. In ſhort, every beaſt "hath ſome evil properties; but Cromwell hath the "properties of all evil beaſts. My humble motion is, "either that you would win him to you by promiſes of "fair treatment, or catch him by ſome ſtratagem, and cut "him off."

After ſome ſtay at Oxford, he returned to his own country, having received a freſh charge from his majeſty to take care of all North-Wales, but eſpecially of Conway-caſtle: in which the people of the country had obtained leave of the archbiſhop to lay up all their valuables. A year after this, Sir John Owen, a colonel for the king, marching that way after a defeat, obtained of prince Rupert to be ſubſtituted under his hand commander of the caſtle, and ſo ſurpriſing it by force entered it, notwithſtanding it was before given to the biſhop under the king's own ſignet, to poſſeſs it quietly, all the charges he had

had been at ſhould be refunded him, which as yet had never been offered. The archbiſhop's remonſtrances at court meeting with no ſucceſs, he being joined by the country people, whoſe properties were detained in the caſtle, and aſſiſted by one colonel Mitton, who was a zealous man for the parliament, forced open the gates, and entered it. The Archbiſhop did not join the colonel with any intention to prejudice his Majeſty's ſervice, but agreed to put him into the caſtle, on condition that every proprietary might poſſeſs his own, which the colonel ſaw performed.

After the King was beheaded, the Archbiſhop ſpent his days in ſorrow, ſtudy, and devotion; and is ſaid to have riſen conſtantly every night out of his bed at midnight, and to have prayed for a quater of an hour on his bare knees, without any thing but his ſhirt and waiſtcoat on. He lived not much above a year after, dying the 25th of March 1650; he was buried in Llandegay church, where a monument was erected to him by his nephew and heir Sir Griffieth Williams. Beſides ſeveral ſermons, he publiſhed a book againſt archbiſhop Laud's innovations in church matters and religious ceremonies, with this title, "The Holy Table, Name, and Thing, more anciently, "properly, and literally uſed under the New Teſtament, "than that of Altar. Written long ago by a miniſter in "Lincolnſhire in anſwer to D. Coal, a judicious divine of "queen Marie's dayes. Printed for the dioceſe of Lincoln, "1637;" in 4to. Lord Clarendon, though far from being favourable to this prelate, yet repreſents this "book "ſo full of good learning, and that learning ſo cloſely and "ſolidly applied, though it abounded with too many light "expreſſions, that it gained him reputation enough to be "able to do hurt; and ſhewed, that in his retirement he "had ſpent his time with his books very profitably. He "uſed all the wit and all the malice he could, to awaken "the people to a jealouſy of theſe agitations, and innova- "tions in the exerciſe of religion; not without inſinua- "tions, that it aimed at greater alterations, for which he "knew the people would quickly find a name; and he "was ambitious to have it believed, that the archbiſhop "was his greateſt enemy, for his having conſtantly oppoſed "his riſing to any government in the church, as a man "whoſe hot and haſty ſpirit he had long known."

Hiſt. of Rebell. Book I.

In the mean time, there have not been wanting theſe, who, without diſguiſing his infirmities, have ſet archbiſhop Williams

Williams in a better light than we find him represented by the earl of Clarendon, who seems by no means to have loved the man. Arthur Wilson tells us, that, "though "he was composed of many grains of good learning, yet "the height of his spirit, I will not say pride, made him "odious even to those that raised him; haply because they "could not attain to those ends by him, that they required "of him. But being of a comely and stately presence, "and that animated with a great mind, made him appear "very proud to the vulgar eye; but that very temper "raised him to aim at great things, which he affected: for "the old ruinous body of the abbey church at Westminster "was new cloathed by him; the fair and beautiful library "of St John's in Cambridge was a pile of his erection; "and a very complete chapel built by him at Lincoln col- "lege in Oxford, merely for the name of Lincoln, having "no interest in nor relation to that university.—But that, "which heightened him most in the opinion of those "that knew him best, was his bountiful mind to men in "want; being a great patron to support, where there was "merit that wanted supply.—But these great actions were "not publickly visible; those were more apparent that "were looked on with envious, rather than emulous eyes. "For the close and intimate correspondence, that was be- "tween the bishop and the old countess of Buckingham, "set many scurrilous tongues and pens to work; though "he was, as I have been assured, *Eunuchus ab utero*." This last particular mentioned by Wilson is not the exact truth, though it is very near it; for he had, as bishop Hacket says, "suffered an adventitious mischance, when "he was about seven years old, which compelled him to "actual chastity. He took a leap, being then in long "coats, from the walls of Conway-town to the sea-shore; "looking, that the wind, which was then very strong, "would fill his coats like a sail, and bear him up, as it did "his play-fellows. But he found it otherwise; for he did "light with his belly upon a big ragged stone, which "caused a secret infirmity, fitter to be understood than "farther described; and want of timely remedy, the skill "of good chirurgery being little known in that climate, "continued it to his dying day. They who traduced "him, when he came to be lord keeper, not only to be "amorous, but to be incontinent with a great lady, and "taught common fidlers to sing it, may blush, at this "discovery."

Life of king James, p. 196.

Part I. p. 8.

Hacket

Hacket likewiſe obſerves, that he was a man of great hoſpitality, charity, and generoſity; eſpecially to gentlemen of narrow fortunes, and poor ſcholars in both univerſities: ſo that his diſburſements this way every year amounted to 1000, or ſometimes 1200l. Hacket had reaſon to know his private character; for he was his chaplain. See article, HACKET.

Lond. Mag. 1784. WILLIAMS (ANNA), was the daughter of a ſurgeon and phyſician in South Wales, where ſhe was born in 1706. Her father Zachariah Williams, during his reſidence in Wales, imagined that he had diſcovered, by a kind of intuitive penetration, what had eſcaped the reſt of mankind. He fancied, that he had been fortunate enough to aſcertain the longitude by magnetiſm, and that the variations of the needle were equal, at equal diſtances, eaſt and weſt. The idea fired his imagination; and, prompted by ambition, and the hopes of ſplendid recompence, he determined to leave his buſineſs and habitation, for the metropolis. Miſs Williams accompanied him, and they arrived in London about 1730; but the bright views which had allured him from his profeſſion ſoon vaniſhed. The rewards which he had promiſed himſelf ended in diſappointment, and the ill-ſucceſs of his ſchemes may be inferred from the only recompence which his journey and imagined diſcovery procured. He was admitted a penſioner at the Charter-houſe. When Miſs Williams firſt reſided in London, ſhe devoted no inconſiderable portion of her time to its various amuſements. She viſited every object that merited the inſpection of a poliſhed and laudably inquiſitive mind, or could attract the attention of a ſtranger. At a later period of life, ſhe ſpoke familiarly of theſe ſcenes, of which the impreſſion was never eraſed, though they muſt, however, have ſoon loſt their allurements. Mr. Williams did not long continue a member of the Charter-houſe. An infringement of rules, or ſome other miſconduct, obliged him to remove from this aſylum of age and poverty. He was now expoſed to ſevere trials, and every ſucceeding day increaſed the gloomineſs of his proſpects. In the year 1740, Miſs Williams loſt her ſight by a cataract, which prevented her, in a great meaſure, from aſſiſting his diſtreſſes, and alleviating his ſorrows. She ſtill, however, felt her paſſion for literature equally predominant. She continued the ſame attention to the neatneſs of her dreſs, and, what is more extraordinary,

continued

continued ſtill the exerciſe of her needle; a branch of female accompliſhment in which ſhe had before diſplayed great excellence. During the lowneſs of her fortune, ſhe worked for herſelf, with nearly as much dexterity and readineſs, as if ſhe had not ſuffered a loſs ſo irreparable. Her powers of converſation retained their former vigour. Her mind did not ſink under theſe calamities; and the natural activity of her diſpoſition animated her to uncommon exertions:

"Though fallen on evil days:
"On evil days though fallen;
"In darkneſs, and with dangers compaſs'd round,
"And ſolitude!"

In 1746, notwithſtanding her blindneſs, ſhe publiſhed the "Life of the Emperor Julian, with notes, tranſlated "from the French of F. La Bleterie." In this tranſlation ſhe was aſſiſted by two female friends, whoſe name was Wilkinſon. This book was printed by Bowyer, in whoſe life, by Nichols, we are informed, that he contributed the advertiſement, and wrote the notes, in conjunction with Mr. Clarke and others. The work was reviſed by Mr. Clarke and Markland. It does not appear what pecuniary advantages Miſs Williams might derive from this publication. They were probably not very conſiderable, and afforded only a temporary relief to the misfortunes of her father. About this time, Mr. Williams, who imparted his afflictions to all from whom he hoped conſolation or aſſiſtance, told his ſtory to Dr. Samuel Johnſon; and, among other aggravations of diſtreſs, mentioned his daughter's blindneſs. He ſpoke of her acquirements in ſuch high terms, that Mrs. Johnſon, who was then living, expreſſed a deſire of ſeeing her; and accordingly ſhe was ſoon afterwards brought to the Doctor's houſe by her father; and Mrs. Johnſon found her poſſeſſed of ſuch qualities as recommended her ſtrongly for a friend. As her own ſtate of health, therefore, was weak, and her huſband was engaged, during the greater part of the day, in his ſtudies, ſhe gave Miſs Williams a general invitation; a ſtrict intimacy ſoon took place; but the enjoyment of their friendſhip did not continue long. Soon after its commencement, Mrs. Johnſon was attended by her new companion in an illneſs, which terminated fatally.

Dr. Johnſon ſtill retained his regard for her; and in 1752, by his recommendation, Mr. Sharp, the ſurgeon, undertook

undertook to perform the operation on Miſs Williams's eyes, which is uſual in ſuch caſes, in hopes of reſtoring her ſight. Her own habitation was not judged convenient for the occaſion. She was, therefore, invited to the Doctor's. The ſurgeon's ſkill, however, proved fruitleſs, as the cryſtalline humour was not ſufficiently inſpiſſated, for the needle to take effect. The recovery of her ſight was pronounced impoſſible. After this dreadful ſentence, ſhe never left the roof which had received her during the operation. The Doctor's kindneſs and converſation ſoothed her melancholy ſituation; and her ſociety ſeemed to alleviate the ſorrows which his late loſs had occaſioned.

When Dr. Johnſon, however, changed his reſidence, ſhe returned to lodgings; and, in 1755, her father publiſhed a book, in Italian and Engliſh, intituled, "An account "of an attempt to aſcertain the longitude at ſea, by an "exact theory of the magnetical Needle."

In 1755, Mrs. Williams's circumſtances were rendered more eaſy, by the profits of a benefit play, granted her by the kindneſs of Mr. Garrick, from which ſhe received 200l. which were placed in the ſtocks. While Mrs. Williams enjoyed ſo comfortable an aſylum, her life paſſed in one even tenor. It was chequered by none of thoſe ſcenes which enliven biography by their variety. The next event of any conſequence, in the hiſtory of Mrs. Williams, was the publication of a volume of "Miſcellanies in Proſe and "Verſe," in the year 1766. Her friends aſſiſted her, in the completion of this book, by ſeveral voluntary contributions; and 100l. which was laid out in a bridge bond, was added to her little ſtock by the liberality of her ſubſcribers. About the year 1766, Dr. Johnſon removed from the Temple, where he had lived, for ſome time, in chambers, to Johnſon's court, Fleet-ſtreet, and again invited to his houſe the worthy friend of Mrs. Johnſon. The latter days of Mrs. Williams were now rendered eaſy and comfortable. Her wants were few, and, to ſupply them, ſhe made her income ſufficient. She ſtill poſſeſſed an unalterable friend in Dr. Johnſon. Her acquaintance was ſelect, rather than numerous. Their ſociety made the infirmities of age leſs intolerable, and communicated a chearfulneſs to her ſituation, which ſolitary blindneſs would otherwiſe have rendered truly deplorable.

She died at the houſe of her friend, in Bolt-Court, Fleet-ſtreet (whither they removed about the year 1775), on the

ſixth

ſixth of September 1783, aged ſeventy-ſeven years. She bequeathed all her little effects to a charity, which had been inſtituted for the education of poor deſerted girls, and ſupported by the voluntary contributions of ſeveral ladies. The character of Mrs. Williams, which in many reſpects well deſerves to be made an object of public obſervation, will be difficult to deſcribe with juſtice, ſince thoſe who knew her well will undoubtedly perceive omiſſions. Let them be attributed to ignorance rather than deſign.

All who were intimately acquainted with her muſt have felt the higheſt regard for her. Few, very few women equalled her in knowledge: by which it is not to be underſtood that ſhe was ſkilled in the learned languages; though there are reaſons for conjecturing that ſhe was not wholly ignorant of the Latin tongue in the former part of her life. By this expreſſion is meant that general acquaintance with men and things which conſtitutes the moſt uſeful part of human knowledge. She underſtood French and Italian; and her ſkill in geography was uncommon. She knew the relative ſituation of almoſt every place on the globe. Nor was ſhe leſs acquainted with magnetiſm, and the powers of the loadſtone. The inſtruments which her father invented, to aſcertain his fancied diſcoveries, remained in her poſſeſſion till ſhe died. Though her acquiſitions were generally of the maſculine kind, yet ſhe was nothing defective in the female branches of domeſtic management and œconomy. Nor was her knowledge tinctured with the leaſt degree of formality or affectation, which is too commonly the caſe with female ſophiſts. Her taſte for literature was pure and penetrating. Her reading was by no means confined to the ſerious ſtyle; ſhe peruſed with equal pleaſure all works of imagination.

Thoſe who were only ſlightly acquainted with her, and only occaſionally in her company, were alſo ſurpriſed at the little diſadvantage under which ſhe ſeemed to labour, from her want of ſight; as ſhe could aſſiſt herſelf with ſo much eaſe and readineſs, that ſhe required little attendance. Her moral and religious character were moſt exemplary. In friendſhip ſhe was unſhaken; and thoſe who conſulted her found a moſt ſound and zealous adviſer in all affairs. Some allowances muſt be made for her temper, which had been embittered in early life by misfortunes; and it is not wonderful if it was rendered ſomewhat peeviſh by her ſituation, and the infirmities of age and conſtitution, at a more advanced period.

Athen. Oxon. Gen. Dict.

WILLIS (THOMAS), an illuſtrious Engliſh phyſician, was of a reputable family, and born at Great Bedwin, in Wiltſhire, in 1621. He was inſtructed in grammar and claſſical literature by Mr. Edward Sylveſter, a noted ſchoolmaſter in the pariſh of All-Saints, Oxford; and, in 1636, became a member of Chriſt-church. He applied himſelf vigorouſly to his ſtudies, and took the degrees in arts; that of bachelor in 1639, that of maſter in 1642. About this time, Oxford being turned into a garriſon for the King, he with other ſcholars bore arms for his majeſty, and devoted his leiſure hours to the ſtudy of phyſic; in which faculty he took a bachelor's degree in 1646, when Oxford was ſurrendered to the parliament. He purſued the buſineſs of his profeſſion, and kept Abingdon market. He ſettled in an houſe over againſt Merton college, and appropriated a room in it for divine ſervice; where Mr. John Fell, afterwards dean of Chriſt church, whoſe ſiſter he had married, Mr. John Dolben, afterwards abp. of York, and ſometimes Mr. Richard Alleſtree, afterwards provoſt of Eaton college, exerciſed the liturgy and ſacraments according to the church of England, and allowed to others the privilege of reſorting thither.

In 1660, he was made Sedleian profeſſor of natural philoſophy; and the ſame year took the degree of doctor of phyſic. Being ſent for to moſt of the people of quality about Oxford, and even at great diſtances, he viſited the lady Keyt in Warwickſhire; and is ſuppoſed to have been going to her in April 1664, when he diſcovered, and made experiments upon, the famous medicinal ſpring at Alſtropp near Brackley. He was one of the firſt members of the Royal Society, and ſoon made his name as illuſtrious by his writings, as it was already by his practice. In 1666, after the fire of London, he removed to Weſtminſter, upon an invitation from Archbiſhop Sheldon, and took a houſe in St. Martin's Lane. As he roſe early in the morning, that he might be preſent at divine ſervice, which he conſtantly frequented before he viſited his patients, he procured prayers to be read out of the accuſtomed times, while he lived; and at his death ſettled a ſtipend of 20l. per annum, to continue them. He was a liberal benefactor to the poor wherever he came, having from his early practice alloted part of his profits to charitable uſes. He was a fellow of the College of Phyſicians, and refuſed the honour of knighthood. He was regular and exact in all his hours; and his table was

the reſort of moſt of the great men in London. After his ſettlement there, his only ſon Thomas falling into a conſumption, he ſent him to Montpellier in France, for the recovery of his health; and it proved ſucceſsful. His wife alſo labouring under the ſame diſorder, he offered to leave the town; but ſhe, not ſuffering him to neglect the means of providing for his family, died in 1670. He died, at his houſe in St. Martin's, the 11th of November 1675, and was buried near her in Weſtminſter abbey. His ſon Thomas, abovementioned, was born at Oxford in Jan. 1657-8, educated ſome time in Weſtminſter ſchool, became a ſtudent at Chriſt church, and died in 1699. He was buried in Bletchley church near Fenny-Stratford, the manors of which places his father had purchaſed of the duke of Buckingham; and which deſcended to his eldeſt ſon Browne Willis of Whaddon-hall, eſq; eminent for his knowledge in antiquities, and of whom ſome memoirs will be given. To conclude with Dr. Willis, Wood tells us, that "tho' he was a plain man, a man of "no carriage, little diſcourſe, complaiſance, or ſociety, yet "for his deep inſight, happy reſearches in natural and ex-"perimental philoſophy, anatomy, and chemiſtry, for his "wonderful ſucceſs and repute in his practice, the natural "ſmoothneſs, pure elegancy, delightful unaffected neatneſs "of Latin ſtyle, none ſcarce hath equalled, much leſs out-"done him, how great ſoever. When at any time he is "mentioned by authors, as he is very often, it is done in "words expreſſing their higheſt eſteem of his great worth "and excellency, and placed ſtill as firſt in rank among "phyſicians. And further alſo, he hath laid a laſting "foundation of a body of phyſic, chiefly on hypotheſes of "his own framing."

It will be agreed with Wood, that Dr. Willis hath founded a body of phyſic, chiefly on hypotheſes of his own framing; but it will not be agreed, that this foundation is laſting. The truth is, nothing could be more unfortunate than this method of proceeding in Dr. Willis; who, inſtead of deducing real knowledge from obſervation and experiment, exerciſed himſelf in framing theories. Hence it is, that, while his books ſhew the greateſt ingenuity and learning, very little knowledge is to be drawn from, very little uſe to be made of, them; and perhaps no writings, which are ſo admirably executed, and prove ſuch uncommon talents to have been in the writer, were ever ſo ſoon laid aſide and neglected, as the works of Dr. Willis. It is not to be imagined, in the mean time, that there are not

many fine, and useful and curious things to be found in the works of this ingenious and able physician; or that he contributed nothing to the promotion of real knowledge: very far otherwise. Dr. Wotton observes, and we presume truly, that Dr. Willis, in his "Cerebri Anatome," printed in 1664, "was so very exact, that he traced "the medullar substance of the brain through all its insertions into the cortical, and the medulla oblongata; and "examined the rise of all the nerves; and went along "with them into every part of the body with wonderful "curiosity. Hereby not only the brain was demonstrably "proved to be the fountain of sense and motion, but also, "by the courses of the nerves, the manner how every part "of the body conspires with any others to procure any "one particular motion was clearly shewn; and thereby "it was made plain, even to sense, that wherever many "parts joined at once to cause the same motion, that motion is caused by nerves that go into every one of those "parts, which are all struck together. And though "Vieussens and du Verney have in many things corrected "Dr. Willis's 'Anatomy of the nerves,' yet they have "strengthened his general hypothesis, even at the time "when they discovered his mistakes." A Dutch physician, named Schelhammer, in a book "de auditu" printed at Leyden in 1684, took occasion to animadvert upon a passage in Dr. Willis's book "de Anima Brutorum," printed in 1672; and in such a manner, as reflected not only upon his skill, but also upon his integrity. But Dr. Derham observes, that "this is a severe and unjust censure of "our truly famous countryman, a man of known probity; "who hath manifested himself to have been as curious and "sagacious an anatomist, as great a philosopher, and as "learned and skilful a physician, as any of his censurers; "and his reputation for veracity and integrity was no less "than any of theirs too."

Reflections upon ancient and modern Learning, p. 201. edit. 1705.

Physico-Theology, Book IV. c. 3.

His works, which are in Latin, have often been printed separately; but were collected and printed in 2 vols. 4to at Geneva in 1676, and at Amsterdam, 1682, 4to.

Anecdotes of Bowyer, by Nichols, p. 244.

WILLIS (BROWNE), LL. D. born Sept. 14, 1682, at Blandford, in Dorset, was grandson of Dr. Willis, and eldest son of Thomas Willis, Esq; of Fletchley, in Bucks. His mother was daughter of Robert Browne, esq; of Frampton, in Dorsetshire. He had the first part of his education under Mr. Abraham Freestone at Bechampton,

Bechampton, whence he was ſent to Weſtminſter ſchool, and at 17 was admitted a gentleman commoner of Chriſt Church, Oxford, under the tuition of the famous geographer Edward Wells, D. D. When he left Oxford, he lived for three years with the famous Dr. Wotton. In 1702, he proved a conſiderable benefactor to Fenny Stratford, by reviving the market of that town. In 1705, he was choſen for the town of Buckingham; and, during the ſhort time he was in parliament, was a conſtant attendant, and generally upon committees. In 1707, he married Catharine, daughter of Daniel Elliot, eſq; of a very ancient family in Cornwall, with whom he had a fortune of 8000l. and by whom he had a numerous iſſue. She died Oct. 2, 1724. Between 1704 and 1707 he contributed very largely towards the repairing and beautifying Bletchley church, of which he was patron, and to which he gave a ſett of communion plate. In 1717-18, the Society of Antiquaries being revived, Mr. Willis became a member of it. Aug. 23, 1720, the degree of M. A. and 1749 that of LL. D. were conferred on him, by diploma, by the univerſity of Oxford. At his ſolicitation, and in concurrence with his couſin Dr. Martin Benſon, afterwards biſhop of Glouceſter, rector of this pariſh, a ſubſcription was raiſed for building the beautiful chapel of St. Martin's at Fenny-Stratford. The chapel was begun in 1724, and conſecrated May 27, 1730. A dreadful fire having deſtroyed above 50 houſes and the church at Stony Stratford, May 19, 1746, Mr. Willis, beſides collecting money among his friends for the benefit of the unhappy ſufferers, repaired, at his own expence, the tower of the church, and afterwards gave a lottery ticket towards the re-building of that church, which came up a prize. In 1741 he preſented the univerſity of Oxford with his fine cabinet of Engliſh coins, at that time looked upon as the moſt complete collection in England, and which he had been upwards of forty years in collecting; but the Univerſity thinking it too much for him, who had then a large family, to give the gold ones, purchaſed them for 150 guineas, which were paid to Mr. Willis for 167 Engliſh gold coins, at the rate of four guineas *per* ounce weight; and even in this way the gold coins were a conſiderable benefaction. This cabinet Mr. Willis annually viſited 19 Oct. being St. Frideſwide's day, and never failed making ſome addition to it. He alſo gave ſome MSS. to the Bodleian Library, together with a picture of his grand-father, Dr. Thomas Willis. In 1752 he

laid out 200l. towards the repairs of the fine tower at Buckingham church, and was, upon every occaſion, a great friend to that town. In 1756, Bow Brickhill church, which had been diſuſed near 150 years, was reſtored and repaired by his generoſity. In 1757 he erected, in Chriſt Church, Oxford, a handſome monument for Dr. Iles, Canon of that Cathedral, to whom his grandfather was an exhibitioner; and, in 1759, he prevailed upon Univerſity College to do the ſame in Bechampton church, for their great benefactor Sir Simon Benet, Bart. above 100 years after his death: he alſo, at his own expence, placed a marble ſtone over him, on account of his benefactions at Bechampton, Buckingham, Stoney-Stratford, &c. Mr. Willis died at Whaddon-hall, Feb. 5, 1760, and was buried in Fenny-Stratford chapel, where is an inſcription written by himſelf. His publications are accurately enumerated in the "Anecdotes of Bowyer;" with an account of his valuable communications to the works of others; and many pleaſant circumſtances of his life and character, which our limits will not permit us to tranſcribe.

See it in the Anecdotes, p. 246.

WILLOUGHBY (FRANCIS), a celebrated natural hiſtorian, was the only ſon of Sir Francis Willoughby, knt, and born in 1635. He had great natural advantages, with regard to birth, parts, and fortune; but he applied them in ſuch a manner as to procure to himſelf honours that might more truly be called his own. He was addicted to ſtudy from his childhood, and held idleneſs in abhorrence; not only as a vice, but as the parent and nurſe of almoſt all others. He was ſo great an œconomiſt with regard to his time, as not willingly to loſe nor miſapply the leaſt moment of it: indeed, he was thought by his friends to have impaired his health by his inceſſant application to his ſtudies, which he proſecuted without any intermiſſion. By this means he attained great ſkill in all branches of learning, and got deep inſight into the moſt abſtruſe kind of knowledge, and the moſt ſubtle parts of the mathematics. But obſerving, in the buſy and inquiſitive age in which he lived, that the hiſtory of animals was in a great meaſure neglected by his countrymen, he applied himſelf particularly to that province, and uſed all diligence to cultivate and illuſtrate it. To proſecute this purpoſe more effectually, in the firſt place he carefully read over what had been written by others on that ſubject; and in 1660, we find him a ſojourner in Oxford

for

for the benefit of the public library. Then, in ſearch of natural knowledge, he travelled ſeveral times over his native country, and afterwards into foreign parts, viz. France, Spain, Italy, Germany, and the Low Countries; attended by his ingenious friend Mr. John Ray, and others; in all which places, ſays Wood, he was ſo inquiſitive and ſucceſsful, that not many ſorts of animals, deſcribed by others, eſcaped his diligence. This learned and worthy perſon died July 3, 1672, aged only 37; to the great loſs of the republic of letters, and of all curious and inquiſitive perſons, eſpecially thoſe of the Royal Society, of which he was an eminent member and ornament[A]. A moſt exemplary character of him may be ſeen in Mr. Ray's preface to his "Ornithology;" whence all the particulars are conciſely and elegantly ſummed up in a Latin epitaph, on a monument erected to his memory in the church of Middleton in Warwickſhire, where he is buried with his anceſtors.

[A] 1. His works are, "Ornithologiæ libri tres: in quibus aves omnes hactenus cognitæ in methodum naturis ſuis convenientem redactæ accurate deſcribuntur, deſcriptiones iconibus elegantiſſimis, & vivarum avium ſimillimis, æri inciſis illuſtrantur. 1676," folio. Viewed, corrected and digeſted into order, by John Ray, F. R. S. afterwards tranſlated into Engliſh, with an appendix added to it by the ſaid Mr. Ray. 1678, folio. 2. "Hiſtoriæ piſcium libri quatuor, &c. 1689," folio. This was reviſed and digeſted by John Ray, and is adorned with very many cuts of ſeveral ſorts of fiſhes, which were not ever before known in England. 3. "Letter containing ſome conſiderable obſervations about that kind of waſps called Ichneumones, &c. dated Aug. 24, 1671." See the Phil. Tranſ. N° 76. 4. "Letter about the hatching a kind of bee lodged in old willows, dated July 10, 1671. Tranſ. N° 47. 5. "Letters of Francis Willoughby, eſq;" added to "Philoſophical Letters between the late learned Mr. Ray and ſeveral of his correſpondents," 8vo. By William Derham.

WILSON (ARTHUR), an Engliſh hiſtorian, was the ſon of Richard Wilſon, of Yarmouth, in the county of Norfolk, gentleman; and was born in that county, 1596. In 1609, he went to France, where he continued almoſt two years; and upon his return to England was placed with Sir Henry Spillar, to be one of his clerks in the exchequer office; in whoſe family he reſided, till having written ſome ſatirical verſes upon one of the maid-ſervants, he was diſmiſſed at lady Spillar's inſtigation. In 1613, he took a lodging in Holbourn, where he applied himſelf to reading and poetry for ſome time; and, the year after, was taken into the family of Robert, earl of Eſſex, whom he attended into the Palatinate in 1620; to the

Athen. Ox. and, Life written by himſelf, publiſhed in the 2d vol. of Peck's Deſiderata Curioſa.

the ſeige of Dornick in Holland in 1621; to that of Rees in 1622; to Arnheim in 1623; to the ſiege of Breda in 1624; and in the expedition to Cales in 1625. In 1630, he was diſcharged the earl's ſervice, at the importunity of his lady; who had conceived an averſion to him, becauſe ſhe had ſuppoſed him to have been againſt the earl's marrying her. He tells us, in his own life, that this lady's name, before ſhe married the earl, was Elizabeth Paulet; that "ſhe appeared to the eye a beauty, full "of harmleſs ſweetneſs; that her converſation was affable "and gentle; and, as he was firmly perſuaded, that it was "not forced, but natural. But the height of her marriage "and greatneſs, being an accident, altered her very na-"ture; for," he ſays, "ſhe was the true image of Pan-"dora's box." She was divorced for being catched in adultery two years after her marriage. In 1631, he retired to Oxford, and became gentleman commoner of Trinity college; where he ſtayed almoſt two years, and was punctual in his compliance with the orders of the univerſity. Then he was ſent for to be ſteward to the earl of Warwick; whom he attended in 1637 to the ſiege of Breda. He died in 1652 at Felſtead in Eſſex. Wood's account of him is, that "he had little ſkill in the Latin tongue, "leſs in the Greek, a good readineſs in the French, and "ſome ſmattering in the Dutch. He was well ſeen in the-"mathematics and poetry, and ſometimes in the common "law of the nation. He had compoſed ſome comedies, "which were acted at the Black Friers in London by the "king's players, and in the act-time at Oxford, with good "applauſe, himſelf being preſent; but whether they are "printed, I cannot yet tell; ſure I am, that I have ſeve-"ral ſpecimens of his poetry printed in divers books. His "carriage was very courteous and obliging, and ſuch as "did become a well-bred gentleman. He alſo had a "great command of the Engliſh tongue, as well in writ-"ing and ſpeaking; and, had he beſtowed his endeavours "on any other ſubject than that of hiſtory, they would "without doubt have ſeemed better. For in thoſe things "which he hath done, are wanting the principal matters "conducing to the completion of that faculty, viz. "matter from record, exact time, name, and place, which, "by his endeavouring too much to ſet out his bare col-"lections in an affected and bombaſtic ſtyle, are much "neglected." The hiſtory, here alluded to by Wood, is "The Life and Reign of King James I," printed in London

in

in 1653, folio; that is, the year after his death: and reprinted in the 2d volume of "The Complete Hiſtory of "England, in 1706," folio. This hiſtory has been ſeverely treated by many writers. Mr. William Sanderſon ſays, that, "to give Wilſon his due, we may find truth "and falſhood finely put together in it." Heylin, in the general preface to his "Examen," ſtyles Wilſon's hiſtory "a moſt famous paſquil of the reign of king James; in "which it is not eaſy to judge, whether the matter be "more falſe, or the ſtyle more reproachful to all parts "thereof." Mr. Thomas Fuller, in his "Appeal of "injured Innocence," obſerves, how Robert earl of Warwick told him at Beddington, that, when Wilſon's book in manuſcript was brought to him, his lordſhip expunged more than an hundred offenſive paſſages: to which Mr. Fuller replied, "My lord, you have done well; and you "had done better, if you had put out a hundred more." Mr. Wood's ſentence is, "that, in our author's hiſtory, "may eaſily be diſcerned a partial Preſbyterian vein, that "conſtantly goes through the whole work: and it being "the genius of thoſe people to pry more than they ſhould "into the courts and comportments of princes, they do "take occaſion thereupon to traduce and beſpatter them. "Further alſo, our author, having endeavoured in many "things to make the world believe, that king James "and his ſon after him where inclined to Popery, and "to bring that religion into England, hath made him "ſubject to many errors and miſrepreſentations." On the other hand, archdeacon Echard tells us, that Wilſon's "Hiſtory of the life and reign of king James, though "written not without ſome prejudices and rancour in "reſpect to ſome perſons, and too much with the air "of a romance, is thought to be the beſt of that kind "extant:" and the writer of the notes on the edition of it in the "Complete Hiſtory of England" remarks, that, as to the ſtyle of our author's hiſtory, "it is harſh "and broken, the periods often obſcure, and ſometimes "without connection, faults, that were common in moſt "writers of that time. Though he finiſhed that hiſtory in the year 1652, a little before his death, when "both the monarchy and hierarchy were overturned, it "does not appear he was an enemy to either, but only to the corruptions of them; as he intimates in the "picture he draws of himſelf before that book."

Proem to the 2d part of the hiſtory of king James I. p. 3. edit. 1653 fol.

Hiſt. of England.

Complete Hiſtory of Eng. V. II. p. 662, edit. 1706.

WILSON

Life, prefixed to his Works.

WILSON (Dr. THOMAS), biſhop of Sodor and Man, was born at Burton Wirral in Cheſhire, Dec. 1663. From a private ſchool at Cheſter he was removed to Trinity College, Dublin, intending to ſtudy phyſic; which, however, he ſoon relinquiſhed for divinity, and was ordained deacon, June 29, 1686. He left Ireland ſoon after, and became curate of New Church, in the pariſh of Winwick, Lancaſhire, of which his maternal uncle, Dr. Sherlock, was then rector. Oct. 20, 1689, he was ordained a prieſt; and, in 1692, became domeſtic chaplain to the earl of Derby, as well as preceptor to his ſon lord Strange. Soon after, he was elected maſter of the almshouſe at Latham. He was a man of moſt exemplary piety, charity, and all Chriſtian graces; and, therefore, when lord Derby offered him the valuable rectory of Baddeſworth in Yorkſhire (intending that he ſhould ſtill continue in his family), he refuſed it, as being inconſiſtent with "the reſolves of his conſcience againſt non-reſidence."

In 1696, he was offered by his patron the biſhopric of the Iſle of Man, which had been vacant ſince 1693. This Mr. Wilſon modeſtly declined, till archbiſhop Sharp complaining to king William of the long vacancy, and the king inſiſting on lord Derby's immediately nominating a biſhop, he was in a manner forced to accept it. Jan. 16, 1667-8, being firſt created by archbiſhop Teniſon LL. D. he was conſecrated at the Savoy church by archbiſhop Sharp, and the April following landed in his dioceſe. Here he immediately applied himſelf to all the works of a good biſhop: he repaired his palace, which he found to be ruinous; and, in July, laid the foundation-ſtone of a new chapel at Caſtletown, which was built and paid for out of the eccleſiaſtical revenues. Sept. he went to England, and, in Oct. was married, at Winwick, to Mary, daughter of Thomas Patten, eſq. of Warrington; with whom he returned to his dioceſe, April, 1699. The revenues of the ſee did not exceed 300l. a year in money; out of which our good biſhop fed the hungry, cloathed the naked, &c. In 1699, he publiſhed a ſmall tract in Manks and Engliſh, (the firſt book ever printed in the Manks language), intituled, "The principles and duties "of Chriſtianity," for the uſe of the Iſland; and, with the aſſiſtance of Dr. Thomas Bray, began to found parochial libraries, which he afterwards eſtabliſhed and compleated throughout his dioceſe. In 1703, he obtained the act of ſettlement, which is mentioned in his "Hiſtory of

"the

"the Iſle of Man;" inſerted, by biſhop Gibſon's deſire, in the ſecond edition of his Camden's Britannia. His "Eccleſiaſtical Conſtitutions" were, the ſame year, paſſed into a law; with which lord chancellor King was ſo much pleaſed, as to declare, that, "if the ancient diſcipline of "the church were loſt, it might be found in all its purity "in the Iſle of Man." In 1707, he was made D. D. in full convocation at Oxford; and the ſame honour was decreed to him the ſame year, at Cambridge.

Henceforward this prelate continued to perform all the offices of a good biſhop and a good man, and we hear little more of him till the years 1721 and 1722; when the orthodoxy of his ſpirit, and zeal for church diſcipline, ſeem to have involved him in altercations and difficulties. When the famous work, called "The Independent "Whig," came into the dioceſe of Man, the biſhop immediately iſſued an act againſt it, dated Jan. 27, 1721; declaring its purpoſe to be ſubverſive of the doctrine, diſcipline, and government of the church, as well as undermining the Chriſtian religion. But his zeal againſt it did not ſtop here, for he took upon him to ſeize it wherever he found it: and accordingly, when Mr. Worthington ſent it, as a preſent to the public library of the iſland, the biſhop commanded one Stevenſon to take and keep it; ſo that it ſhould neither be depoſited in the library, nor yet reſtored to the right owner. Complaint was made to the governor of the iſland, who committed Stevenſon to priſon till he ſhould make reparation. The biſhop remonſtrated, and the governor replied! in which reply he charged the biſhop, who had pleaded obedience to the king's commands in his attempts to ſuppreſs irreligion, with having neglected to uſe the prayers compoſed in the time of the Rebellion in 1715, which was alſo an equal object of obedience. The iſſue of this affair was, that the book was reſtored, and Stevenſon ſet at liberty. Preface to the 5th edit. of "Independent Whig."

But there happened another fracas between the biſhop and the governor, which, ſo far as the biſhop was perſonally concerned, was much more ſerious: and it is related thus: Mrs. Horne, the governor's wife, had defamed Mrs. Puller and Sir James Pool with a falſe charge of criminal converſation; and, in conſequence of being contumacious, and refuſing to aſk pardon of the perſons injured, was by the biſhop baniſhed from the Holy Communion. But Mr. Horribin, his archdeacon, who was chaplain to captain Horne, received Mrs Horne to the Communion,

Communion, and was ſuſpended by the biſhop. Upon this, the governor, conceiving that the biſhop had acted illegally, fined him 50 l. and his two vicars-general 20 l. each; and, on their refuſing to pay this fine, committed them all, June 29, 1722, cloſe priſoners to Caſtle Ruſhin. Great diſturbances and tumults enſued; but the people were reſtrained from offering violence to the governor, by the biſhop's mild exhortations from the caſtle-walls, who told him, that he meant "to appeal unto Cæſar." After a confinement of nine weeks, he was releaſed, on petitioning the Council; who afterwards, on July 4, 1724, reverſed all the proceedings, as the governor had not competent juriſdiction. The biſhop was adviſed to proſecute the governor for damages, which were heavy upon him, but could not be perſuaded to this.

This good man lived to a very great age, and was continually employed in the proper buſineſs of his function. His writings, in two vols. folio, conſiſt of Religious Tracts and Sermons, with a ſhort "Hiſtory of the Iſle of Man:" and he alſo formed a plan for tranſlating the New Teſtament into the Manks language, which, though completed by his ſucceſſor, Dr. Mark Hildeſley, he lived to ſee no farther accompliſhed, than the tranſlation of the Goſpels, and the printing of St. Matthew. He gently expired, March 7, 1755, in the 93d year of his age, and the 58th of his conſecration. His wife, by whom he had two ſons and two daughters, had died March 7, 1704-5: and all his children died young, except Thomas the youngeſt, of whom ſome memoirs are given in the following article.

See art. HILDESLEY.

WILSON (THOMAS), D. D. only ſurviving ſon of the pious Biſhop, was born Aug. 24, 1703; and educated at Chriſt Church, Oxford, where he took the degree of M. A. Dec. 16, 1727, and accumulated thoſe of B. and D. D. May 10, 1739, when he went out grand compounder. He was many years ſenior prebendary of Weſtminſter, and miniſter of St. Margaret's there; and rector of St. Stephen's, Walbrook, 46 years, in which laſt he ſucceeded Dr. Watſon, on the preſentation of lord chancellor Hardwicke. He publiſhed "The Ornaments of Churches "conſidered: with a particular view to the late decoration "of the pariſh church of St. Margaret, Weſtminſter. To "which is ſubjoined an Appendix, containing the hiſtory of "the ſaid church, an account of the altar-piece and ſtained "glaſs window erected over it, a ſtate of the proſecution it

"has occaſioned, and other papers, 1761," 4to. This pamphlet has been aſcribed to a ſon of Dr. Shebbeare, under Dr. Wilſon's inſpection. Another pamphlet aſcribed to Dr. Wilſon was, "A Review of the Project for building a new Square at Weſtminſter, ſaid to be for the Uſe of Weſtminſter-ſchool. By a Sufferer. Part I, 1757," 8vo. The injury here complained of was the ſuppoſed undervaluation of the Doctor's prebendal-houſe, which was to have made way for the project here alluded to. He was alſo author of a pamphlet, intituled, "Diſtilled Liquors the Bane of the Nation;" which recommended him to Sir Joſeph Jekyll, then maſter of the Rolls, who intereſted himſelf in procuring him his rectory. He died at Bath, April 15, 1784; and was interred in Walbrook church; where he had in his life-time put up a tablet undated. His tenacity in the cauſe he eſpouſed was no leſs conſpicuous in his oppoſition to the building of the intended ſquare in Weſtminſter, than in his warm patronage of the celebrated female hiſtorian, to whom, when living, he erected a ſtatue in his church, which is boarded up till her death by authority of the ſpiritual court; and he continued his friendſhip and attachment to her till ſhe forfeited it by entering into a matrimonial engagement againſt his conſent. It is ſaid, however, that by deed of gift in his life-time he made over to her his houſe at Bath, with its furniture, library, &c.

This in Brit. Top. I. 773. is by miſtake given to Dr. C. Wilſon. Brit. Top. II. 771.

WINCHELSEA (ANNE, counteſs of), a lady of an excellent genius, eſpecially in poetry, was the daughter of Sir William Kingſmill, of Sidmonton, in the county of Southampton: but the time of her birth is not mentioned. She was maid of honour to the dutcheſs of York, ſecond wife of James II; and afterwards married to Heneage, ſecond ſon of Heneage earl of Winchelſea; which Heneage was, in his father's life-time, gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, ſucceeded to the title of earl of Winchelſea. One of the moſt conſiderable of this lady's poems was that, "upon the Spleen," printed in "A new miſcellany of original poems on ſeveral occaſions," publiſhed by Mr. Charles Gildon in 1701, 8vo. That poem occaſioned another of Mr. Nicholas Rowe, intituled, "An Epiſtle to Flivia, on the fight of two pindaric odes on the Spleen and Vanity, written by a lady to her friend." A collection of her poems was printed in 1713, 8vo; containing likewiſe a tra-

Gen. Dict.

a tragedy called "Ariſtomenes," never acted: and many ſtill continue unpubliſhed. She died Auguſt 5, 1720, without iſſue; as did the earl her huſband, Sept. 30, 1726.

Wood's Faſi, Vol. I. 133. General Dictionary.

WINWOOD (Sir RALPH), ſecretary of ſtate in the reign of James I, was ſon of Mr. Lewis Winwood, ſometime ſecretary to Charles Brandon duke of Suffolk; and was born, about 1565, at Aynho in Northamptonſhire. He was at firſt ſent to St. John's college in Oxford, whence he was elected a probationer-fellow of Magdalen college in 1582. He took both the degrees in arts, and that of batchelor of law; and, in 1692, was proctor of the univerſity. Afterwards, he travelled beyond the ſeas, and returned a very accompliſhed gentleman. In 1599, he attended Sir Henry Neville, embaſſador to France, as his ſecretary; and, in the abſence of Sir Henry, was appointed reſident at Paris: from whence he was re-called in 1602-3, and ſent that year to the States of Holland by James I. In 1607, he was knighted; and the ſame year appointed embaſſador jointly with Sir Richard Spencer to Holland. He was ſent there again in 1609, when he acted with great vigour againſt Conrade Vorſtius. In 1614, he was made ſecretary of ſtate; in which office he continued till his death, which happened in 1617. Mr. David Lloyd tells us, that "he was a gentleman well "ſeen in moſt affairs, but moſt expert in matters of trade "and war." In 1725, were publiſhed at London, in 3 vols. folio, "Memorials of affairs of ſtate in the reigns of queen "Elizabeth and king James I, collected chiefly from the "original papers of the right honourable Sir Ralph Win-"wood, knight, ſometime one of the principal ſecretaries "of ſtate. Comprehending likewiſe the negotiations of "Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley "Carlton, Sir Thomas Edmonds, Mr. Trumble, Mr. Cot-"tington, and others, at the courts of France and Spain, "and in Holland, Venice, &c. wherein the principal "tranſactions of thoſe times are faithfully related, and "the policies and the intrigues of thoſe courts at large "diſcovered. The whole digeſted in an exact ſeries "of time. To which are added two tables, one of the "letters, the other of the principal matters. By Edmund "Sawyer, Eſq;" then one of the maſters in chancery.

State Worthies, p. 826. Lond. 1670.

Anecdotes of Bowyer, by Nichols, p. 112.

WISE (FRANCIS), B. D. and F. S. A. many years fellow of Trinity College, Oxford, was born Oct. 3, 1695, educated at New College ſchool under Mr. Badger, admitted

mitted at Trinity College 1710-11, M. A. 1717, and aſſiſtant to Dr. Hudſon in the Bodleian library, elected fellow of his college 1719, where he had the honour of having for his pupil 1721 the earl of Guilford, who appointed him his chaplain, and preſented him to the vicarage of Ellesfield, in Oxfordſhire, 1726, as did his college to the rectory of Rotherfield-Grays, in the ſame county, 1745. He was appointed keeper of the Archives 1728, and in 1748 Radcliffe librarian. He publiſhed, 1. "Annales Ælfredi Magni, Oxon. 1722," 8vo. 2. "Letter to Dr. Mead concerning ſome antiquities in Berkſhire. Oxford, 1738," 4to. 3. "Further obſervations upon the White Horſe and other antiquities in Berkſhire; with an account of Whiteleaf-croſs in Buckinghamſhire; as alſo the Red Horſe in Warwickſhire, and other monuments of the ſame kind. Oxford, 1742," 4to. In 1750, he publiſhed by ſubſcription "Catalogus nummorum antiquorum in ſcriniis Bodleianis reconditorum, cum commentario," with plates of many of the coins, folio. In 1758, "Enquiries concerning the firſt inhabitants, languages, &c. of Europe," 4to. In 1764, "Obſervations on the hiſtory and chronology of the fabulous ages," 4to. After long ſtruggles with the gout, he died at his favourite retreat at Ellesfield, Oct. 6, 1767, aged 72, univerſally beloved and eſteemed.

WISSING (WILLIAM), an excellent face-painter, was born at Amſterdam in 1656, and bred up under Dodaens, a hiſtory-painter at the Hague. On coming to England, he worked ſome time for Sir Peter Lely; whoſe manner he ſucceſsfully imitated, and after whoſe death he became famous. He painted Charles II. and his queen, James II. and his queen, the prince and princeſs of Denmark; and was ſent over to Holland by king James, to draw the prince and princeſs of Orange: all which he performed with applauſe. What recommended him to the eſteem of Charles II. was his picture of the duke of Monmouth, whom he drew ſeveral times, and in ſeveral poſtures. He drew moſt of the then court, and was competitor with Sir Godfry Kneller, who was at that time upon his riſe. In drawing his portraits, eſpecially thoſe of the fair ſex, he always took the moſt beautiful likeneſs; and when any lady came to ſit to him, whoſe complection was rather pale, he would commonly take her by the hand, and dance about the room, till ſhe became warmer, and her colour increaſed. This

painter died much lamented at Burleigh-houſe in Northamptonſhire, Sept. 10, 1687, aged only 31; and was buried in St Martin's church, Stamford, where a marble tablet, with a Latin inſcription, was placed by John earl of Exeter. There is a mezzotinto print of him, under which are theſe words, "Gulielmus Wiſſingus inter pictores ſui ſæculi "celeberrimus, nulli ſecundus, artis ſuæ non exiguum "decus & ornamentum.—Immodicis brevis eſt ætas."

WITSIUS (HERMAN), a very learned and eminent divine of North Holland, was born at Enckhuiſen in 1626. He was trained to the ſtudy of divinity, and ſo diſtinguiſhed himſelf by his uncommon abilities and learning, that he was choſen profeſſor of it, firſt at Franeker, afterwards at Utrecht, and laſtly at Leyden. He applied himſelf ſucceſsfully to the ſtudy of the Oriental tongues, and was not ignorant in any branch of learning which is neceſſary to form a good divine. He died in 1708, after having publiſhed ſeveral important works, which ſhew great judgement, great learning, and great piety. Among theſe one of the principal is "Ægyptiaca;" the beſt edition of which, at Amſterdam, 1696, in 4to, has this title: "Ægyptiaca, & ΔΕΚΑΦΥΛΟΝ; ſive, de Ægyptiaco-"rum Sacrorum cum Hebraicis collatione libri tres. Et "de decem tribubus Iſraelis liber ſingularis. Acceſſit "Diatribe de Legione Fulminatrice Chriſtianorum, ſub "Imperatore Marco Aurelio Antonino." Witſius, in this work, not only compares the religious rites and ceremonies of the Jews and Egyptians; but he maintains, particularly againſt our Sir John Marſham and Dr. Spencer, that the former did not borrow theirs or any part of them from the latter; as theſe learned and eminent writers had aſſerted in their reſpective works, "Canon Chro-"nicus," and "De Legibus Hebræorum." "The Oeco-"nomy of the Covenants between God and Man" is another work of Witſius, of which and its author a late ingenious writer of our own has taken occaſion to ſpeak in the following terms. "The Oeconomy of the Cove-"nants," ſays he, "is a body of divinity, in its method "ſo well digeſted, in its doctrine ſo truly evangelical, "and, what is not very uſual with our ſyſtematic wri-"ters, in its language ſo refined and elegant, in its "manner ſo affectionate and animating, that I would "recommend it to every ſtudent in divinity. I would not "ſcruple to riſk all my reputation upon the merits of this "performance;

Hervey's Theron and Aſpaſio, vol. II. p. 366.

" performance; and I cannot but lament it, as one of " my greateſt loſſes, that I was no ſooner acquainted with " this moſt excellent author, all whoſe works have ſuch " a delicacy of compoſition, and ſuch a ſweet ſavour of ho- " lineſs, that I know not any compariſon more proper to " repreſent their true character, than the golden pot which " had manna, and was outwardly bright with burniſhed " gold, inwardly rich with heavenly food."

WOFFINGTON (MARGARET), an Engliſh actreſs, celebrated for beauty of countenance and elegance of form, as well as merit in her profeſſion, was born at Dublin in 1718. For the early part of her education ſhe was indebted to Madame Violante, a French woman of good reputation, and famous for feats of agility; who is occaſionally mentioned in Swift's " Vindication of lord Car- " teret." When the " Beggar's Opera" was firſt acted at Dublin, a company of children, under the title of Liliputians, were encouraged to repreſent it at the Theatre Royal; and Miſs Woffington, then in her 10th year, made a very diſtinguiſhed figure among them. She appeared, for the firſt time in London, at Covent-Garden Theatre, 1738, in Sir Harry Wildair, and acquitted herſelf ſo much to the general ſatisfaction, that it became faſhionable to ſee her perſonate this character. She had acted Lothario in Dublin, but not with the ſame approbation. As ſhe aimed at excellence in her profeſſion, ſhe reſolved to cultivate the grace and grandeur of the French theatre; and with this view viſited Paris, where ſhe was introduced to the celebrated actreſs, Mademoiſelle Dumeſnil. Colley Cibber, at the age of ſeventy, profeſſed himſelf Mrs. Woffington's humble admirer; and thought himſelf happy to be her Ciciſbeo and inſtructor. On her return from Paris, ſhe acted with approbation ſome parts in tragedy, but never could attain to that happy art of ſpeaking, and of touching the paſſions, ſo juſtly admired in Mrs. Pritchard and Mrs. Cibber. Her acquaintance with Garrick ſeems to have commenced in 1742, when he firſt viſited Ireland: ſhe acted Cordelia and Ophelia to his Lear and Hamlet. When he commenced patentee of Drury-lane, in 1747, ſhe was then one of the articled comedians of his partner, Mr. Lacey; but, as Garrick brought with him from Covent-Garden Mrs. Cibber and Mrs. Pritchard, Mrs. Woffington thought, that her continuing at

Drury-lane would be attended with many diſagreeable contentions for characters. She removed, therefore, to Covent-Garden; and, after acting a few years with Mr. Rich, the patentee, engaged herſelf, in 1751, to Mr. Sheridan, the manager of the Dublin theatre. Here ſhe continued three years, and was the admiration of the public in a variety of parts, tragic and comic. When ſhe returned to London in 1756, ſhe once more engaged herſelf to Mr. Rich; and died of a gradual decay, about a year before his death, which happened in 1761.

This ſenſible woman was much improved by company and books; and her company was ſought by perſons of the graveſt character, and moſt eminent for learning. She frankly declared, that ſhe preferred the company of men to that of women: the latter, ſhe ſaid, talked of nothing but ſilks and ſcandal; nevertheleſs, ſhe had a moſt attractive ſprightlineſs in her manner, and dearly loved to purſue the bagatelle of humour. She was affable, good-natured, and charitable.

WOLFE (Major General JAMES), was the ſon of lieutenant general Edward Wolfe, and was born at Weſterham in the county of Kent, where he was baptized the 11th of Jan. 1726. He ſeemed by nature formed for military greatneſs: his memory was retentive, his judgement deep, and his comprehenſion amazingly quick and clear: his conſtitutional courage was not only uniform and daring, perhaps to an extreme, but he poſſeſſed that higher ſpecies of it (if we may be allowed the expreſſion), that ſtrength, ſteadineſs, and activity of mind, which no difficulties could obſtruct, or dangers deter. With an univerſal livelineſs, almoſt to impetuoſity of temper, he was not ſubject to paſſion: with the greateſt independence of ſpirit, free from pride. Generous almoſt to profuſion: he contemned every little art for the acquiſition of wealth, whilſt he ſearched after objects for his charity and beneficence; the deſerving ſoldier never went unrewarded, and even the needy inferior officer frequently taſted of his bounty. Conſtant and diſtinguiſhing in his attachments; manly and unreſerved, yet gentle, kind, and conciliating in his manners. He enjoyed a large ſhare of the friendſhip, and almoſt the univerſal good-will of mankind; and, to crown all, ſincerity and candour, a true ſenſe of honour, juſtice, and public liberty, ſeemed the inherent principles of his nature, and the uniform rule

of

of his conduct. He betook himſelf, when very young, to the profeſſion of arms; and with ſuch talents, joined to the moſt unwearied aſſiduity, no wonder he was ſoon ſingled out as a moſt riſing military genius. Even ſo early as the battle of La-feldt, when ſcarce twenty, he exerted himſelf in ſo maſterly a manner, at a very critical juncture, that it drew the higheſt encomiums from the great officer then at the head of the army. During the whole war, he went on, without interruption, forming the military character; was preſent at every engagement, and never paſſed undiſtinguiſhed. Even after the peace, whilſt others lolled on pleaſure's downy lap, he was cultivating the arts of war. He introduced (without one act of inhumanity) ſuch regularity and exactneſs of diſcipline into his corps, that, as long as the ſix Britiſh battalions on the plains of Minden are recorded in the annals of Europe, ſo long will Kingſley's ſtand amongſt the foremoſt of that day. Of that regiment he continued lieutenant-colonel, till the great miniſter, who rouſed the ſleeping genius of his country, called him forth into higher ſpheres of action. He was early in the moſt ſecret conſultations for the attack upon Rochfort: and what he would have done there, and what he afterwards did do at Louiſbourg, are very freſh in every memory. He was ſcarce returned from thence, when he was appointed to command the important expedition againſt Quebec. There his abilities ſhone out in their brighteſt luſtre: in ſpite of many unforeſeen difficulties, from the nature of the ſituation, from great ſuperiority of numbers, the ſtrength of the place itſelf, and his own bad ſtate of health, he perſevered with unwearied diligence, practiſing every ſtratagem of war to effect his purpoſe. At laſt, ſingly, and alone in opinion, he formed, and executed, that great, that dangerous, yet neceſſary plan, which drew out the French to their defeat, and will for ever denominate him the conqueror of Canada: but there tears will flow —there, when, within the graſp of victory, he firſt received a ball through his wriſt, which immediately wrapping up, he went on, with the ſame alacrity, animating his troops by precept and example: but, in a few minutes after, a ſecond ball, through his body, obliged him to be carried off to a ſmall diſtance in the rear. There, rouzed from fainting in the laſt agonies by the ſound of, "they run," he eagerly aſked, "who run?" and being told, "the French, and that they were defeated," he ſaid,

"then I thank God; I die contented;" and almoſt inſtantly expired.

He was brought to England, and interred with all military honours in Weſtminſter Abbey, where a magnificent monument is erected over him.

WOLFF (CHRISTIAN), baron of the Roman empire, privy counſellor to the king of Pruſſia, and chancellor of the univerſity of Hall in Saxony, was born at Breſlau, Jan. the 24th 1679. To the college of this city he was indebted for his firſt ſtudies: after having paſſed his leſſons in philoſophy, he applied himſelf aſſiduouſly to the mathematics. The "Elementa Arithmeticæ, vulgaris et literalis," by Henry Horch, were his earlieſt guides; by a frequent peruſal of theſe, he was at length enabled to enrich them with additional propoſitions of his own. So rapid a progreſs did him great honour, whilſt the different diſputes, in which he was engaged with the canons of Breſlau, laid the permanent foundation of his increaſing fame. In 1699, he repaired to the univerſity of Jena, and choſe John Philip Treuner for his maſter in philoſophy, and George Albert Hamberger for the mathematics; whoſe leſſons he received with ſo happy a mixture of attention and advantage, that he became afterwards the able inſtructor of his fellow ſtudents.

From Philip Muller, and Frederic Beckman, he received his deep knowledge of theology: a treatiſe written by Iſchirnhaus, intituled "Medicina mentis et corporis," engaged him for ſome time; in conſequence of which, in 1702, he had a conference with the author, to clear up ſome doubts concerning particular paſſages. The detail, into which Iſchirnhaus had the complaiſance to enter with this young philoſopher, enabled him to model the whole on a more extenſive plan. Having finiſhed that part of his education which he was deſtined to receive at Jena, he went to Leipſick in 1702: and, having obtained a permiſſion to give lectures, he began his new employment, and, in 1703, opened with a diſſertation called, "Philoſophia practica univerſalis, methodo "mathematica conſcripta:" which firſt attempt ſerved greatly to enhance the reputation of his talents. Wolff choſe, for the foundation of his leſſons, the method followed by Iſchirnhaus. His philoſobhy bore as yet a very ſtrong reſemblance to that of Deſcartes, as may be ſeen in his diſſertation "de loquela," which he publiſhed

ed in 1703. Leibnitz, to whom he ſent it, told him, that he plainly perceived, that his hypotheſis concerning the union of the ſoul and body was not hitherto ſufficiently juſt and explicit. Theſe objections made him review the whole, which afterwards went through ſeveral material alterations.

Two diſſertations which he publiſhed at the end of 1703; the firſt, "De rotis dentatis," and the ſecond, "De Algorithmo infinitesimali differentiali," obtained him the honourable appellation of aſſiſtant to the faculty of philoſophy at Leipſic. The univerſities of Gieſſen and Hall invited him to be their profeſſor in mathematics: he accepted of the offer of the laſt, and went thither in 1707. The ſame year he was admitted into the ſociety at Leipſic, which was at that time engaged in the publication of the "Acta Eruditorum." After having inſerted in this work many important pieces relating to phyſic and the mathematics, he undertook, in 1709, to teach all the various branches of philoſophy, and began with a little logical Latin treatiſe, which made its appearance afterwards in the German language, under the title of, "Thoughts on the powers of human underſtanding." He carried himſelf through theſe great purſuits with amazing aſſiduity and ardour: the king of Pruſſia rewarded him with the poſt of counſellor to the court, on the deceaſe of Bodinus in 1721, and augmented the profits of that office by very conſiderable appointments: he was alſo choſen a member of the Royal Society of Great-Britain and Pruſſia.

To this bright ſunſhine of proſperity ſucceeded a deſtructive tempeſt: Wolff had, on the 12th of July 1721, delivered a Latin oration, the ſubject of which was the morality of the Chineſe: he loaded their philoſophy with applauſe, and endeavoured to prove how ſimilar its principles were to thoſe which he had advanced in doctrines of his own. The divines at Hall were ſo exaſperated, that on the day following every pulpit reſounded with abuſe againſt the tenets of Wolff. This affair continued in a ſtate of factious fermentation, till 1722; when the faculty of theology were determined ſtrictly to examine each production of our extraordinary philoſopher. Daniel Strathſer, whoſe province was to take to pieces the "Eſſay on Metaphyſics," publiſhed and attempted a refutation of it. Wolff made his complaints to the academic council, who iſſued out an order, that no one ſhould

presume to write against him: but the faculty having sent their representation to the court, which were all backed by the most strenuous assertions, that the doctrine which Wolff taught was dangerous to the last degree, an order at length arrived, Nov. 18, 1723, not only displacing Wolff, but commanding him (under pain of being severely punished, if he presumed to disobey) to leave Hall and the States in 24 hours at the farthest.

Wolff retired to Cassel, where he obtained the professorship of mathematics and philosophy, in the university of Marbourg, with the title of counsellor to the court of the Landgrave of Hesse; to which a profitable pension was annexed. Here, he reassumed his labours with redoubled ardor; and it was in this retreat that he published the best parts of his numerous works. In 1725, he was declared an honorary professor of the academy of sciences at St. Petersburg, and, in 1733, was admitted into that at Paris. The king of Sweden also declared him one of the council of regency: the pleasing situation of his new abode, and the multitude of honours which he had received, were too alluring to permit him to accept of many advantageous offers; amongst which was the post of president of the academy at St. Petersburg. The king of Prussia, who was now recovered from the prejudices he had been made to conceive against Wolff, wanted to re-establish him in the university of Hall in 1733, and made another attempt to effect it in 1739. Wolff answered to these glorious advances with all that respectful deference which became him, but took the liberty to insinuate, that he did not then believe it right for him to comply. At last, however, he submitted; and the prince offered him, in 1741, an employment which threw every objection that he could make aside. Wolff, still mindful of his benefactors, took a gracious and honourable leave of the king of Sweden; and returned to Hall, invested with the characters of privy counsellor, vice chancellor, and professor of the law of nature and of nations.

This is the last period of his illustrious career; and little more is to be said of the remainder of his life, except that it was filled up by one continued train of actions, as wise and systematical, as were his writings. The judges of real merit bestowed on him those just rewards, to which it was entitled. After the death of Ludwig, the king raised him to the dignity of chancellor of the university,

ſity. The elector of Bavaria created him a baron of the empire (whilſt he was exerciſing the vicarſhip of it), from his own free unbiaſſed inclination.

He died at Hall in Saxony, of the gout in his ſtomach, April 9, 1754, in his 76th year; after having compoſed in Latin and German more than ſixty diſtinct pieces.

WOLLASTON (WILLIAM), diſtinguiſhed Engliſh writer, was deſcended from an ancient family in Staffordſhire, and born at Coton Clanford in that county, the 26th of March, 1659. He was ſent early to a private ſchool, and, in 1674, admitted a penſioner of Sidney college in Cambridge. He acquired a conſiderable reputation for parts and learning; and, having taken both the degrees in arts, left the univerſity in 1681, not without ſome diſappointment upon having miſſed a fellowſhip in his college. He had commenced maſter of arts the ſummer before; and it ſeems to have been about this time that he took deacons orders. In 1682, he became aſſiſtant to the head-maſter of Birmingham ſchool; and in a ſhort time got a ſmall lecture of a chapel about two miles diſtant. At the end of four years, he was choſen ſecond maſter of the ſchool, and upon this occaſion took prieſts orders; for the words of the charter were interpreted to require, that the maſters, of whom there were three, ſhould be in thoſe orders, and yet ſhould take no eccleſiaſtical preferment. In this ſituation and employment he continued till the 9th of Auguſt, 1688; when, by the death of a rich relation of his name, he found himſelf poſſeſſed of a very ample eſtate. Nov. following he came to London; and, about a twelvemonth after, married Mrs. Catharine Charlton, a citizen's daughter. She lived with him till July 1720; and he had eleven children by her, four of whom died in his lifetime.

Account of Mr. Wollaſton, prefixed to the 7th edition of his "Religion of Nature Delineated, 1750," 8vo.

After his arrival in London, he may moſt truly be ſaid to have ſettled there, for he very ſeldom went out of it; and we are told, that, for above thirty years before his death, he had not been abſent from his habitation in Charter-houſe ſquare, ſo much as one whole night. In this his ſettlement in town, he choſe a private and retired life; although his carriage was ever free and open. He aimed at ſolid and real content, rather than ſhew and grandeur; and manifeſted his diſlike of power and dignity, by refuſing,

fuſing, when it was offered to him, one of the higheſt preferments in the church. He was very well ſkilled in the learned languages, Latin, Greek, Hebrew, Arabic, &c. and thoroughly verſed in all branches of uſeful learning, as philology, criticiſm, mathematics, philoſophy, hiſtory, antiquities, and the like. He accuſtomed himſelf to much thinking, as well as to much reading: he was indeed of opinion, that a man might eaſily read too much; for he conſidered the *helluo librorum* and the true ſcholar, as two very different characters. The love of truth and reaſon made him love free-thinking; and, as far as the world would bear it, free-ſpeaking too. He compoſed a great number of works, the greateſt part of which he is ſaid to have burned, during the two or three laſt years of his life: but ſome imperfect ſketches remain.

Not long before his death, he publiſhed his treatiſe, intituled, "The Religion of Nature Delineated:" a work for which ſo great a demand was made, that more than ten thouſand were ſold in a very few years. He had ſcarcely compleated the publication of it, when he unfortunately broke an arm; and this, adding ſtrength to diſtempers that had been growing upon him for ſome time, accelerated his death, which happened, October 29, 1724. He was a tender, humane, and in all reſpects worthy man; but is repreſented to have had ſomething of the iraſcible in his conſtitution and temperament. His "Religion of Nature Delineated" expoſed him to the cenſure of our zealous Chriſtians, as if he had put a ſlight upon Chriſtianity by laying ſo much ſtreſs, as he does in this work, upon the obligations of truth, reaſon, and virtue; and by making no mention of Revealed Religion, nor even ſo much as dropping the leaſt and moſt diſtant hints in its favor. It has indeed made him paſs for an unbeliever with ſome; for the late lord Bolingbroke ſuppoſes Dr. Clarke to have had him in his eye, when he deſcribed his fourth ſort of theiſts. Wollaſton held and has aſſerted the being and attributes of God, natural and moral; a providence, general and particular; the obligations to morality; the immateriality and immortality of the ſoul; a future ſtate: and Clarke's fourth ſort of theiſts held and aſſerted the ſame. But whether Wollaſton, like thoſe theiſts, rejected all above this in the ſyſtem of revelation, cannot with any certainty be concluded, though at the ſame time the contrary perhaps may not appear;

Philoſophical works, fragment XVIII.

Clarke's Evidences of Natural and Revealed Religion.

appear; becauſe, whatever might have been thought neceſſary to prevent offence from being taken, it was not eſſential to Wollaſton's deſign to meddle with Revealed Religion. In the mean time, Lord Bolingbroke has treated "The Religion of Nature Delineated," as a ſyſtem of theiſm; which it certainly is, whether Wollaſton was a believer, or not. His lordſhip calls it "ſtrange theiſm, "as dogmatical and abſurd as artificial theology," and has ſpent ſeveral pages to prove it ſo; yet allows the author of it to have been "a man of parts, of learning, a "philoſopher, and a geometrican." We add too, without interfering with his lordſhip's cenſures, that "The "Religion of Nature Delineated" is one of the beſt written books in the Engliſh language; which we note the more particularly, as that part of its merit does not ſeem to have been ſufficiently attended to. It had uſually been printed in 4to; the ſeventh edition was printed 1750 in 8vo, to which are added an account of the author, and alſo a tranſlation of the notes into Engliſh. There is prefixed an advertiſement by Dr. John Clarke, late dean of Saliſbury, which informs us, that this work was in great eſteem with her late majeſty queen Caroline, who commanded him to tranſlate the notes into Engliſh for her own uſe.

Mr. Wollaſton's body was carried down to Great-Finborough in Suffolk (one of his eſtates, and afterwards the principal reſidence of his eldeſt ſon), and laid cloſe by the ſide of his deceaſed wife: agreeably to the epitaphs inſcribed upon their common monument, which were compoſed by himſelf.

WOLSELEY (ROBERT), ſon of Sir Charles Wolſeley of Staffordſhire (a zealous parliamentarian, who for his ſervices was made one of Cromwell's lords), was a younger brother; and, being in favour with King William, was ſent envoy to Bruſſels about the year 1693. He was very much the man of pleaſure, and occaſionally invoked the Muſe. He wrote the extraordinary Preface to Lord Rocheſter's Valentinian; a tranſlation from the ſixth book of Virgil, on Æneas's meeting with Dido, not worth preſerving; and ſome other little pieces. In the "Select Collections" is "A Character of the Engliſh by "Mr. Wolſeley, in alluſion to Tacitus de Vitâ Agricolæ." Nichols's Select Collection of Poems, vol. VI. p. 138.

WOLSEY

WOLSEY (THOMAS), archbiſhop of York, chancellor of England, cardinal prieſt of St. Cicily, and legate *à latere*, was born at Ipſwich in Suffolk, 1741. He was deſcended, according to ſome of our beſt hiſtorians, from poor but honeſt parents; and the common tradition is, that he was the ſon of a butcher: though it appears, from his father's will, that he had an eſtate, which, in the poſſeſſion of a plebeian at that time, was very conſiderable. He was ſent ſo early to the univerſity of Oxford, that he was batchelor of arts at fourteen, and thence called the boy batchelor. Soon after, he was elected fellow of Magdalen College; and, when maſter of arts, had the care of the ſchool adjoining to it; here he was charged with the education of three ſons of Thomas Grey, marquis of Dorſet, who preſented him to the rectory of Lymington in Somerſetſhire, 1750. He had not long reſided on this benefice, before Sir Amias Pawlet, a juſtice of the peace, ſet him in the ſtocks for being drunk, as it is ſaid, and making a diſturbance at a fair in the neighbourhood; but the knight had reaſon afterwards to repent of this affront; for Wolſey, being made lord chancellor, ſent for him, and, after a ſevere expoſtulation, confined him for five or ſix years in the Temple, before he would grant him a diſcharge. Upon the death of his patron the marquis, he projected new methods of puſhing his fortune. He procured himſelf to be admitted into the family of Henry Dean, abp. of Canterbury; but, that prelate dying in 1502, he found means of applying himſelf to Sir John Nanfan, treaſurer of Calais, who, being weakened by age and infirmities, committed the direction of his poſt to Wolſey. Wolſey, by his recommendation, was made one of the king's chaplains; and, in 1506, inſtituted to the rectory of Redgrave, in the dioceſe of Norwich. Whilſt he was king's chaplain, he inſinuated himſelf into the favour of Fox, bp of Wincheſter, and of Sir Thomas Lovel, chancellor of the exchequer; who recommended him to the king, as a fit perſon to be employed in negociating the intended marriage between Henry VII. and Margaret dutcheſs dowager of Savoy.

He was accordingly diſpatched to the emperor Maximilian her father, in Flanders; and returned with ſuch expedition, that the king ſeeing him imagined he had not been gone. Having reported his embaſſy, he was rewarded with the deanery of Lincoln in 1508, and alſo with a prebend in that church. Upon the acceſſion of Henry VIII, he

he ſoon recommended himſelf to the favour of the king, by adapting himſelf to his temper and humour; who, ſhortly after the attainder of Sir Richard Empſon, conferred on him a grant of ſeveral lands and tenements in the pariſh of St. Bride's by Fleetſtreet, which, by that knight's forfeiture, devolved to the crown. This grant was dated Oct. 18, 1509, and Wolſey is mentioned in it as counſellor and almoner to his majeſty. Nov. 28, 1510, he was preſented by the king to the rectory of Torrington, in the dioceſe of Exeter, being then bachelor of divinity; Feb. following was made canon of Windſor; and, about the ſame time, regiſtrar of the order of the Garter. In 1512, he was preferred by abp. Bambridge to a prebend in the church at York, of which, ſoon after he was made dean. In 1513, he attended the king in his expedition to France, who committed to him the direction of the ſupplies and proviſions to be made for the army; and, upon the taking of Tournay, made him biſhop of that city. March 1514, he was made Biſhop of Lincoln; Nov. following, abp. of York; Sept. 1515, Cardinal of St. Cicily, by the intereſt of the kings of England and France; and, Dec. following, lord chancellor of England.

He wanted nothing now to complete his grandeur, but a commiſſion from the Pope to be legate *à latere*, which was expedited to him in 1516. Beſides the profits of the poſts above mentioned, the king likewiſe beſtowed on him the rich abbey of St. Alban's in commendam, and the biſhopric of Durham, and afterwards that of Wincheſter; and with them he held in farm the biſhoprics of Bath, Worceſter, and Hereford, enjoyed by foreign incumbents. From all theſe preferments, and numerous preſents and penſions from foreign princes, his annual income exceeded the revenues of the crown; and in this capacity he kept eight hundred ſervants, among whom where nine or ten lords, fifteen knights, and forty eſquires. He had now abſolutely engroſſed the king's favour to himſelf. All foreign treaties and places of truſt were under his direction. He acted as he pleaſed; and his aſcendency over the king was ſuch, that there never appeared any party againſt him all the time of his favour. He uſed the moſt inſinuating artifices to ſecure his maſter to himſelf, undertaking to eaſe him the burden of government, and to give him all the ſatisfaction of it. He was the moſt earneſt and readieſt of all the council, to advance the king's ſole will and intention; and, whereas others adviſed his majeſty to leave his

his pleaſures and attend his affairs, the cardinal perſuaded him to purſue what was moſt agreeable to his appetite. Having gained this aſcendant, he drew the king into ſuch meaſures abroad, that the balance of Europe was deſtroyed, and his majeſty perpetually made a bubble; the cardinal's avarice being fed, and his ambition flattered, by the emperor, the court of France, and that of Rome, in their turns. With regard to the conduct of affairs at home, he affected to govern without parliaments; there being from the 7th of the king's reign, after which he got the great ſeal, but one parliament in the 14th and 15th years, and no more till the 21ſt: but he raiſed great ſums by loans and benevolences. And, if we conſider him in the character of a church-man, he was undoubtedly the diſgrace of his profeſſion; being lewd and vicious himſelf, ſerving the king in all his ſecret pleaſures, and moſt extravagantly proud and oſtentatious: to ſupport which, his ambition and covetouſneſs were proportionable.

He aſpired to the popedom upon the deaths of Leo X. and Adrian VI, but without ſucceſs. At laſt he fell under the king's diſpleaſure. His too great obſequiouſneſs to the ſee of Rome, in the proceſs relating to the king's divorce from queen Catherine, and ſome inferior accidents, concurred to deſtroy his intereſt with his majeſty. Upon this, the great ſeal was demanded of him, Oct. 28, 1529; his goods all ſeized to the king's uſe; and himſelf impeached in parliament by a charge of forty-four articles, relating chiefly to the exerciſe of his legatine power, and the ſcandalous irregularities of his life. This impeachment paſſed the houſe of lords; but, when it came to the houſe of commons, was ſo effectually defeated by the induſtry and addreſs of Thomas Cromwell, who had been his ſervant, that no treaſon could be fixed upon him. He continued his retirement at Aſhur in Surry, till about Eaſter 1530, when he was commanded to repair to his dioceſe of York, where he performed many charitable and popular acts; till, Nov. following, he was arreſted for high-treaſon by the earl of Northumberland, and committed to the cuſtody of the lieutenant of the Tower, who had orders to bring him to London. This diſgrace affected his mind to ſuch a degree, that he fell ſick at Sheffield, in the earl of Shrewſbury's houſe; whence, by ſlow degrees, he proceeded as far as Leiceſter, where he is ſaid to have taken poiſon, in order to put an end to his miſerable life. In his laſt agony he regretted, that he had

not

not ſerved God with the ſame fidelity he had always uſed towards his royal maſter. He died, Nov. 29, 1530, and was interred in the abbey of Leiceſter.

He was the greateſt inſtance many ages had produced of the variety and inconſtancy of human things, both in his riſe and fall. By his temper in both it appears, that he was unworthy of his greatneſs, and deſerved what he ſuffered. However, a great writer declares, that few ever fell from ſo high a ſtation with leſs crimes objected againſt them: and it muſt be acknowledged, that his ſchemes for the promotion of learning were noble and well laid; as appears from the ſeven lectures which he founded at Oxford, from his college there, now Chriſt-church, and his ſchool at Ipſwich.

WOOD (ANTHONY), an eminent Engliſh antiquary and biographer, was the ſon of Thomas Wood, bachelor of arts and of the civil law; and was born at Oxford, December 17, 1632. He was ſent to New-college ſchool in that city in 1641; and three years after removed to the free ſchool at Thame in Oxfordſhire, where he continued till his admiſſion at Merton 1647. His mother in vain endeavoured to prevail on him to follow ſome trade or profeſſion; his prevailing turn was to antiquity: "heraldry, muſic, and painting, did ſo much "croud upon him, that he could not avoid them; and he "could never give a reaſon why he ſhould delight in thoſe "ſtudies more than others; ſo prevalent was nature, "mixed with a generoſity of mind, and a hatred to all that "was ſervile, ſneaking, or advantageous for lucre ſake." He took the degree of B. A. 1652, and M. A. in 1655. As he reſided altogether at Oxford, he peruſed all the evidences of the ſeveral colleges and churches, from which he compiled his two great works, and aſſiſted all who were engaged in the like deſigns; at the ſame time digeſting and arranging all the papers he peruſed; thus doing the cauſe of antiquity a double ſervice. His drawings preſerved many things ſoon after deſtroyed. In 1663, he began to lay the foundation of "Hiſtoria & Antiquitates Univerſitatis Oxonienſis;" which was publiſhed in 1674, in 2 vols. folio. The firſt contains the antiquites of the univerſity in general, and the ſecond thoſe of the particular colleges. This work was written by the author in Engliſh, and ſo well eſteemed that the univerſity procured it to be tranſlated into Latin, which is the language it was

"Life of Anthony Wood to the year 1672, written by himſelf:" publiſhed by Mr. Hearne, in the ſecond volume of, "Caii Vindic. Antiquit. Acad. Oxon. p. 438.

publiſhed in. The author ſpent eight years about it, and was, as we are told, at the pains to extract it from the bowels of antiquity. As to the tranſlating of it into Latin, Wood himſelf has given an account of it. He tells us, that Dr. Fell, having provided one Peers, a bachelor of arts of Chriſt-church, to tranſlate it, ſent to him for ſome of the Engliſh copy, and ſet the tranſlator to work; who, however, was ſome time before he could make a verſion to his mind. "But at length having obtained the knack," ſays Wood, "he went forward with the work; yet all the "proofs, that came from the preſs, went through the "doctor's hands, which he would correct, alter, or daſh "out, or put in what he pleaſed; which created a great "deal of trouble to the compoſer and author, but there "was no help. He was a great man, and carried all things "at his pleaſure ſo much, that many looked upon the copy "as ſpoiled and vitiated by him. Peers was a ſullen, dogged, "clowniſh, and perverſe fellow; and when he ſaw the au-"thor concerned at the altering of his copy, he would "alter it the more, and ſtudy to put things in, that might "vex him, and yet pleaſe his dean Dr. Fell." And he afterwards complains, how "Dr. Fell, who printed the "book at his own charge, took ſo much liberty of putting "in and out what he pleaſed, that the author was ſo far "from dedicating or preſenting the book to any one, that "he would ſcarce own it." Among the "Genuine Remains "of Barlow, biſhop of Lincoln, publiſhed by Sir Peter Pett "in 1693," 8vo, are two letters of that prelate, relating to this work. In the firſt letter, we have the following paſſage: "What you ſay of our late antiquities, is too true. We "are alarmed by many letters not only of falſe Latin, but "falſe Engliſh too, and many bad characters caſt on good "men; eſpecially on the Anti-arminians, who are all made "ſeditious perſons, ſchiſmatics, if not heretics: nay, our "firſt Reformers are made Fanatics. This they tell me; "and our judges of aſſize, now in town, ſay no leſs. I "have not read one leaf of the book yet; but, I ſee, I "ſhall be neceſſitated to read it over, that I may with my "own eyes ſee the faults, and (ſo far as I am able) en-"deavour the mending of them. Nor do I know any "other way, but a new edition, with a real correction of "all faults; and a declaration, that thoſe miſcarriages can-"not juſtly be imputed to the univerſity, as indeed they "cannot, but to the paſſion and imprudence, if not im-"piety, of one or two, who betrayed the truſt repoſed in "them,

In his life.

Barlow's Genuine Remains, p. 181.

"them, in the managing the edition of that book." In the ſecond letter, after taking notice that the tranſlation was made by the order and authority of the dean of Chriſt-Church; that not only the Latin, but the hiſtory itſelf, is in many things ridiculouſly falſe; and then producing paſſages as proofs of both; he concludes thus: "Mr. "Wood, the compiler of thoſe antiquities, was himſelf "too favourable to Papiſts; and has often complained to "me, that at Chriſt-Church ſome things were put in, "which neither were in his original copy, nor approved "by him. The truth is; not only the Latin, but alſo "the matter of thoſe antiquities, being erroneous in ſeveral "things, may prove ſcandalous, and give our adverſaries "ſome occaſion to cenſure, not only the univerſity, but "the church of England and our Reformation. Sure I am, "that the univerſity had no hand in compoſing or approv-"ing thoſe antiquities; and therefore the errors which "are in them cannot *de jure* be imputed to the univerſity, "but muſt lie upon Chriſt-Church and the compoſer of "them."

Afterwards he undertook another work, intituled, "Athe-"næ Oxonienſes," which was publiſhed in 1691, folio; and the ſecond edition was printed in 1721, folio, with this title: "ATHENÆ OXONIENSES. An exact hiſtory "of all the Writers and Biſhops who have had their edu-"cation in the moſt ancient and famous Univerſity of "Oxford, from the fifteenth year of King Henry the "ſeventh, A. D. 1500, to the Author's death in Novem-"ber 1695. Repreſenting the birth, fortune, preferment, "and death, of all thoſe Authors and Prelates, the great "accidents of their lives, and the fate and character of "their writings. To which are added, the Faſti, or "Annals, of the ſaid Univerſity. In two volumes. The "ſecond edition, very much corrected and enlarged; with "the addition of above 500 new lives from the Author's "original manuſcript." Impartiality and veracity being qualities ſo eſſential in an hiſtorian, that all other qualities without them cannot make a hiſtory good for any thing, Wood has taken ſome pains to prove, that theſe great qualities were not wanting in him; and for that purpoſe thought it expedient to prefix to his work the following account of himſelf, which it is more than probable that every reader will think curious. "As to the author himſelf," ſays he, "he is a perſon who delights to converſe more "with the dead than with the living, and has neither intereſt

" with, nor inclination to flatter or disgrace, any man, or " any community of men, of whatever denomination. " He is such a universal lover of all mankind, that he could " wish there was such a standing measure of merit and " honour agreed upon among them all, that there might " be no cheat put upon readers and writers in the business " of commendations. But, since every one will have a " double balance herein, one for himself, and his own " party, and another for his adversary and dissenters; all " he can do is, to amass and bring together what every " side thinks will make best weight for themselves. Let " posterity hold the scales and judge accordingly: *suum* " *cuique decus posteritas rependat.* To conclude: the reader " is desired to know, that this herculean labour had been " more proper for a head or fellow of a college, or for a " public professor or officer of the most noble university of " Oxford to have undertaken and consummated, than the " author, who never enjoyed any place or office therein; " or can justly say, that he hath eaten the bread of any " founder. Also, that it had been a great deal more fit for " one who pretends to be a virtuoso, and to know all men, and " all things that are transacted; or for one, who frequents " much society in common rooms, at public-fires, in cof- " fee-houses, assignations, clubs, &c. where the characters " of men and their works are frequently discussed: but the " author, alas! is so far from frequenting such company and " topics, that he is as it were dead to the world, and utterly " unknown in person to the generality of scholars in Oxon. " He is likewise so great an admirer of a solitary and re- " tired life, that he frequents no assemblies of the said uni- " versity, hath no companion in bed or at board, in his " studies, walks, or journeys; nor holds communication " with any, unless with some, and those very few, of " generous and noble spirits, that have in some measure " been promoters and encouragers of this work: and, in- " deed, all things considered, he is but a degree different " from an ascetic, as spending all or most of his time, " whether by day or night, in reading, writing, and " divine contemplation. However, he presumes, that the " less his company and acquintance is, the more impartial " his endeavours will appear to the ingenious and learned, " to whose judgements only he submits them and him- " self."

But, as unconnected as Wood represents himself with all human things and persons, it is certain that he had his prejudices

prejudices and attachments; and ſtrong ones too, for certain notions and ſyſtems; and theſe prejudices and attachments will always be attended with partialities for or againſt thoſe who ſhall be found to favour or oppoſe ſuch notions or ſyſtems. They had their influence upon Wood, who, though he always ſpoke to the beſt of his judgement, and often with great truth and exactneſs, yet ſometimes gave way to prejudice and prepoſſeſſion. Among other freedoms (for he was a very free ſpeaker, and not the leſs agreeble to his readers on that account, who love to hear ſaid by others what they would not ſay themſelves) he took ſome with the earl of Clarendon, their late chancellor, which expoſed him to the cenſure of the univerſity. He had obſerved, in the life of judge Glynne, that "after the "reſtoration of Charles II, he was made his eldeſt ſerjeant "at law, by the corrupt dealing of the then chancellor," who was the earl of Clarendon: for which expreſſion chiefly the ſucceeding earl preferred an action in the vice-chancellor's court againſt him, for defamation of his deceaſed father. The iſſue of the proceſs was a hard judgement given againſt the defendant; which, to be made the more public, was put into the Gazette in theſe words: "Oxford, July 31, 1693. On the 29th inſtant, Anthony "Wood was condemned in the vice-chancellor's court of "the univerſity of Oxford, for having written and pub-"liſhed, in the ſecond volume of his book, intituled, "'Athenæ Oxonienſes,' divers infamous libels againſt the "right honourable Edward late earl of Clarendon, lord "high chancellor of England, and chancellor of the ſaid "univerſity; and was therefore baniſhed the ſaid univer-"ſity, until ſuch time as he ſhall ſubſcribe ſuch a public "recantation as the judge of the court ſhall approve of, "and give ſecurity not to offend in the like nature for the "future: and his ſaid book was therefore alſo decreed to "be burnt before the public theatre; and on this day it "was burnt accordingly, and public programma's of his "expulſion are already affixed in the three uſual places."

An hiſtorian, who has recorded this cenſure, ſays, that it was the more grievous to the blunt author, becauſe it ſeemed to come from a party of men whom he had the leaſt diſobliged. His bitterneſs had been againſt the Diſſenters; but of all the zealous Churchmen he had given characters with a ſingular turn of eſteem and affection. Nay, of the Jacobites, and even of Papiſts themſelves, he had always ſpoken the moſt favourable things; and there-

Kennet's Hiſtory of England, ad Ann. 1693.

fore it was really the greater mortification to him, to feel the ſtorm coming from a quarter, where he thought he leaſt deſerved, and might leaſt expect it. For the ſame reaſon, adds the hiſtorian, this correction was ſome pleaſure to the Preſbyterians, who believed there was a rebuke due to him, which they themſelves were not able to pay. Wood was animadverted upon likewiſe by Burnet, in his "letter to the biſhop of Litchfield and Coventry "concerning a book of Anthony Harmer (alias Henry "Wharton) called, 'A Specimen of ſome Errors and "Defects in the Hiſtory of the Reformation,' &c;" upon which, in 1693, he publiſhed a vindication of himſelf, which is reprinted before the ſecond edition of his "Athenæ Oxonienſes." In this he declares, that "he did "never in heat and forwardneſs meddle with a ſubject, to "which he was not prepared by education and due method "of ſtudies: that he never wrote to oblige a riſing party, "or to inſinuate into the diſpoſers of preferment; but has "been content with his ſtation, and aimed at no end but "truth; that he never took up with the tranſcript of re-"cords, where the original might be conſulted; nor made "uſe of others eyes, when his own could ſerve: that he "never wrote in poſt with his body and his thoughts in a "hurry, but in a fixed abode, and with a deliberate pen: "that he never concealed an ungrateful truth, nor "flouriſhed over a weak place, but in ſincerity of meaning "and expreſſion has thought an hiſtorian ſhould be a "man of conſcience: that he has never had a patron to "oblige or forget, but has been a free and independent "writer; and, in a word, that he confeſſes there may be "miſtakes in modern things and perſons, when he could "have no evidence but from the information of living "friends, or perhaps enemies; but he is confident, that "where records are cited, and where authentic evi-"dence could poſſibly be had, there he has been punctual "and exact."

Brit. Topog. vol. II. p. 110.

As a collector, Mr. Wood deſerves highly of poſterity: but his narrowneſs of mind and furious prejudices are unpardonable: and we want correctneſs both of judgement and ſtyle in his works. Many errors in his "Athenæ" muſt be charged to falſe intelligence: in many articles he could receive no information at all. His tittle-tattle is a picture of the manners of his age; his ſcandal holds forth no example but his own depraved mind. The impertinences and invidious reflections with which he has ſtuffed this

this book [his own "Life"], make it more than probable that the biſhop was in ſome ſort to be juſtified in the liberties he took with his "Hiſtoria & Antiquitates."

Mr. Wood died at Oxford, Nov. 29, 1695, of a retention of urine, under which he lingered above a fortnight. The circumſtances of his death are recorded in a letter of Dr. Arthur Charlett, rector of Univerſity college, to abp. Tenniſon: this letter, which was publiſhed by Hearne, in the appendix to his edition of, "Johannis Confratris & "Monachi Glaſtonienſis Chronica. Oxon. 1726," illuſtrates the character of this extraordinary perſon, by minutely deſcribing his behaviour at the moſt important and critical of all ſeaſons. He left his papers and books to the charge of Dr. Charlett, Mr. Biſſe, and Mr. (afterwards biſhop) Tanner, to be placed in the Aſhmolean library. Two buſhels full of notes and letters were burnt before his face; and he gave great charge to deſtroy any looſe reflecting notes, a poor atonement for the injuries he had printed.

WOOD (ROBERT), a polite ſcholar, and under ſecretary of ſtate in 1764, has a right to a niche in our Temple of Fame for his very curious "Eſſay on the Original Ge "nius of Homer." Of the particulars of his life, the proper ſubject for our pages, we reluctantly confeſs ourſelves ignorant; but, in hopes of attaining materials for a future article, ſhall obſerve, that in the earlier part of life he viſited the ſcenes which Homer has ſo beautifully deſcribed; where it is not ſurpriſing that he caught what he calls "the ſpecies of enthuſiaſm which belongs to ſuch "a journey, performed in ſuch ſociety, where, Homer "being my guide, and Bouverie and Dawkins my fel"low travellers, the beauties of the firſt of Poets were "enjoyed in the company of the beſt of friends. Had "I been ſo fortunate," he adds, "as to have enjoyed "their aſſiſtance, in arranging and preparing for the pub"lick the ſubſtance of our many friendly converſations "on this ſubject, I ſhould be leſs anxious about the fate "of the following work: but, whatever my ſucceſs may "be in an attempt to contribute to the amuſement of "a vacant hour, I am happy to think, that though I "ſhould fail to anſwer the expectations of public curio"ſity, I am ſure to ſatisfy the demands of private friend"ſhip; and that, acting as the only ſurvivor and truſtee "for the literary concerns of my late fellow-travellers, "I am, to the beſt of my judgement, carrying into exe-

Anecdotes of Bowyer, by Nichols, p. 416.

"cution the purpoſe of men for whoſe memory I ſhall "ever retain the greateſt veneration; and though I may "do injuſtice to thoſe honeſt feelings which urge me to "this pious taſk, by mixing an air of complimen: in "an act of duty, yet I muſt not diſown a private, per-"haps an idle conſolation, which, if it be vanity to in-"dulge, it would be ingratitude to ſuppreſs; *viz.* that "as long as my imperfect deſcriptions ſhall preſerve from "oblivion the preſent ſtate of the Troade, and the re-"mains of Balbeck and Palmyra, ſo long will it be known "that Dawkins and Bouverie were my friends [A]."

[A] Mr. Wood had drawn up a great part of this Eſſay in the life-time of Mr. Dawkins, who wiſhed it to be made public. "But," ſays Mr. Wood, "while I was preparing it for "the preſs, I had the honour of being "called to a ſtation, which for ſome "years fixed my whole attention upon "objects of ſo very different a nature, "that it became neceſſary to lay Homer "aſide, and to reſerve the further con-"ſideration of my ſubject for a time "of more leiſure. However, in the "courſe of that active period, the "duties of my ſituation engaged me "in an occaſional attendance upon a "nobleman [the late Earl Granville], "who, though he preſided at his "majeſty's counſels, reſerved ſome "moments for literary amuſement. "His lordſhip was ſo partial to this "ſubject, that I ſeldom had the ho-"nour of receiving his commands on "buſineſs, that he did not lead the "converſation to Greece and Homer. "Being directed to wait upon his lord-"ſhip a few days before he died, with "the Preliminary Articles of the "Treaty of Paris, I found him ſo "languid, that I propoſed poſtponing "my buſineſs for another time; but "he inſiſted that I ſhould ſtay, ſaying, "'it could not prolong his life, to ne-"glect his duty;' and, repeating a "paſſage out of Sarpedon's ſpeech *, "dwelt with particular emphaſis on a "line which recalled to his mind the "diſtinguiſhing part he had taken in "public affairs. His Lordſhip then "repeated the laſt word † ſeveral times "with a calm and determined reſig-"nation; and, after a ſerious pauſe of "ſome minutes, he deſired to hear the "Treaty read; to which he liſtened "with great attention; and recovered "ſpirits enough to declare the appro-"bation of a dying Statesman (I uſe "his own words) on the moſt glorious "war, and moſt honourable peace, this "country ever ſaw."

* Il. M. 342. Pope's Hom. xii. 387. † "Ιομεν."

Nichols's Select Collection of Poems, vol. IV. p. 261.

WOODFORD (SAMUEL), D. D. eldeſt ſon of Robert Woodford, of Northampton, gent. was born in the pariſh of Allhallows on the Wall, London, April 15, 1636; became a commoner of Wadham College in 1653; took one degree in Arts in 1656; and in 1658 retired to the Inner Temple, where he was chamber-fellow with the poet Flatman. In 1660, he publiſhed a poem "On the Return of King Charles II." After that period, he lived firſt at Aldbrook, and afterwards at Benſted in Hampſhire, in a married and ſecular condition, and was elected F. R. S. 14 cal. Jan. 1669. He took orders from biſhop Morley, and was ſoon after preſented by Sir Nich. Stuart, bart. to the rectory of Hartley-Malduit in Hampſhire.

ſhire. He was inſtalled prebend of Chicheſter, May 27, 1676; made D. D. by the diploma of archbiſhop Sancroft in 1677; and prebendary of Wincheſter, Nov. 8. 1680, by the favour of his great patron the biſhop of that dioceſe. He died in 1700. His poems, which have ſome merit, are numerous. His "Paraphraſe on the Pſalms, in Five Books," was publiſhed in 4to, 1667, and again in 1678, 8vo. This "Paraphraſe," which was written in the Pindaric and other various ſorts of verſe, is commended by R. Baxter in the Preface to his "Poetical Fragments, 1681;" and is called by others "an incomparable verſion;" eſpecially by his friend Filatman, who wrote a Pindaric Ode on it, and a copy of verſes on Woodford's "Paraphraſe on "the Canticles, 1679." 8vo. With this latter Paraphraſe are printed, 1. "The Legend of Love, in three cantos." 2. "To the Muſe," a Pindaric Ode. 3. "A Paraphraſe "upon ſome ſelect Hymns of the New and Old Teſta-"ment." 4. "Occaſional Compoſitions in Engliſh "Rhimes," with ſome Tranſlations out of Latin, Greek, and Italian, but chiefly out of the laſt; ſome of which compoſitions and tranſlations were before falſely publiſhed by a too curious collector of them from very falſe copies, againſt the will and knowledge of their author. Dr. Woodward complains that ſeveral of his tranſlations of ſome of the Moral Odes had been printed after the ſame incorrect manner.

WOODWARD (JOHN), an eminent Engliſh natural philoſopher and phyſician, was of a gentleman's family both by his father and mother, and was born in Derbyſhire the 1ſt of May, 1665. He was educated at a country ſchool; where, before he was ſixteen, he was well acquainted with the Latin tongue, and had made a conſiderable progreſs in the Greek. He was afterwards ſent to London, and put apprentice (as is ſaid) to a linen-draper; but he did not continue long in that buſineſs, before he betook himſelf wholly to his ſtudies, which he purſued with uncommon diligence and application. Some time after, he became acquainted with Dr. Peter Barwick the phyſician; who, finding him a very promiſing genius, took him under his tuition in his own family. In this ſituation he continued to apply himſelf to philoſophy, anatomy, and phyſic; till he was invited by Sir Ralph Dutton to his ſeat at Sherborne in Glouceſterſhire, with Dr. Barwick his lady's father: where he began thoſe obſervations

Ward's Lives of the Profeſſors of Greſham College, p. 283.

ſervations and collections relating to the preſent ſtate of our globe, which laid the foundation for his diſcourſes afterwards on that ſubject. Jan. the 13th, 1692, the profeſſorſhip of phyſic in Greeſham college being vacant, Woodward was choſen to fill it. He was recommended by many gentlemen of figure in the learned faculties, whoſe teſtimonials were produced in his favour; of which that from Dr. Barwick may be properly inſerted, becauſe it will afford ſome light to his hiſtory. "I do hereby certify that "I have been particularly well acquainted with the life and "ſtudies of Mr. John Woodward for above theſe eight "years. I know him to be of virtuous life and ſober con-"verſation. He ſtudied phyſic in my family almoſt four "years. Before he came to me, he had made a very great "progreſs in learning; and ever ſince he hath proſecuted "his ſtudies with ſo much induſtry and ſucceſs, that he "hath made the greateſt advance not only in phyſic, "anatomy, botany, and other parts of natural philoſophy, "but likewiſe in hiſtory, geography, mathematics, philo-"logy, and all other uſeful learning, of any man I ever knew "of his age. Nor am I ſingular in this opinion of him, "he being to my certain knowledge very much reſpected "merely upon this account by perſons of the greateſt "judgement and learning; many of whom would, as well "as myſelf, teſtify perſonally, were there occaſion, much "more than I have here in writing. Witneſs my hand, "this 24th day of September 1692. PETER BARWICK."

Woodward was then in his 28th year; and from what is ſaid of him in this certificate, it appears, that he could not have been diverted from the courſe of his ſtudies by other buſineſs above two or three years at the moſt; and even during that time it cannot be ſuppoſed that he never meddled with books. Nov. 1693, he was choſen a fellow of the Royal Society, and was frequently afterwards one of their council. In 1695, he obtained his degree of doctor of phyſic by a patent from abp. Teniſon; and, the year following, was admitted to the ſame degree at Cambridge, and a member of Pembroke-hall in that univerſity. In 1695, he publiſhed "An Eſſay towards a Natural Hiſtory of the "Earth and terreſtrial bodies, eſpecially minerals; as alſo "of the ſea, rivers, and ſprings. With an account of the "univerſal deluge, and of the effects that it had upon the "earth," 8vo: this at leaſt is the title of the 2d edition in 1702; and of the 3d in 1723. He called it an eſſay, becauſe

it

it was deſigned (as he ſaid) to have been followed by a larger work upon the ſame ſubject, of which that was but a ſpecimen. Soon after its appearance, it met with the uſual fate of writings that pretended to any thing new; being highly applauded by ſome, and as vigorouſly attacked by others, who either queſtioned the truth of the principles advanced in it, or charged the author with plagiariſm. But ſo earneſt was the doctor in the purſuit of this ſubject, that the year after this book came out, 1696, he publiſhed a pamphlet, intituled, "Brief inſtructions for making "obſervations in all parts of the world; as alſo for collect-"ing, preſerving, and ſending over natural things," &c. Wherein he requeſts all perſons, who had curioſity or opportunity, either at home or abroad, to engage in this uſeful undertaking, for the improvement of natural knowledge.

June 1698, he was admitted a candidate of the college of phyſicians; and, in 1702, choſen fellow. In 1699, he publiſhed in the "Philoſophical Tranſactions," "Some "Thoughts and Experiments concerning Vegetation:" N° 253. in 1713, "Remarks upon the ancient and preſent "State of London, occaſioned by ſome Roman Urns, "Coins, and other Antiquities, lately diſcovered;" a 3d edition of which was printed in 1723, 8vo: in 1714, "Naturalis Hiſtoria Telluris illuſtrata & aucta, una cum "ejuſdem defenſione, præſertim contra nuperas objectiones "Camerarii," &c. The anſwer to Camerarius was afterwards tranſlated into Engliſh, with the following title, "The Natural Hiſtory of the Earth illuſtrated, enlarged "and defended: written originally in Latin, and now firſt "made Engliſh by Benjamin Holloway, LL. B. and "F. R. S. 1726," 8vo. To which were added, Four Letters written by Dr. Woodward upon the ſame ſubject; as alſo ſeveral papers inſerted by the tranſlator in his introduction, which has been communicated to him by the doctor from his larger work, mentioned above. In 1718, he publiſhed "The State of Phyſic, and of Diſeaſes: with "an inquiry into the cauſes of the late increaſe of them; "but more particularly of the Small-pox. With ſome "conſiderations upon the new practice of purging in that "diſeaſe:" &c. in 8vo. This new practice of purging in the putrid or ſecond fever in the Small-pox had been begun and encouraged by the doctors Freind and Mead; and it was againſt the authority of theſe eminent phyſicians that Dr. Woodward's book was chiefly directed. It laid the foundation

foundation of a bitter controverſy, of which ſome account has already been given; and Dr. Mead retained a ſenſe of the injury, as he thought it, for many years after, as appears from the preface to his treatiſe on the Small-pox; where he gives a ſhort hiſtory of the affair, and alſo throws ſome perſonal reflections on Dr. Woodward, which would have been inexcuſable in the heat of the controverſy, and were certainly much more ſo near thirty years after.

Article FREIND and MEAD.

Dr Woodward declined in his health a conſiderable time before he died; and though he had all along continued to prepare materials for his large work, relating to the Natural Hiſtory of the Earth; yet it was never finiſhed but only ſome collections, ſaid to have been detached from it, were printed at different times, as enlargements upon particular topics in his Eſſay. He was confined firſt to his houſe, and afterwards to his bed, many months before his death. During this time, he not only drew up inſtructions for the diſpoſal of his books and other collections, but alſo compleated and ſent to the preſs his "Method of Foſſils," in Engliſh; and lived to ſee the whole of it printed, except the laſt ſheet. He died in Greſham college, the 25th of April, 1728; and was buried in Weſtminſter abbey. After his death, came out, in 1728, the two following works: 1. "Foſſils of all kinds, digeſted into a method ſuitable to "their mutual relation and affinity," &c. 8vo. 2. "A "Catalogue of Foſſils in the collection of John Wood-"ward, M. D." In 2 vols. 8vo. By his laſt will, he founded a lecture in the univerſity of Cambridge, to be read there upon his "Eſſay towards the Natural Hiſtory "of the Earth, his Defence of it, his Diſcourſe of Vege-"tation, and his State of Phyſic;" for which he ordered lands of 150l. per annum in South-Britian to be purchaſed and conveyed to that univerſity, and out of this an hundred pounds per annum to the lecturer, who, after the death of his executors Dixie Windſor, Hugh Bethel, Richard Graham, Eſqrs, and colonel Richard King, is to be choſen by the archbiſhop of the province, the biſhop of the dioceſe, the preſidents of the College of Phyſicians and of the Royal Society, the two members of parliament, and the whole ſenate of the univerſity. This lecturer to be a batchelor; to have no other preferment; to read four lectures a year in Engliſh or Latin, of which one to be printed; to have the cuſtody of the two cabinets of foſſils given by the doctor to the univerſity, to ſhew them three days in each

each week gratis; and to be allowed ten pounds per annum for making experiments and obſervations, and keeping correſpondence with learned men. Vanity often defeats the very end it propoſes, and certainly did ſo here; for it was next to impoſſible, that the conditions preſcribed could be obſerved with any punctuality: the conſequence of which is, as always in ſuch caſes, that the whole affair gradually falls into neglect and oblivion. Dr. Radcliffe managed his donations at Oxford in a far better way, as being ſure to keep his name conſtantly in uſe, ſo long as the univerſity itſelf ſhould ſubſiſt. A Woodwardian profeſſor, however, was appointed in 1731; and he was the very ingenious and learned Dr. Conyers Middleton, who opened the lectures with an elegant Latin oration in praiſe of the founder, and upon the uſefulneſs of his inſtitution. Middleton reſigned that province about two years after, and was ſucceeded by Mr. (afterwards Dr.) Charles Maſon, fellow of Trinity college; who, after the example of his predeceſſor, publiſhed his inauguration ſpeech in 1734. Benjamin Green, M. A. ſucceeded Dr. Maſon in 1778.

Dr. Woodward was buried, as we have ſaid, in Weſtminſter abbey; and there is a flat ſtone, with a ſhort inſcription, over him. But at ſome diſtance from the grave, a beautiful monument of white marble is erected to his memory, which repreſents Philoſophy by a female figure, ſitting and looking upwards. In her left hand ſhe holds a ſhield, whereon is the doctor's head in baſs-relief, ſupported on her knee; and her right arm reſts upon two books lying on a pillar, with a ſcepter in that hand, pointing downwards to a pedeſtal ornamented with various plants and foſſils, on the front of which is a Latin inſcription.

WOOLSTON (THOMAS), an Engliſh divine, very famous in his day, was born in 1669, at Northampton, where his father was a reputable tradeſman. After a proper education at a grammar ſchool, he was entered of Sidney college in Cambridge; where he took both the degrees in arts, and that of batchelor of divinity, and was choſen fellow of his college. His firſt appearance as an author was in 1705; when he printed at Cambridge a work, intituled, "The old Apology of the Truth for the "Chriſtian Religion againſt the Jews and Gentiles re-"vived," 8vo. Though there were in this performance ſome ſingular notions advanced, and a new manner of defending Chriſtianity propoſed, yet there was nothing that gave

Life of Mr. Woolſton, with an impartial Account of his Writings, Lond. 1733.

gave offence, and many things which ſhewed great ingenuity and learning. From this time to 1720, Woolſton publiſhed nothing; and led, as he had done before, a college-life, applying himſelf indefatigably to his ſtudies, which were chiefly in divinity and the writings of the fathers. In 1720, he publiſhed a Latin diſſertation, intituled, "De Pontii Pilati ad Tiberium Epiſtola circa res "Jeſu Chriſti geſtas; per Myſtagogum:" in which he endeavours to prove, that Pontius Pilate wrote a letter to Tiberius Cæſar concerning the works of Chriſt; but that the epiſtle delivered down to us under that name, among the writings of the fathers, was forged. The ſame year, he publiſhed another pamphlet in Latin, with the title of, "Origenis Adamantii Renati Epiſtola ad Doctores Whit-"beium, Waterlandium, Whiſtonium, alioſque literatos "hujus ſæculi diſputatores, circa fidem vere orthodoxam "& ſcripturarum interpretationem;" and ſoon after, a ſecond epiſtle with the ſame title. That *furor allegoricus*, or rage of allegorizing the letter of the holy ſcriptures into myſtery, with which this writer was incurably infected, began now to ſhew itſelf more openly to the world, than it had hitherto done. In 1720 and 1721, he publiſhed two letters to Dr. Bennet: one upon this queſtion, "Whether the people called Quakers do not the neareſt of "any other ſect of religion reſemble the primitive Chriſ-"tians in principles and practice? by Ariſtobulus:" the other, "In defence of the apoſtles and primitive fathers of "the church, for their allegorical interpretation of the "law of Moſes, againſt the miniſters of the letter and literal "commentators of this age;" and ſoon after an anſwer to theſe two letters; in all which his view appears to have been, rather to be ſevere upon the Clergy, than to defend either Apoſtles, Fathers, or Quakers. In 1722, he publiſhed a piece, intituled, "The exact Fitneſs of the Time "in which Chriſt was manifeſted in the Fleſh, demon-"ſtrated by Reaſon, againſt the Objections of the old "Gentiles, and of modern Unbelievers." This was well enough received, as ſhewing much learning, and having in it ſome good things. It was written twenty years before its publication, and delivered as a public exerciſe both in Sidney college chapel, and in St Mary's church; as Woolſton himſelf obſerves, in his dedication of it to Dr. Fiſher, maſter of Sidney college. In 1723 and 1724, came out his four "Free Gifts to the Clergy," and his own "Anſwer" to them, in five ſeparate pamphlets: in which

he

he attacks the clergy with his uſual diſaffection towards them, who, however, had not a fair occaſion of laying hold on him yet: for, though he expreſſed no regard for them, yet he expreſſed a very great one for religion; and did what ſome may think more than neceſſary to defend it, when in 1726 he publiſhed "A Defence "of the Thundering Legion againſt Mr. Moyle's Diſſer-"tation."

But now the ſeaſon of trouble was at hand. About this time he publiſhed his "Moderator between an Infidel and "Apoſtate," and two "Supplements to the Moderator:" occaſioned by the controverſy between Mr. Collins and his opponents concerning "The Grounds and Reaſons of the "Chriſtian Religion." In theſe pieces, he purſued his allegorical ſcheme, to the excluſion of the letter; and, with regard to the miracles of Chriſt, not only contended for ſublime and myſtical interpretations of them, but alſo aſſerted that they were not real, or ever actually wrought. Such aſſertions were not to be borne in a Chriſtian country; and therefore he was proſecuted by the attorney-general; but the proſecution was ſtopped at the interceſſion of Mr. Whiſton. In 1727, 1728, 1729, and 1730, were publiſhed his "Six Diſcourſes on the Miracles of Chriſt," and his two "Defences" of them. The ſix diſcourſes are dedicated to ſix biſhops: to Gibſon, biſhop of London; to Chandler, biſhop of Lichfield; to Smalbroke, biſhop of St. David's; to Hare, biſhop of Chicheſter; to Sherlock, biſhop of Bangor; to Potter, biſhop of Oxford: and though they are all inſulted and ridiculed, yet it is done in ſuch a manner, that perhaps the graveſt man alive could not read them without ſmiling. There is alſo a great deal of merriment and humour in the diſcourſes themſelves: but then the profaneneſs and blaſphemy, with which it is mixed, cannot but excite an horror, and of courſe ſtifle all emotions of mirth. What Woolſton undertakes to prove is, that the miracles of our Saviour, as we find them in the Evangeliſts, however related by them as hiſtorical truths, were not real, but merely allegorical; and that they are to be interpreted, not in literal, but only in myſtical ſenſes. His pretence is, that the fathers of the church conſidered our Saviour's miracles in the ſame allegorical way that he does; that is, as merely allegorical, and excluding the letter: but this is not ſo. Some of the fathers, indeed, and Origen in particular, did not confine themſelves to the bare letter, but endeavoured upon the foundation

foundation of the letter, to raiſe ſpiritual meanings, and to allegoriſe by way of moral application; and they did this, not only upon the miracles of Chriſt, but upon almoſt all the hiſtorical facts of the Old and New Teſtament: but they never denied the miracles or the facts. This ſtrange and enthuſiaſtic ſcheme of Woolſton was offenſive enough of itſelf, but infinitely more ſo from his manner of conducting it; for he not only argues againſt the miracles of Chriſt, but treats them in a moſt ludicrous and indecent way. Innumerable books and pamphlets both from biſhops and inferior clergy appeared againſt his diſcourſes; and, what was far worſe, a ſecond proſecution was commenced and carried on with vigour againſt him. At his trial in Guildhall before the lord chief juſtice Raymond, he ſpoke ſeveral times himſelf; and among other things urged, that "he thought it very hard to be tried by a ſet of men, "who, though otherwiſe very learned and worthy perſons, "were yet no more judges of the ſubjects on which he "wrote, than he himſelf was a judge of the moſt crabbed "points of law." He was ſentenced to a year's impriſonment, and to pay a fine of 100l. He purchaſed the liberty of the rules of the King's Bench, where he continued after the expiration of the year, being unable to pay the fine. Dr. Samuel Clarke had begun his ſolicitations at court for the releaſement of Woolſton, declaring, that he did not undertake it as an approver of his doctrines, but as an advocate for that liberty which he himſelf had always contended for: but he was hindered from effecting it by his death, which happened ſoon after Woolſton's commitment. The greateſt obſtruction to his deliverance from confinement was, the obligation of giving ſecurity not to offend by any future writings, he being reſolved to write again as freely as before. While ſome ſuppoſed this author not in earneſt, but meaning to ſubvert Chriſtianity under a pretence of defending it; others believed him diſordered, and not perfectly in his right mind: and many circumſtances concurred to perſuade to the latter of theſe opinions.

He had been deprived of his fellowſhip, on account of non-reſidence, about 1721; from which time he lived moſtly in London, his brother, who was an alderman of Northampton, allowing him 30l. *per annum*. As the ſale of his books was very great, his gains ariſing from them muſt have been proportionable; but he defrayed all the expences, and thoſe not inconſiderable, to which his

publiſhers

publiſhers were ſubjected by ſelling. He died, January 27, 1732-3, after an illneſs of four days; and, a few minutes before his death, uttered theſe words: "This is a "ſtruggle which all men muſt go through, and which I "bear not only patiently, but with willingneſs." His body was interred in St. George's church-yard, Southwark.

WORMIUS (OLAUS), a learned phyſician of Denmark, was born in 1588 at Arhuſen, a city of Jutland, where his father was a burgomaſter of an ancient family. He began his ſtudies in his native place; was ſent, very young, to the college of Lunenburg; and thence to Emmeric, in the duchy of Cleves. Having ſpent four years at theſe places, he was removed to Marpurg in 1605; and two years after to Straſburg, where he applied himſelf to phyſic, for which profeſſion he had now declared. The repute that the phyſicians at Baſil were in drew him there; and he ſtudied ſome time with advantage under Platerus and others. In 1608, he went to Italy, and ſtayed ſome months at Padua; where his uncommon parts and learning procured him ſingular honours. He viſited other cities of Italy, and paſſed from thence into France, ſtopping at all places where he found phyſicians of note: thus he ſtayed three months at Sienna, and four at Montpelier. His deſign was to make a long abode at Paris; but the aſſaſſination of Henry IV, which happened in 1610, about two months after his arrival, obliged him as well as other ſtrangers to retire from that city, for fear of conſequences: and accordingly he went ſtrait to Holland, and from thence to Denmark. He had not yet viſited the univerſity of Copenhagen, ſo that his firſt care was to repair thither, and to be admitted a member of it. He was earneſtly entreated to continue there; but his paſſion for travelling was not yet ſatiated, and he was reſolved to ſee England firſt. The chemical experiments, that were then carrying on at Marpurg, made a great noiſe; and he went thither in 1611, with a view of perfecting himſelf in a ſcience, of great importance to a phyſician. Thence he journeyed to Baſil, where he took the degree of doctor in phyſick; and from Baſil to London, in which city he reſided a year and a half. His friends grew now impatient to have him at home, where he arrived in 1613; and was ſcarcely ſettled, when he was made profeſſor of the belles lettres, in the univerſity of Copenhagen. Niceron, Tom. ix.

hagen. In 1615, he was tranſlated to the chair of the Greek profeſſor; and in 1624, to the profeſſorſhip of phyſic, which he held to his death. Theſe occupations did not hinder him from practiſing in his profeſſion, and from being the faſhionable phyſician. The king and court of Denmark always employed him; and Chriſtiern IV, as a recompence of his ſervices, conferred on him a canonry of Lunden. He died in 1654, aged 66.

As much taken up as the life of this phyſician ſeems to have been, he found time to marry three wives, and to get ſixteen children; and, what is ſtill more, to write and publiſh above twenty works. He publiſhed ſome pieces on ſubjects relating to his profeſſion, ſeveral works in defence of Ariſtotle's philoſophy, and ſeveral concerning the antiquities of Denmark and Norway. For theſe laſt he is principally to be regarded, as they are very learned, and ſet forth many curious things in the Daniſh tongue: their titles are below [A].

He had a ſon William, and William had a ſon Chriſtiern, who both diſtinguiſhed themſelves in the Republic of Letters.

[A] 1. "Faſti Danici, 1626," 2. "A Hiſtory of Norway, 1633," 4to. 3. "Litteratura Danica Antiquiſſima, vulgo Gothica dicta, & de priſca Danorum Poeſi, 1636," 4to. 4. "Monumentorum Danicorum libri VI. 1643," folio. 5. "Lexicon Runicum, & Appendix ad Monumenta Danica, 1650," folio. 6. "Series Regum Daniæ duplex, & Ducum inter Daniam & Sueciam deſcriptio, 1642," folio. 7. "Talhoi, ſeu Monumentum Stroenſe in Scania, 1628," 4to. 8. "Monumentum Trygvvaldenſe, 1636," 4to. All printed at Hafnia, or Copenhagen.

Anecdotes of Bowyer, by Nichols, p. 401.

WORTHINGTON (WILLIAM), D. D. was born in Merionethſhire in 1703, and educated at Oſweſtry-ſchool, whence he came to Jeſus College, Oxford, where he made great proficiency in learning. From college he returned to Oſweſtry, and became uſher in that ſchool. He took the degree of M. A. at Cambridge in 1742; was afterwards incorporated at Jeſus College, Oxford, July 3, 1758; and proceeded B. and D. D. July 10, in that year. He was early taken notice of by that great encourager of learning Bp. Hare, then Biſhop of St. Aſaph, who preſented him firſt to the vicarage of Llanyblodwell, in the county of Salop, and afterwards removed him to Llanrhayader in Denbighſhire, where he lived much beloved, and died Oct. 6, 1778, much lamented. As he could never be prevailed upon to take two livings, Biſhop Hare gave him a ſtall at St. Aſaph, and a ſinecure, to enable

ble him," he ſaid, "to ſupport his charities;" for charitable he was in an eminent degree. Afterwards Archbiſhop Drummond (to whom he had been chaplain for ſeveral years) preſented him to a ſtall in the cathedral of York. Theſe were all his preferments. He was a ſtudious man; and wrote ſeveral books, of which the principal are enumerated below [A].

[A] 1. "An Eſſay on the Scheme "and Conduct, Procedure and Extent, "of Man's Redemption; deſigned for "the Honour and Illuſtration of Chriſtianity. To which is annexed, a "Diſſertation on the Deſign and Argumentation of the Book of Job. "By William Worthington, M. A. "Vicar of Blodwel in Shropſhire. "London, printed for Edward Cave, "at St. John's Gate, 1743," 8vo. 2. "The Hiſtorical Senſe of the Moſaic Account of the Fall proved and "vindicated, 17 ," 8vo. 3. "Inſtructions concerning Confirmation, "17 ," 8vo. 4. "A Diſquiſition "concerning the Lord's Supper, 17 ," 8vo. 5. "The Uſe, Value, and Improvement, of Various Readings ſhewn "and illuſtrated, in a Sermon preached "before the Univerſity of Oxford, at "St. Mary's, on Sunday, Oct. 18, 1761, "Oxford, 1764." 8vo. 6. "A Sermon preached in the Parish Church "of Chriſt Church, London, on Thurſday, April the 21ſt, 1768; being the "time of the Yearly Meeting of the "Children educated in the Charity "Schools in and about the Cities of "London and Weſtminſtr. 1768," 4to. 7. "The Evidences of Chriſtianity, "deduced from Facts, and the Teſtimony of Senſe, throughout all Ages "of the Church, to the preſent Time. "In a Series of Diſcourſes, preached "for the Lecture founded by the Hon. "Robert Boyle, Eſq; in the Pariſh-"church of St. James, Weſtminſter, "in the Years 1766, 1767, 1768; "wherein is ſhewn, that, upon the "whole, this is not a decaying, but a "growing Evidence, 1769," 2 vols. 8vo. 8. "The Scripture Theory of "the Earth, throughout all its Revo-"lutions, and all the Periods of its "Exiſtence, from the Creation to the "final Renovation of all things; be-"ing a Sequel to the Eſſay on Re-"demption, and an Illuſtration of the "Principles on which it is written, "1773," 8vo. 9. *Irenicum*; or, the "Importance of Unity in the Church "of Chriſt conſidered; and applied "towards the healing of our unhappy "Differences and Diviſions, 1775," 8vo. 10. "An Impartial Enquiry into "the Caſe of the Goſpel Demoniacks; "with an Appendix, conſiſting of an "Eſſay on Scripture Demonology, "1777," 8vo. This laſt was a warm attack on the opinion held out by a reſpectable Diſſenting Divine, the Rev. Hugh Farmer, in his "Eſſay on the "Demoniacks, 1775," 8vo; and, having produced a ſpirited reply, 1778, Dr. Worthington prepared for the preſs (what by the expreſs directions of his will was given to the public after his death) "A further Enquiry into the "Caſe of the Goſpel Demoniacks, occaſioned by Mr. Farmer's on the "ſubject, 1779," 8vo.

WOTTON (Sir HENRY), an Engliſhman, eminent for learning and politics, was deſcended from a gentleman's family by both parents, and was born at Bocton-hall in Kent, March 30, 1568. He was educated firſt under private tutors at home, and then ſent to Wincheſter-ſchool; whence, in 1584, he was removed to New College in Oxford. Here living in the condition of a gentleman commoner, he had his chamber in Hart-Hall adjoining; and for his chamber-fellow Richard Baker, his countryman,

Walton's Life of Sir Henry Wotton, prefixed to "Reliquiæ "Wottoni-"anæ," 1685, 4th edit.—— Athen. Ox.

tryman, afterwards a knight and a celebrated hiſtorian. He did not continue long there, but went to Queen's college, where he became well verſed in logic and philoſophy; and, being diſtinguiſhed for wit and learning, was pitched upon to write a tragedy for the private uſe of that houſe. The name of it was Tancredo: and Walton relates, that "it was ſo interwoven with ſentences, and for the method "and exact perſonating thoſe humours, paſſions, and diſ-"poſitions, which he propoſed to repreſent, ſo performed, "that the graveſt of the ſociety declared, he had in a "ſlight employment given an early and ſolid teſtimony "of his future abilities." In 1588, he ſupplicated the congregation of Regents, that he might be admitted to the reading of any of the books of Ariſtotle's logic, that is, be admitted to the degree of Bachelor of Arts; but whether he was admitted to that or any other degree doth not appear, ſays Wood, from the univerſity regiſters; although Walton tells us, that about his 20th year he proceeded Maſter of Arts, and at that time read in Latin three lectures *de ocello*.

After he had left Oxford, he betook himſelf to travel, and went into France, Germany, and Italy. He ſtayed but one year in France, and part of that at Geneva; where he became acquainted with Beza and Iſaac Caſaubon. Three years he ſpent in Germany, and five in Italy; where both in Rome, Venice, and Florence, he cultivated acquaintance with the moſt eminent men for learning and all manner of fine arts; for painting, ſculpture, chemiſtry, and architecture; of all which he was a dear lover and an excellent judge. After having ſpent nine years abroad, and accompliſhed himſelf to a very extraordinary degree, he returned to England; and by his wit and politeneſs ſo effectually recommended himſelf to the earl of Eſſex, as to be firſt admitted into his friendſhip, and afterwards to be made one of his ſecretaries, the celebrated Mr. Henry Cuffe being the other. He perſonally attended all the councils and employments of the earl, and continued with him till he was apprehended for high treaſon. Then he fled his country; and was ſcarcely landed in France, when he heard that his maſter Eſſex was beheaded, and his friend Cuffe hanged. He went on to Florence, and was received into great confidence by the grand duke of Tuſcany, who, having intercepted letters, which diſcovered a deſign to take away the life of James VI. of Scotland, diſpatched Wotton thither to give him notice of it. Wotton was on this account, as well

well as according to his inſtructions, to manage this affair with all poſſible ſecrecy: and therefore, having parted from the duke, he took the name and language of an Italian; and not only ſo, but, to avoid the line of Engliſh intelligence and danger, he poſted into Norway, and from that country to Scotland. He found the king at Sterling, and was admitted to him under the name of Octavio Baldi. He delivered his meſſage and his letters to the king in Italian: then ſtepping up and whiſpering to his majeſty, he told him he was an Engliſhman, beſought a more private conference with him, and that he might be concealed during his ſtay in Scotland. He ſpent about three months with the king, who was highly entertained with him, and then returned to Florence, where, after a few months, the news of queen Elizabeth's death, and of king James's acceſſion to the crown of England, arrived.

Sir Henry Wotton then returned to England, and, as it ſeems, not ſooner than welcome. For king James, finding, among other officers of the late queen, Sir Edward, who was afterwards lord Wotton, aſked him, "if he knew "one Henry Wotton, who had ſpent much time in "foreign travel?" Sir Edward replied, that "he knew "him well, and that he was his brother." Then the king aſking, "where he then was," was anſwered, "at "Venice or Florence; but would ſoon be at Paris." The king ordered him to be ſent for, and to be brought privately to him; which being done, the king took him into his arms, and ſaluted him by the name of Octavio Baldi. Then he knighted him, and nominated him ambaſſador to the republic of Venice; whither he went, accompanied by Sir Albertus Morton his nephew, who was his ſecretary, and Mr. William Bedel, a man of great learning and wiſdom, and afterwards biſhop of Kilmore in Ireland, who was his chaplain. He continued many years in king James's favour, and was indeed never out of it for any time, although he had once the misfortune to diſpleaſe his majeſty. The affair is curious, and deſerves to be related. At his going ambaſſador to Venice, as he paſſed through Germany, he ſtayed ſome days at Augſburg; where happening to ſpend an evening in merriment with ſome ingenious and learned men, whom he had aforetime known in his travels, one Chriſtopher Flecamore requeſted him to write ſome ſentence in his Album, which is a book of white paper, the German gentry uſually carry about with them for that purpoſe. Sir Henry Wotton, conſent-

ing to the motion, took occaſion from ſome incidental diſcourſe of the company, to write a pleaſant definition of an ambaſſador in theſe words, "Legatus eſt vir bonus peregre "miſſus ad mentiendum Reipublicæ cauſâ:" which he would have interpreted thus, "An ambaſſador is an "honeſt man ſent to *lie* abroad for the good of his coun-"try." The word *lie* was the hinge, on which this conceit turned; yet was not ſo expreſſed in Latin, as to bear the conſtruction Sir Henry meant to have put upon it: ſo that when the Album fell afterwards into the hands of Gaſpar Scioppius, a zealous Papiſt, of a reſtleſs ſpirit and moſt malicious pen, he printed it in a book againſt king James, as a principle of the religion profeſſed by that king, and his ambaſſador Sir Henry Wotton; and in Venice it was preſently after written in ſeveral glaſs-windows, and ſpitefully declared to be Sir Henry's. This coming to the knowledge of king James, he apprehended it to be ſuch an overſight, ſuch weakneſs, or worſe, that he expreſſed much anger againſt him; which cauſed Sir Henry to write two apologies in Latin; one to Velſerus at Augſburg, which was diſperſed into the cities of Germany and another to the king de Gaſpare Scioppio. The former was printed in 1612, the latter in 1613; and they pleaſed the king ſo much, that he entirely forgave Sir Henry, declaring publickly, that "he had commuted ſufficiently for a greater "offence."

After this embaſſy, he was ſent twice more to Venice, once to the States of the United Provinces, twice to Charles Emanuel duke of Savoy, once to the united princes of Upper Germany, alſo to the archduke Leopold, to the duke of Wittemberg, to the imperial cities of Straſburg and Ulm, and laſtly to the emperor Ferdinand II. He returned to England, the year before king James died; and brought with him many ſervants, of which ſome were German and Italian artiſts. About 1623, he had the provoſtſhip of Eaton college given him; and, conceiving that the ſtatutes of that college required the provoſt to be in holy orders, he was made a deacon. He held this place to the time of his death, which happened in 1639. He was buried in the chapel belonging to the college, and in his will appointed this epitaph to be put over his grave, "Hic "jacet hujus ſententiæ primus auctor, *Diſputandi Pruritus "Eccleſiæ Scabies*. Nomen alias quære:" that is, "Here "lies the firſt author of this ſentence, 'The itch of diſ-"putation is the ſcab of the church.' Seek his name elſe-

"where."

"where." He was a great enemy to wrangling and diſputes about religion; and uſed to cut enquiries ſhort with ſmart replies. To one who aſked him, "Whether a Papiſt may "be ſaved?" he replied, "You may be ſaved without "knowing that: look to yourſelf." To another, who was railing at the Papiſts with more zeal than knowledge, he gave this advice, "Pray, Sir, forbear, till you have "ſtudied the points better; for the wiſe Italians have this "proverb, 'He that underſtands amiſs, concludes worſe;' "and beware of thinking, that the farther you go from "the church of Rome, the nearer you are to God." One or two more of his bons mots are preſerved. A pleaſant prieſt of his acquaintance at Rome invited him one evening to hear their veſper muſick; and, ſeeing him ſtanding in an obſcure corner of the church, ſent a boy to him with this queſtion writ upon a ſcrip of paper, "Where "was your religion to be found before Luther?" To which Sir Henry ſent back underwritten, "Where yours "is not to be found, in the written word of God." Another evening, Sir Henry ſent a boy of the choir with this queſtion to his friend, "Do you believe thoſe many "thouſands of poor Chriſtians damned, who were excom-"municated, becauſe the pope and the duke of Venice "could not agree about their temporalities?" To which the prieſt underwrit in French, "Excuſay moi, "Monſieur."

Sir Henry Wotton had propoſed, after he was ſettled at Eaton, to write the "Life of Martin Luther," and in it "The hiſtory of the Reformation," as it was carried on in Germany. He had made ſome progreſs in this work, when Charles I. prevailed with him to lay that aſide, and to apply himſelf to the writing of an hiſtory of England. He proceeded to ſketch out ſome ſhort characters, as materials; but died before he had compleated any thing. After his death were publiſhed, "Reliquiæ Wottonianæ: or, a "Collection of Lives, Letters, Poems; with characters "of ſundry perſonages; and other incomparable pieces "of language and art. By the curious pencil of the "ever memorable Sir Henry Wotton," in 8vo. The fourth edition, printed at London in 1685, 8vo, is the beſt; becauſe in that were firſt added upwards of thirty pretty long letters, written to lord Zouch from Vienna and Florence. There was alſo publiſhed, in 1657, thin folio, "The State of Chriſtendom; or, a moſt exact and curious "diſcovery of many ſecret paſſages, and hidden myſteries

"of the Times: by the renowned Sir Henry Wotton." Mr. Cowley wrote an elegy upon him.

Gen. Dict. From Memoirs communicated by Mr. Wotton's son-in-law, Mr. W. Clarke.

WOTTON (WILLIAM), an Engliſh divine of moſt uncommon parts and learning, was the ſon of Mr. Henry Wotton, rector of Wrentham in Suffolk, a man of conſiderable learning alſo, and well ſkilled in the Oriental tongues. He was born at Wrentham the 13th of Auguſt, 1666; and was educated by his father. He diſcovered a moſt extraordinary genius for learning languages; and, though what is related of him upon this head may paſs for wonderful, yet it is ſo well atteſted, that we cannot refuſe it credit. Sir Philip Skippon, who lived at Wrentham, in a letter to Mr. John Ray, Sept. 18, 1671, writes thus of him: "I ſhall ſomewhat ſurpriſe you with what I have "ſeen in a little boy, William Wotton, five years old the "laſt month, the ſon of Mr. Wotton miniſter of this "pariſh, who hath inſtructed his child within the laſt "three quarters of a year in the reading the Latin, Greek, "and Hebrew languages, which he can read almoſt as "well as Engliſh; and that tongue he could read at four "years and three months old, as well as moſt lads of twice "his age. I could ſend you many particulars about his "rendering chapters and pſalms out of the three learned "languages into Engliſh." &c. Among Sir Philip's papers was found a draught of a longer letter to Mr. Ray, in which theſe farther particulars are added to the above: "He is not yet able to parſe any language, but "what he performs in turning the three learned tongues "into Engliſh is done by ſtrength of memory; ſo that he "is ready to miſtake, when ſome words of different "ſignification have near the ſame ſound.—His father hath "taught him by no rules, but only uſes the child's memory "in remembering words; ſome other children of his age "ſeem to have as good a fancy and quick apprehenſion."—He was admitted of Catherine Hall, Cambridge, in April 1676, ſome months before he was ten years old; and upon his admiſſion Dr. John Eachard, then maſter of the college, gave him this remarkable teſtimony, *Guliclmus Wottonus infra decem annos nec Hammondo nec Grotio ſecundus.* His progreſs in learning was anſwerable to the expectations conceived of him: and Dr. Duport, the maſter of Magdalen college, and dean of Peterborough, has deſcribed it in an elegant copy of verſes; "In Gulielmum Wottonum "ſtupendi ingenii & incomparabilis ſpei puerum vixdum "duodecim annorum."

Ray's Philoſophical Letters, p. 29. edit. 1718, in 8vo.

He

He then goes on to celebrate his ſkill in the languages, not only in the Greek and Latin, which he underſtood perfectly, but alſo in the Hebrew, Arabic, Syriac, Chaldee: his ſkill too in arts and ſciences, in geography, logic, philoſophy, mathematics, chronology.

In 1679, he took the degree of B. A. when he was but twelve years and five months old; and, the winter following, was invited to London by Dr. Gilbert Burnet, then preacher at the Rolls, who introduced him to almoſt all the learned: and among the reſt to Dr. William Lloyd biſhop of St. Aſaph, who was ſo highly pleaſed with him, that he took him as an aſſiſtant in making the catalogue of his library, and carried him the ſummer following to St. Aſaph. Upon his return, Dr. Turner, afterwards biſhop of Ely, procured him by his intereſt a fellowſhip in St. John's college; and, in 1691, he commenced bachelor of divinity. The ſame year, biſhop Lloyd gave him the ſinecure of Llandrillo in Denbighſhire. He was afterwards made chaplain to the earl of Nottingham, then ſecretary of ſtate, who in 1693 preſented him to the rectory of Middleton Keynes in Buckinghamſhire. In 1694, he publiſhed "Reflections upon Ancient and Modern Learning," and dedicated his book to his patron the earl of Nottingham. To ſettle the bounds of all branches of literature and all arts and ſciences, as they have been extended by both ancients and moderns, and thus to make a compariſon between each, was a work too vaſt, one ſhould think, for any one man, even for a whole life ſpent in ſtudy; yet it was well executed by Mr. Wotton at twenty-eight years of age: and if it did involve him ſomewhat in the controverſy between Boyle and Bentley, that was rather owing to his connexions with Bentley, whoſe "Diſſertations upon "Phalaris," &c. were printed at the end of the 2d edition of his book in 1697, than to any thing upon his own account. Boyle himſelf acknowledged, that "Mr. Wotton "is modeſt and decent, ſpeaks generally with reſpect of "thoſe he differs from, and with a due diſtruſt of his own "opinion.—His book has a vein of learning running "through it, where there is no oſtentation of it." This and much more is true of Wotton's performance; yet it muſt not be diſſembled, that this, as it ſtands in Boyle's book, appears to have been ſaid, rather for the ſake of abuſing Bentley, than to commend Wotton. Wotton ſuffered, as is well known, under the ſatirical pen of Swift: and this put him upon writing "A Defence of

Examination of Bentley's Diſſertation upon the Epiſtles of Phalaris, p. 25.

"the Reflections upon Ancient and Modern Learning, in "anſwer to the objections of Sir William Temple and "others"; with "Obſervations upon the Tale of a Tub;" reprinted with a third corrected edition of the "Reflec- p. 520, 3d edition. "tions, &c. in 1705, 8vo. He ſays, that this "Tale is "of a very irreligious nature, and a crude banter upon all "that is eſteemed as ſacred among all ſects and religions "among men;" and his judgement of that famous piece is confirmed by that of Mr. Moyle, in the following paſſage: "I have read over the Tale of a Tub. There is Moyle's Poſthumous Works, Vol. I. p. 306. "a good deal of wild wit in it, which pleaſes by its extra- "vagance and uncommonneſs; but I think it, upon the "whole, the profaneſt piece of ribaldry, which has appeared "ſince the days of Rabelais, the great original of banter "and ridicule."

His "Reflections" were publiſhed, we have ſaid, in 1694. In 1695, he publiſhed in the "Philoſophical Tranſac- "tions," an "Abſtract" of Agoſtino Scilla's book con- cerning marine bodies, which are found petrified in ſeveral places at land; and, in 1697, a "Vindication" of that abſtract, which was ſubjoined to Dr. John Arbuthnot's "Examination of Dr. Woodward's Account of the De- "luge," &c. In 1701, he publiſhed, "The Hiſtory of "Rome from the death of Antoninus Pius to the death "of Severus Alexander," in 8vo. He paid great deference to the authority of medals in illuſtrating this hiſtory, and prefixed ſeveral tables of them to his book, taken chiefly from the collections of Angeloni, Morell, and Vaillant. This work was undertaken at the direction of Bp. Burnet, and intended for the uſe of his lordſhip's royal pupil, the Duke of Glouceſter; who, however, did not live to ſee it finiſhed. It was therefore dedicated to the biſhop, to whom Wotton had been greatly obliged in his youth, and who afterwards, in 1705, gave him a prebend in the church of Saliſbury. This hiſtory was eſteemed no inconſiderable performance: M. Leibnitz immediately re- commended it to his late majeſty, then electoral prince of Hanover; and it was the firſt piece of Roman hiſtory which he read in our language.

In 1706, Wotton preached a viſitation ſermon at New- port-Pagnel in Bucks, againſt Tindal's book of "The "Rights of the Chriſtian Church," and printed it. This was the firſt anſwer that was written to that memorable performance; and it was alſo the firſt piece which Wotton publiſhed as a divine. In 1707, abp. Teniſon preſented

him

him with the degree of doctor of divinity. In 1708, he drew up a ſhort view of Dr. Hickes's "Theſaurus:" the appendix and notes are Hickes's own. In 1714, the difficulties he was under in his private fortunes, for he had not a grain of œconomy, obliged him to retire into South Wales; where, though he had much leiſure, he had few books. Yet, being too active in his nature to bear idleneſs, he drew up, at the requeſt of Browne Willis, eſq; who afterwards publiſhed them, the "Memoirs of the "Cathedral church of St. David's, in 1717," and of "Landaff" in 1719. Here he alſo wrote his "Miſcellaneous "Diſcourſes relating to the traditions and uſages of the "Scribes and Phariſees," &c. which was printed 1718, in 2 vols, 8vo. Le Clerc tells us, that "great advantage "may be made by reading the writings of the Rabbins; "and that the public is highly obliged to Mr. Selden, for "inſtance, and to Dr. Lightfoot, for the aſſiſtances which "they have drawn thence, and communicated to thoſe "who ſtudy the Holy Scripture. Thoſe who do not "read their works, which are not adapted to the capacity of every perſon, will be greatly obliged to Dr. Wotton for the introduction which he has given them into "that kind of learning." In 1719, he publiſhed a ſermon upon Mark xiii. 32, to prove the divinity of the Son of God from his omniſcience. Biblioth. Ancienne & Moderne, Tom. XIV. p. 212.

After his return from Wales, he preached a ſermon in Welch before the Britiſh Society in 1722; and was perhaps the only Engliſhman who ever attempted to preach in that language. The ſame year, his account of the life and writings of Mr. Thomas Stanley was publiſhed at Eyſenach, at the end of Scævola Sammarthanus's "Elogia "Gallorum." In 1723, he printed in the "Bibliotheca "Literaria" an account of the "Caernarvon Record," a manuſcript in the Harleian library. This manuſcript is an account of ſeveral ancient Welſh tenures, and had ſome relation to the Welſh laws, which he was buſy in tranſlating. He undertook that laborious work at the inſtance of Wake, who knew that the trouble of learning a new and very difficult language would be no diſcouragement to Dr. Wotton. It was publiſhed in 1730, under this title: "Cyfreithieu Hywel Dda, ac erail; ceu, Leges "Walliæ Eccleſiaſticæ & Civiles Hoeli Boni, & aliorum "Walliæ principum, quas ex variis Codicibus Manuſcriptis eruit, interpretatione Latina, notis, & gloſſario illuſtravit Gulielmus Wottonus," in folio. But this was a poſthumous

posthumous work: for he died Feb. 13, 1726. He left a daughter, who was the wife of the late Mr. William Clarke canon residentiary of Chichester. After his death came out his "Discourse concerning the confusion of languages "at Babel, 1730," in 8vo; as did the same year, his "Advice to a young student, with a method of study for the "four first years." He was likewise the author of five anonymous pamphlets: 1. "A Letter to Eusebia, 1707." 2. "The Case of the present Convocation considered, "1711." 3. "Reflections on the present Posture of Affairs, 1712." 4. "Observations on the State of the "Nation, 1713." 5. "A Vindication of the Earl of "Nottingham, 1714."

Art. CLARKE, WILLIAM.

What distinguished him from other men chiefly, was his memory: his superiority seems to have lain in the strength of that faculty; for, by never forgetting any thing, he became immensely learned and knowing; and, what is more, his learning (as one expresses it) was all in ready cash, which he was able to produce at sight. He lived at a season when a man of learning would have been better preferred than he was: but it is supposed, that some part of his conduct, which was very exceptionable, prevented it.

WOUVERMAN (PHILIP), an excellent painter of Holland, was born at Haerlem in 1620, and was the son of Paul Wouverman, a tolerable history-painter; of whom, however, he did not learn the principles of his art, but of John Wynants, an excellent painter of Haerlem. It does not appear that he ever was in Italy, or ever quitted the city of Haerlem; though no man deserved more the encouragement and protection of some powerful prince than he did. He is one instance, among a thousand, to prove, that oftentimes the greatest merit remains without either recompence or honour. His works have all the excellences we can wish, high finishing, correctness, agreeable compositions, and a taste for colouring, joined with a force that approaches to the Carracci's. The pieces he painted in his latter time have a grey or bluish cast: they are finished with too much labour, and his grounds look too much like velvet: but those he did in his prime are free from these faults, and equal in colouring and correctness to any thing Italy can produce. Wouverman generally inriched his landskips with huntings, halts, encampment of armies, and other subjects where horses

horſes naturally enter, which he deſigned better than any painter of his time: there are alſo ſome battles and attacks of villages by his hand. Theſe beautiful works, which gained him great reputation, did not make him rich: on the contrary, being charged with a numerous family, and but indifferently paid for his work, he lived very meanly; and though he painted very quick, and was very laborious, had much ado to maintain himſelf. The miſery of his condition determined him not to bring up any of his children to painting: in his laſt hours, which happened at Haerlem in 1668, he burnt a box filled with his ſtudies and deſigns; ſaying, "I have been ſo ill paid for my la-"bours, that I would not have thoſe deſigns engage my "ſon in ſo miſerable a profeſſion."

WRAY (DANIEL), was educated at the Charter-houſe, and was ſuppoſed in 1783 to have been the oldeſt ſurvivor of any perſon educated there; whence he went to Queen's-college, Cambridge. His father was Sir Daniel Wray, knt. formerly a ſoap-boiler in London, but retired from buſineſs, and reſided in Charter-houſe-ſquare. His memory is ſtill reflected on with a degree of pleaſure by ſome (*quibuſdam perpaucis*) who can revive the long buried ideas of what paſſed at that ſchool about the year 1716 or 17; when Sir Daniel was always ready, if any body was wanted, to beg a half-holiday on Tueſday afternoons. Mr. Wray was many years a deputy-teller of the exchequer under the earl of Hardwicke, but reſigned about two years ago; his great punctuality and exactneſs in any buſineſs he undertook making the conſtant attendance at the office troubleſome to him. He was an excellent critic in the Engliſh language, an accompliſhed judge of polite literature, of virtu, and the finer arts; and deſervedly a member of moſt of our learned ſocieties, the Royal, the Britiſh Muſeum, the Antiquarian, &c. at all of which, as his health permitted, he gave conſtant attendance. He was elected F. A. S. 1740-1, and was one of the vice preſidents. He was alſo F. R. S, and one of the truſtees of the Britiſh Muſeum. In the firſt volume of the Archæologia, p. 128, are printed "Notes on the Walls of anci-"ent Rome," communicated by him in 1756; and "Extracts from different Letters from Rome, giving an Ac-"count of the Diſcovery of a moſt beautiful Statue of Ve-"nus dug up there 1761." He was a member of Queen's-college, Cambridge, to the laſt; and in his younger days had Gent. Mag. 1784, p. 72.

had made the tour of France and Italy with two reſpectable friends, the ſon of lord chancellor King, and the earl of Morton. He died Dec. 29, 1783, in his 82d year, much regretted by his ſurviving friends, to whoſe eſteem he was entitled by the many worthy and ingenious qualities which he poſſeſſed. There is a large copper medallion of him, a ſtriking repreſentation in profile with his own hair in the antique form, inſcribed DANIEL WRAY ANGLVS. AET. XXIV. Exergue, 1726, G. POZZO F.—Rev. NIL ACTVM REPVTANS SI QVID SVPERESSET AGENDVM. The qualities of his heart were as diſtinguiſhed as thoſe of his mind; the rules of religion, of virtue, and morality, having regulated his conduct from the beginning to the end of his days. He was married to a lady of merit equal to his own, the daughter of —— Darrel, eſq. of Richmond, and may be ſaid to have been, through life, a happy and reſpectable member of ſociety.

Ward's Lives of the profeſſors of Greſham-college, P. 95.

WREN (CHRISTOPHER), a learned and moſt illuſtrious Engliſh architect and mathematician, was deſcended from an ancient family of that name at Binchester, in the biſhopric of Durham. His grandfather, Francis Wren, citizen of London, was born in 1552, and died in 1624. He left two ſons, Matthew and Chriſtopher; Matthew, the elder, ſhall be ſpoken of by and by: of Chriſtopher the younger, and father of our architect, it may ſuffice to obſerve, that he was fellow of St. John's-college, Oxford, afterwards chaplain to Charles I, and rector of Knoyle in Wiltſhire; made dean of Windſor in 1635, and preſented to the rectory of Haſely in Oxfordſhire in 1638; and that he died at Blechingdon, in the ſame county, 1658, at the houſe of Mr. William Holder, rector thereof, who had married his daughter. Being regiſtrar at Windſor to the moſt noble order of the Garter, he drew up a catalogue of the knights of that order, which is yet extant among the manuſcripts of Gonvile and Caius-college in Cambridge. He was a man well ſkilled in all the branches of the mathematics.

Ward, P. 337.

His ſon Chriſtopher, who is the ſubject of this article, was born at Knoyle, Oct. 20, 1632; and, while very young, diſcovered a ſurpriſing turn for learning, eſpecially for the mathematics. He was ſent to Oxford, and admitted a gentleman commoner at Wadham-college, at about fourteen years of age; and the advancements he made there in mathematical knowledge, before he was ſixteen,

ſixteen, were, as we learn from the following teſtimony of a moſt able judge, very extraordinary and even aſtoniſhing. "Dn. Chriſtophorus Wren, Collegii Wadhamenſis Commenſalis generoſus, admirando prorſus ingenio juvenis, qui nondum ſexdecim annos natus, Aſtronomiam, Gnomicam, Staticam, Mechanicam, præclaris inventis auxit, ab eoque tempore continuo augere pergit. Et revera is eſt, a quo magna poſſum, neque fruſtra, propediem expectare." Oughtred, Clavis Mathematica, in Præfat. Oxon. 1652. He took a bachelor of arts degree in 1650, and a maſter's in 1652; having been choſen fellow of All-Souls-college. Soon after, he became one of that ingenious and learned ſociety, who then met at Oxford for the improvement of natural and experimental philoſophy.

Aug. 1657, he was choſen profeſſor of aſtronomy in Greſham-college; and his lectures, which were much frequented, tended greatly to the promotion of real knowledge. In 1658, he read a deſcription of the body and different phaſes of the planet Saturn, which ſubject he propoſed to purſue; and the ſame year communicated ſome demonſtrations concerning Cycloids to Dr. Wallis, which were afterwards publiſhed by the doctor at the end of his treatiſe upon that ſubject. About that time alſo, he ſolved the problem propoſed by Paſcal, under the feigned name of John de Montfort, to all the Engliſh mathematicians; and returned another to the mathematicians in France, formerly propoſed by Kepler, and then ſolved likewiſe by himſelf, of which they never gave any ſolution. He did not continue long at Greſham-college; for, Feb. 5, 1660-1, he was choſen Savilian profeſſor of aſtronomy at Oxford, in the room of Dr. Seth Ward. He entered upon it in May; and, in September, was created doctor of civil law: and how far he then anſwered, or rather exceeded, the expectations of Mr. Oughtred, we may learn from Mr. Iſaac Barrow, who, in his oration at Greſham-college the year following, gives him this character; "Certiſſime conſtat, ut præcociores neminem unquam prætuliſſe ſpes, ita nec maturiores quenquam fructus protuliſſe; prodigium olim pueri, nunc miraculum viri, imo dæmonium hominis; atque, ne mentiri videar, ſuffecerit nominaſſe ingenioſiſſimum & optimum Chriſtophorum Wrennum." Ward, in Appendice, N° X.

Among his other eminent accompliſhments, he had gained ſo conſiderable a ſkill in architecture, that he was ſent for the ſame year from Oxford, by order of Charles

II; to assist Sir John Denham, surveyor-general of his majesty's works. In 1663, he was chosen fellow of the Royal-Society; being one of those who were first appointed by the council, after the grant of their charter. Not long after, it being expected that the king would make the society a visit, the lord Brounker, then president, by a letter desired the advice of Dr. Wren, who was then at Oxford, concerning the experiments which might be most proper for his majesty's entertainment: to whom the doctor recommended principally the Torricellian experiment, and the weather-needle, as being not bare amusements, but useful, and likewise neat in the operation, and attended with little incumbrance. Dr. Wren did great honour to this illustrious body by many curious and useful discoveries in astronomy, natural philosophy, and other sciences, related in the "History of the Royal Society:" where the ingenious author Sprat, who was a member of it, has inserted them from the registers and other books of the society to 1665. Among other of his productions, there enumerated, is a lunar globe; representing not only the spots, and various degrees of whiteness upon the surface, but the hills, eminences, and cavities: and not only so, but, as you turn it to the light, shewing all the menstrual phases, with the manifold appearances, that happen from the shadows of the mountains and valleys. This lunar globe was formed, not merely at the request of the Royal Society, but likewise by the command of Charles II; whose pleasure, for the prosecuting and perfecting of it, was signified by a letter, under the joint hands of Sir Robert Moray and Sir Paul Neile, dated from Whitehall, the 17th of May, 1661, and directed to Dr. Wren, Savilian professor at Oxford. His majesty received the globe with satisfaction, and ordered it to be placed among the curiosities of his cabinet. It is made in solid work, accurately representing the moon's figure from the best tubes. On the pedestal is engraved this inscription, and underneath a scale of miles:

"Carolo Secundo
"M. BR. FR. ET. HIB. R.
"Cujus amplitudini quia unus non
"Sufficit
Novum hunc orbem Selenosario
"Expressum
"D. D. D.
"CHR. WREN."

In 1665, he went over to France, where he not only surveyed all the buildings of note in Paris, and made excursions to other places, but took particular notice of what was most remarkable in every branch of mechanics, and contracted acquaintance with all the considerable virtuosi. Upon his return home, he was appointed architect, and one of the commissioners, for the reparation of St. Paul's cathedral; as appears from Mr. Evelyn's dedication to him of "The Account of Architects and Architecture, 1706," folio, where we have the following account. "I have "named St. Paul's, and truly not without admiration, as "oft as I recall to mind, as I frequently do, the sad and "deplorable condition it was in; when, after it had been "made a stable of horses, and a den of thieves, you with "other gentlemen and myself were by the late king Charles "named to survey the dilapidations, and to make report "to his majesty, in order to a speedy reparation. You "will not, I am sure, forget the struggle we had with "some, who were for patching it up any how, so the "steeple might stand, instead of new building: when, to "put an end to the contest, five days after that dreadful "conflagration happened, out of whose ashes this phœ-"nix is risen, and was by providence designed for you." Within a few days after the fire, which began Sept. 2, 1666, he drew a plan for a new city; of which Oldenburg, the secretary of the Royal Society, gave an account to Mr. Boyle. "Dr. Wren," says he, "has drawn a "model for a new city, and presented it to the king, who "produced it himself before his council, and manifested "much approbation of it. I was yesterday morning with "the doctor, and saw the model, which methinks does "so well provide for security, conveniency, and beauty, "that I can see nothing wanting as to these three main "articles; but whether it has consulted with the populous-"ness of a great city, and whether reason of state would "have that consulted with, is a quære with me," &c.

Upon the decease of Sir John Denham, in March 1688, he succeeded him in the office of surveyor general of his majesty's works. The theatre at Oxford will be a lasting monument of his great abilities as an architect; which curious work was finished by him in 1669. As in this structure the admirable contrivance of the flat roof, being eighty feet over one way, and seventy the other, without any arched work or pillars to support it, is particularly remarkable, it hath been both largely described, and like-

wise

wiſe delineated, by the ingenious Dr. Plott, in his "Natural Hiſtory of Oxfordſhire." But the conflagration of the city of London gave him many opportunities afterwards of employing his genius in that way; when, beſides the works of the crown, which continued under his care, the cathedral of St. Paul, the parochial churches, and other public ſtructures, which had been deſtroyed by that dreadful calamity, were rebuilt from his deſigns, and under his direction; in the management of which affair, he was aſſiſted in the meaſurements, and laying out of private property, by the ingenious Mr. Robert Hooke. The variety of buſineſs, in which he was by this means engaged, requiring his conſtant attendance and concern, he reſigned his Savilian profeſſorſhip at Oxford in 1673, and the year following he received from the king the honour of knighthood. He was one of the commiſſioners, who, at the motion of Sir Jonas Moore, ſurveyor-general of the ordnance, had been appointed by his majeſty to find a proper place for erecting a royal obſervatory; and he propoſed Greenwich, which was approved of. Aug. 10, 1675, the foundation of the building was laid; which, when finiſhed under the direction of Sir Jonas, with the advice and aſſiſtance of Sir Chriſtopher, was furniſhed with the beſt inſtruments for making aſtronomical obſervations; and Mr. Flamſteed was conſtituted his majeſty's firſt profeſſor there.

About this time he married the daughter of Sir Thomas Coghill, of Blechington in Oxfordſhire, by whom he had one ſon of his own name; and ſhe dying ſoon after, he married a daughter of William Lord Fitz-William, baron of Lifford in Ireland, by whom he had a ſon and a daughter. In 1680, he was choſen preſident of the Royal Society; afterwards appointed architect and commiſſioner of Chelſea-college; and, in 1684, principal officer or comptroller of the works in the caſtle of Windſor. He ſat twice in parliament, as a repreſentative for two different boroughs; firſt, for Plympton in Devonſhire in 1685, and again in 1700 for Melcomb Regis in Dorſetſhire. While he continued ſurveyor-general, he lived in an houſe in Scotland-yard adjoining to Whitehall; but, after his removal from that office in 1718, he dwelt occaſionally in St. James's ſtreet, Weſtminſter. He died Feb. 25, 1723, aged 91, and was interred with great ſolemnity in St. Paul's cathedral, in the vault under the ſouth wing of the choir, near the eaſt end. Upon a flat ſtone, covering the ſingle vault, which contains

his

his body, is a plain Engliſh inſcription: and another inſcription upon the ſide of a pillar, in theſe terms:

"Subtus conditur,
"Hujus Eccleſiæ & Urbis conditor,
"CHRISTOPHERUS WREN:
"Qui vixit annos ultra nonaginta,
"Non ſibi ſed bono publico.
"Lector, ſi monumentum requiris,
"Circumſpice.
"Obiit 25 Feb. ann. MDCCXXIII, ætat. XCI."

As to his perſon, he was low of ſtature, and thin; but by temperance and ſkilful management, for he was not unacquainted with anatomy and phyſic, he enjoyed a good ſtate of health, to a very unuſual length of life. He was modeſt, devout, ſtrictly virtuous, and very communicative of what he knew. Beſides his peculiar eminence as an architect, his learning and knowledge were very extenſive in all the arts and ſciences, and eſpecially in the mathematics. Mr. Hooke, who was intimately acquainted with him, and very able to make a juſt eſtimate of his abilities, has compriſed his character in theſe few but comprehenſive words: "I muſt affirm," ſays he, "that ſince "the time of Archimedes there ſcarce ever has met in one "man, in ſo great a perfection, ſuch a mechanical hand, "and ſo philoſophical a mind." And a greater than Hooke, even the illuſtrious and immortal Newton, whoſe ſignet ſtamps an indelible character, ſpeaks thus of him, with other eminent men: "D. Chriſtophorus Wrennus "Eques Auratus, Johannes Walliſius S. T. D. & D. "Chriſtianus Hugenius, hujus ætatis Geometrarum facile "principes." Mr. Evelyn, in the dedication referred to above, tells him, that "he inſcribed his book with his "name, partly through "an ambition of publickly de"claring the great eſteem I have ever had," ſays he, "of "your virtues and accompliſhments, not only in the art of "building, but through all the learned cycle of the moſt "uſeful knowledge and abſtruſer ſciences, as well as of "the moſt polite and ſhining; all which is ſo juſtly to be "allowed you, that you need no panegyric, or other hiſ"tory, to eternize them, than the greateſt city of the uni"verſe, which you have rebuilt and beautified, and are "ſtill improving: witneſs the churches, the royal courts, "ſtately halls, magazines, palaces, and other public ſtruc"tures, beſides that you have built of great and magnifi-

Preface to his Micrographia.

Princ. Math. Nat. Phil. p. 20. edit. 1687.

"cent in both the univerſities, at Chelſea, and in the coun-
"try; and are now advancing of the royal marine hoſpital
"at Greenwich: all of them ſo many trophies of your
"ſkill and induſtry, and conducted with that ſucceſs,
"that, if the whole art of building were loſt, it might be
"recovered and found again in St. Paul's, the hiſtorical
"pillar, and thoſe other monuments of your happy talent
"and extraordinary genius."

Ward's appendix, No. VIII.

The note below [A] contains a catalogue of the churches of the city of London, royal palaces, hoſpitals, and public edifices, built by Sir Chriſtopher Wren, ſurveyor general of the royal works, during fifty years, viz from 1668 to 1718.

Among the many public buildings, erected by him in the city of London, the church of St Stephen in Walbroke, that of St. Mary le Bow, the Monument, and the cathedral of St. Paul, have more eſpecially drawn the attention of foreign connoiſſeurs. "The church of Wal-

[A] St. Paul's cathedral.
Alhallows the Great.
Alhallows, Bread-ſtreet.
Alhallows, Lombard-ſtreet.
St. Alban, Wood-ſtreet.
St. Anne and Agnes.
St. Andrew, Wardrobe.
St. Andrew, Holborn.
St. Antholin.
St. Auſtin.
St. Benet, Graſschurch.
St. Benet, Paul's-wharf.
St. Benet, Fink.
St. Bride.
St. Bartholomew.
Chriſt-Church.
St. Clement, Eaſt-cheap.
St. Clement Danes.
St. Dionis Back-church.
St. Edmond the King.
St. George, Botolph-lane.
St. James, Garlick-hill.
St. James, Weſtminſter.
St. Lawrence Jewry.
St. Michael, Baſing-hall.
St. Michael Royal.
St. Michael, Queenhith.
St. Michael, Wood-ſtreet.
St. Michael, Crooked-lane.
St. Martin, Ludgate.
St. Matthew, Friday-ſtreet.
St. Michael, Cornhill.
St. Margaret, Lothbury.
St. Margaret Pattens.
St. Mary Abchurch.
St. Mary, Aldermanbury.
St. Mary le Bow.
St. Mary Magdalen.
St. Mary Somerſet.
St. Mary at Hill.
St. Nicholas Cold Abbey.
St. Olave Jewry.
St. Peter, Cornhill.
St. Swithin, Cannon-ſtreet.
St. Stephen, Walbrooke.
St. Stephen, Colman-ſtreet.
St. Mildred, Breadſtreet.
St. Magnus, London-Bridge.
St. Foſter's Church.
St. Mildred, Poultry.
Weſtminſter Abbey, *repaired.*
St. Chriſtopher.
St. Dunſtan in the Eaſt.
St. Mary Aldermary.
St. Sepulchre's
The Monument.
Cuſtom Houſe, London.
Wincheſter-caſtle.
Hampton-court.
Chelſea-hoſpital.
Greenwich Hoſpital.
Theatre at Oxford.
Trinity College Library, Cambridge.
Emanuel College Chapel, Cambridge.
&c. &c.

broke,

"broke," says a certain writer, "so little known among us, "is famous all over Europe, and is justly reputed the "master-piece of the celebrated Sir Christopher Wren. "Perhaps Italy itself can produce no modern building "that can vie with this in taste or proportion. There is "not a beauty, which the plan would admit of, that is "not to be found here in its greatest perfection; and fo- "reigners very justly call our judgement in question, for "understanding its graces no better, and allowing it no "higher a degree of fame." The steeple of St. Mary le Bow, which is particularly grand and beautiful, stands upon an an old Roman causey, that lies eighteen feet below the level of the present street; and the body of the church on the walls of a Roman temple. The Monument is a pillar of the Doric order; the pedestal of which is 40 feet high and 21 square, the diameter of the column 15 feet, and the altitude of the whole 202; which is a fourth part higher than that of the emperor Trajan at Rome. It was begun in 1671, and finished in 1677. As to St. Paul's church, the first stone was laid the 21st of June 1675; and the body of it finished, and the cross set up, in 1711; though many other works, necessary to perfect and adorn the magnificent structure, were done afterwards.

A critical View of the Public Buildings, &c. in and about London and Westminster, p. 12. edit 1734.

Sir Christopher Wren never printed any thing himself, but several of his works have been published by others; some in the "Philosophical Transactions," and some by Dr. Wallis and other friends; while some are still remaining in manuscript.

WREN (MATTHEW), an English prelate, was the eldest son of Francis Wren, citizen of London, and uncle of Sir Christopher Wren, of whom an account has been just now given. He was at first student, and then fellow, of Pembroke Hall in Cambridge; afterwards chaplain to Andrews bishop of Winchester; then master of Peter-House; then chaplain to Charles I, while he was Prince of Wales; then prebendary of Winchester, and dean of Windsor, in 1628; prebendary of Westminster in 1634, and about the same time bishop of Hereford; soon after translated to Norwich; and thence, in 1638, to Ely. After the meeting of the long parliament, his estate was seized; and himself was imprisoned in the Tower, where he lay for near eighteen years. Upon the restoration of Charles II, he was restored to his bishopric; and

See the first paragraph of the preceding article.

died at Ely houſe in London, 1664, aged 81. He was interred in a vault under the chapel of Pembroke Hall, which he had rebuilt at his own expence. He was a man of abilities and learning, and diſtinguiſhed himſelf by ſome publications; as, 1. "Increpatio Bar Jeſu, ſive "Polemicæ adſertiones locorum aliquot Sacræ Scripturæ "ab impoſturis perverſionum in Catecheſi Racoviana. "Lond. 1660," in 4to, and reprinted in the ninth volume of the "Critici Sacri." 2. "The abandoning "of the Scots Covenant, 1661," 4to. 3. "Epiſtolæ "Variæ ad viros doctiſſimos;" particularly to Gerard John Voſſius. 4. Two "Sermons;" one printed in 1627, the other in 1662.

He left ſeveral ſons: the eldeſt of whom, Matthew, was educated at Cambridge; became ſecretary to the earl of Clarendon; was burgeſs for St. Michael in Cornwall, to ſerve in the parliament that began in May, 1661; and at laſt ſecretary to James Duke of York. In this poſt he continued till his death, which happened in June 1672, when he was about forty-two years of age. He wrote, 1. "Conſiderations on Mr. Harrington's Commonwealth of "Oceana, reſtrained to the firſt part of the preliminaries, London, 1657," in 8vo. To this book is prefixed a long letter of our author to Dr. John Wilkins, warden of Wadham college in Oxford, who had deſired him to give his judgement concerning Mr. Harrington's "Oceana." 2. "Monarchy Aſſerted; or, the ſtate of Monarchical and Popular Government, in vindication of the "Conſiderations on Mr. Harrington's Oceana, London, "1659," in 8vo. Sir Edward Hyde, afterwards earl of Clarendon, in a letter to Dr. John Barwick, dated at Bruſſels the 25th of July 1659, and printed in the appendix to the doctor's "Life," was very ſolicitous, that Mr. Wren ſhould undertake a confutation of Hobbes's "Leviathan:" "I hope," ſays he, "it is only modeſty in Mr. Wren, that "makes him pauſe upon undertaking the work you have "recommended to him. For I dare ſwear, by what I have "ſeen of him, he is very equal to anſwer every part of it: "I mean, every part that requires an anſwer. Nor is there "need of a profeſſed divine to vindicate the Creator from "making man a nerier beaſt than any of thoſe of the "field; or to vindicate ſcripture from his licentious in"terpretation. I dare ſay, he will find ſomewhat in Mr. "Hobbes himſelf, I mean, in his former books, that "contradicts what he ſets forth in this, in that part in "which

Vita Johannis Barwick, Appendix, N° XII. Lond. 1721.

"which he takes himſelf to be moſt exact, his beloved "philoſophy. And ſure there is ſomewhat due to Ariſto-"tle and Tully, and to our univerſities, to free them from "his reproaches; and it is high time, if what I hear be "true, that ſome tutors read his Leviathan, inſtead of the "others, to their pupils. Mr. Hobbes is my old friend, "yet I cannot abſolve him from the miſchiefs he hath "done to the king, the church, the laws, and the na-"tion; and ſurely there ſhould be enough to be ſaid to "the politics of that man, who, having reſolved all reli-"gion, wiſdom, and honeſty, into an implicit obedience "to the laws eſtabliſhed, writes a book of policy, which, "I may be bold to ſay, muſt be, by the eſtabliſhed laws of "any kingdom or province in Europe, condemned for im-"pious and ſeditious: and therefore it will be very hard, if "the fundamentals of it be not to be overthrown. But I "muſt aſk both yours and Mr. Wren's pardon for enlarging "ſo much, and antedating thoſe animadverſions he will "make upon it."

WRIGHT (SAMUEL), was born Jan. 30, 1682-3, being eldeſt ſon of Mr. James Wright, a Nonconformiſt miniſter at Retford, in the county of Nottingham, by Mrs. Eleanor Cotton, daughter of Mr. Cotton, a gentleman of Yorkſhire, and ſiſter to the Rev. Mr. Thomas Cotton of Weſtminſter, whoſe funeral ſermon his nephew preached and publiſhed. At eleven years old he loſt his father, being then at ſchool at Attercliffe in Yorkſhire, whence he removed to Darton in the ſame county, under the care of his grandmother and his uncle Cotton. At ſixteen he ſtudied under the care of the Rev. Mr. Jollie, at Attercliffe, whom about the age of 21 he quitted, and went to his uncle's houſe at the Haigh, where he officiated as his chaplain; and after his death he came to London, having preached only three or four ſermons in the country. He lived a little while in his uncle's family at St. Giles's, and thence went to be chaplain to lady Suſannah Lort at Turnham-green, and was choſen to preach the Lord's-day evening lecture at Mr. Cotton's at St. Giles's. Being ſoon after invited to aſſiſt Dr. Groſvenor at Croſby-ſquare meeting, he quitted lady Lort and St. Giles's, and was ſoon after choſen to carry on an evening lecture in Southwark, in conjunction with the Rev. Mr. Haman Hood; who ſoon quitting it, Bibliotheca Topographica Britannica, N° IX.

it devolved on Mr. Wright, then only 23. On the death of Mr. Matthew Sylveſter, 1708, he was choſen paſtor of the congregation at Blackfriars, which increaſed conſiderably under his care, and where he continued many years, till he removed to Carter-lane, which meeting-houſe was built for him, and opened by him Dec. 5, 1734, with a Sermon on 2 Chron. vi. 40. His ſermons printed ſingly amount to near forty. But his moſt conſiderable work was his Treatiſe on the New Birth, or, "That being "born again, without which it is impoſſible to enter into "the kingdom of God," which had gone through fifteen editions before his death. Dr. Wright is traditionally underſtood to have been the author of the ſong, "Happy "Hours, all hours excelling." He was remarkable for the melody of his voice, and the beauty of his elocution. Archbiſhop Herring, when a young man, frequently attended him as a model of delivery, not openly in the meeting-houſe, but in a large porch belonging to the old place in Blackfriars. He married, in 1710, the widow of his predeceſſor Mr. Sylveſter, daughter of the Rev. Mr. Obadiah Hughes, miniſter of the Diſſenting congregation at Enfield, aunt to the late Dr. Obadiah Hughes, by whom he had one ſon, ſince dead, a tradeſman in the city, and one daughter, married to a citizen in Newgate-ſtreet, a moſt accompliſhed woman, but who became the victim of her own imprudence. He died April 3, 1746, at Newington Green, which was his reſidence. His funeral ſermon was preached at Carter-lane meeting by Dr. Muſgrave; and another at the ſame place by Dr. Obadiah Hughes, who wrote his epitaph.

Athen. Oxon.—Memoirs of Mr. Wycherley by Major Pack.—Original Letters by Mr. Dennis. General Dictionary.

WYCHERLEY (WILLIAM), an eminent Engliſh comic poet, and eldeſt ſon of Daniel Wycherley of Clevein, Shropſhire, Eſq; was born about 1640. At fifteen years of age, he was ſent to France, in the weſtern parts of which he reſided, upon the banks of the Charante, where he was often admitted to the converſation of one of the moſt accompliſhed ladies of the court of France, Madam de Montauſier, celebrated by Voiture in his "Letters." A little before the reſtoration of Charles II, he became a gentleman commoner of Queen's College in Oxford: he lived in the provoſt's lodge, and was entered in the public library under the title of "Philoſophiæ ſtudioſus," in July, 1660. He left the univerſity without being matriculated, or any degree conferred on him; having, according

cording to Wood, been by Dr. Barlow reconciled to the Proteſtant religion, which he had a little before deſerted in his travels. He afterwards entered himſelf of the Middle Temple; but making his firſt appearance in town in a reign when wit and gaiety were the favourite diſtinctions, he ſoon quitted the dry ſtudy of the law, and purſued things more agreeable to his own genius, as well as to the taſte of the age. As nothing was likely to take better than dramatic performances, eſpecially comedies, he applied himſelf to the writing of theſe; and in about the ſpace of ten years publiſhed four: "Love in a Wood, or St. "James's Park," in 1672; "The Gentleman-Dancing-"Maſter," 1673; "Plain Dealer," in 1678; and, "Country Wife," in 1683. Theſe were collected and printed together in 1712, 8vo.

Upon the publication of his firſt play, he became acquainted with ſeveral of the wits both of the court and town; and likewiſe with the dutcheſs of Cleveland, by whom, according to Mr. Dennis and the ſecret hiſtory of thoſe times, he was admitted to the laſt degree of intimacy. Villiers duke of Buckingham had alſo the higheſt eſteem for him: and, as maſter of the horſe to the king, made him one of his equerries; as colonel of a regiment, captain lieutenant of his own company, reſigning to him at the ſame time his own pay as captain, with many other advantages. King Charles likewiſe ſhewed him ſignal marks of favour; and once gave him a proof of eſteem, which perhaps never any ſovereign prince before had given to an author, who was only a private gentleman. Wycherley happened to fall ſick of a fever at his lodgings in Bow-ſtreet, Covent Garden, when the king did him the honour to viſit him; and, finding his body extreamly weakened, and his ſpirits miſerably ſhattered, he commanded him, as ſoon as he ſhould be able to take a journey, to go to the ſouth of France, believing that the air of Montpelier would contribute to reſtore him as much as any thing; and aſſured him, at the ſame time, that he would order him 500l. to defray the charges of the journey. Wycherley accordingly went into France, and, having ſpent the winter there, returned to England in the ſpring, entirely reſtored to his former vigour both of body and mind. The king, ſhortly after his arrival, told him, "that "he had a ſon, who he was reſolved ſhould be educated "like the ſon of a king; and that he could not chuſe a more "proper man for his governor than Mr. Wycherley;"

for which ſervice 1500l. per annum ſhould be ſettled upon him.

But Wycherley (ſuch is the uncertain ſtate of all human affairs!) loſt the favour of the king and of the courtiers. Mr. Dennis relates, that, immediately after he had received the gracious offer above mentioned from the king, he went down to Tunbridge, to take either the benefit of the waters, or the diverſions of the place; when walking one day upon the wells-walk with his friend Mr. Fairbeard, of Grays-Inn, juſt as he came up to the bookſellor's ſhop, the counteſs of Drogheda, a yong widow, rich, noble, and beautiful, came to the bookſeller, and enquired for "The Plain Dealer." "Madam," ſays Mr. Fairbeard, "ſince you "are for the Plain Dealer, there he is for you:" puſhing Wycherley towards her. "Yes," ſays Wycherley, "this "lady can bear plain dealing; for ſhe appears to be ſo ac-"compliſhed, that what would be compliment ſaid to "others, ſpoken to her would be plain dealing." "No, "truly, ſir," ſaid the counteſs, "I am not without my "faults, any more than the reſt of my ſex; and yet I love "plain dealing, and am never more fond of it, than when "it tells me of them." "Then, madam," ſays Mr. Fairbeard, "you and the Plain Dealer ſeem deſigned by heaven "for each other." In ſhort, Wycherly walked with the counteſs upon the walks, waited upon her home, viſited her daily at her lodgings while ſhe was at Tunbridge, and at her lodgings in Hatton-garden, after ſhe went to London: where in a little time he got her conſent to marry her; which he did, by his father's command, without acquainting the king.

But this match, ſo promiſing in appearance both to his fortunes and to his happineſs, was neither more nor leſs than the actual ruin of both. As ſoon as the news of it came to court, it was looked upon as an affront to the king, and a contempt of his majeſty's orders: and Wycherley's conduct after marriage occaſioned this to be reſented more heinouſly; for he ſeldom or never went near the court, which made him thought downright ungrateful. But the true cauſe of his abſence was not known: in ſhort, the lady was jealous of him to diſtraction; jealous to that degree, that ſhe could not endure him to be one moment out of her ſight. Their lodgings were in Bow-ſtreet, Covent-garden, over againſt the Cock; whither if he at any time went with friends, he was obliged to leave the windows open, that his lady might ſee there was no woman in company: or ſhe would be immediately in a down-

a downright raving condition. Does not the reader wonder, that he did not beat her, although ſhe was a countess? It is not recorded, but we will ſuppoſe that he did. However, ſhe made him ſome amends, by dying in a reaſonable time, and by ſettling her fortune on him: but his title being diſputed after her death, the expence of the law and other incumbrances ſo far reduced him, that, not being able to ſatisfy the importunity of his creditors, he was flung into priſon. Major Pack ſays, "I have been "aſſured, that the bookſeller who printed his 'Plain Dea-"ler,' by which he got almoſt as much money as the au-"thor gained reputation, was ſo ungrateful to his bene-"factor, as to refuſe to lend him twenty pounds in "his extreme neceſſities:" which is very ſurpriſing and wonderful, conſidering the known generoſity and gratitude of that reſpectable order among traders.

In that confinement he languiſhed ſeven years; nor was he releaſed, till James II, going to ſee his "Plain Dea-"ler," was ſo charmed with the entertainment, that he gave immediate orders for the payment of his debts; adding withal a penſion of 200 l. per annum, while he continued in England. But the bountiful intentions of that prince had not the deſigned effect, purely through his modeſty; he being aſhamed to give the earl of Mulgrave, whom the king had ſent to demand it, a full account of his debts. He laboured under the weight of theſe difficulties till his father died; and then too the eſtate, that deſcended to him, was left under very uneaſy limitations, ſince, being only a tenant for life, he could not raiſe any money for the payment of his debts. However, he took a method of doing it, that was in his power, though few ſuſpected it to be his choice; and this was making a jointure. He had often declared, as major Pack ſays, that "he was re-"ſolved to die married, though he could not bear the "thoughts of living married again:" and accordingly, juſt at the eve of his death, married a young gentlewoman of 1500 l. fortune, part of which he applied to the uſes he wanted it for. Eleven days after the celebration of theſe nuptials, Jan. 1, 1715, he died; and was interred in the vault of Covent-garden church. He is ſaid to have requeſted very gravely of his wife upon his death-bed, that ſhe "would not take an old man for her ſecond "huſband." See 4th letter to Edw. Blount, Eſq. in Pope's Works, vol. VIII.

Beſides the plays abovementioned, he publiſhed a volume of poems in 1704, folio; and, in 1728, his "Poſt-"humous

humous Works in proſe and verſe" were publiſhed by Mr. Lewis Theobald, in 8vo.

WYKEHAM (WILLIAM OF), an Engliſh prelate of moſt reſpectable memory, was born at Wykeham in Hampſhire, in 1324. His parents were perſons of good reputation and character; but in circumſtances ſo mean, that they could not afford to give their ſon a liberal education. However, this deficiency was ſupplied by ſome generous patron, who maintained him at ſchool at Winchester, where he was inſtructed in grammatical learning, and gave early proofs of his diligence and piety. The latter writers of his life have generally mentioned his removing from Winchester to Oxford, and continuing there almoſt ſix years; but they ſeem to have no ſufficient authority for what they ſay; and it does not appear that he ever had any academical degree, nor is there the leaſt tradition of his having belonged to any particular ſociety there. It has been always ſuppoſed, yet rather from a common tradition than from any authentic account, that his firſt and great benefactor was Nicholas Uvedale, lord of the manor of Wykeham, and governor of Winchester; and that, after he had gone through his ſchool education, he was taken into his patron's family, and became his ſecretary: and it does appear from ancient writers, that he was ſecretary to the conſtable of Winchester caſtle. He is ſaid to have been afterwards recommended by Uvedale to Edyngdon biſhop of Winchester, and by both to have been made known to king Edward III.

Life by Bp. Lowth.

His being brought to court, and placed there in the king's ſervice, is related to have been, when he was about two or three and twenty years of age: but the firſt office, which he appears upon record to have borne, was that of clerk of all the king's works in the manors of Henle and Yeſhamſtead. His patent for this is dated the 10th of May 1356: and, the 30th of October following, he was made ſurveyor of the king's works at the caſtle and in the park of Windſor. It was by his advice and perſuaſion, that the king was induced to pull down great part of the caſtle of Windſor, and to rebuild it in the magnificent manner in which upon the whole it now appears; and the execution of this great work was committed entirely to him. Wykeham had likewiſe the ſole direction of the building of Queenborough caſtle; the difficulties,

ties, arising from the nature of the ground and the lowneſs of the ſituation, did not diſcourage him from adviſing and undertaking this work; and in the event they only ſerved to diſplay more evidently the ſkill and abilities of the architect. Wykeham acquitted himſelf ſo well in the execution of theſe employments, that he gained a conſiderable place in his maſter's favour, and grew daily in his affections: nevertheleſs, his enemies gave ſo malicious a turn to an inſcription he put on the palace at Windſor, as expoſed him for a little time to the king's diſpleaſure. The words of this inſcription are, "THIS "MADE WYKEHAM;" and have an ambiguous meaning, ſignifying either, "Wykeham made this," or "This made Wykeham." Thoſe who wiſhed him ill interpreted them in the former ſenſe, and hinted to the king, that the chief ſurveyor of that edifice inſolently aſcribed all the glory of it to himſelf. His majeſty, being highly exaſperated, reproached Wykeham with his crime; but was appeaſed, and even laughed after hearing his anſwer, he replying, with a ſmiling air, that his accuſers muſt either be extremely malicious, or extremely ignorant of the laws of grammar, ſince the true ſenſe of the inſcription was this: "I am the creature of this palace: to it I owe "the favour with which my ſovereign indulges me, "and who raiſed me from a low condition to an exalted "fortune."

Henceforth we find the king continually heaping on him preferments both civil and eccleſiaſtical; for it ſeems to have been all along his deſign to take upon him holy orders, though he was not ordained prieſt till 1362. It would fill a couple of pages to mention the preferments that Wykeham ran through, from his being made rector of Pulham in Norfolk in 1357, which was his firſt, to his being raiſed to the ſee of Wincheſter in 1366, his advancement in the ſtate all the while keeping pace with his preferment in the church. In 1359, he was conſtituted chief warden and ſurveyor of the king's caſtles of Windſor, Leeds, Dover, and Hadlam; in 1363, warden and juſticiary of the king's foreſts on this ſide Trent; keeper of the privy ſeal in 1364; and within two years after ſecretary to the king. He was in prodigious favour and eſteem with the king; as appears from the teſtimony of Froiſſart, a contemporary hiſtorian, perſonally acquainted with the affairs of the Engliſh court, and at the ſame time reſiding there in the ſervice of the king and queen, who

expreſſes

expreſſes himſelf in theſe very remarkable terms: "At "that time," ſays he, "reigned a prieſt called William de "Wican: which William de Wican had ingratiated "himſelf ſo far in the king of England's favour, that by "him all things were done, and without him was no-"thing done."

Froiſſart, vol. I. ch. 249. edit. Paris, 1574.

He was nominated to the ſee of Wincheſter in 1366, but not conſecrated till the year after, on account of ſome little diſpute between the king and the pope. In the bull for conſecration, the pope ſpeaks of Wykeham, "as "recommended to him by the teſtimony of many perſons "worthy of credit, for his knowledge of letters, his pro-"bity of life and manners, and his prudence and circum-"ſpection in affairs both temporal and ſpiritual." The ſuperiority of Wykeham's genius to that of other men lying rather in politics and buſineſs than in learning, ſome have taken occaſion from thence to repreſent him as want-ing in letters, and next to illiterate; on which account the writer of his life thinks, that this teſtimony of his learning ought to be inſiſted upon; and the more, be-cauſe it appears, on examining, that in the bulls of this kind there is more frequently than otherwiſe no mention of learning at all. Being now qualified, by his advance-ment in the church, to receive the higheſt dignity in the ſtate, he was conſtituted chancellor of England the ſame year, 1367: which high poſt he continued in till March 1370-1, when the king took it from him, up-on the repreſentation of the lords and commons in par-liament aſſembled, that the government of the realm had been too long in the hands of the eccleſiaſtics.

Lowth, p. 42.

Though Wykeham was ſo deeply engaged in the affairs of ſtate, and ſo much taken up in his perſonal attendance upon the king, yet he was not in the mean time want-ing to his epiſcopal function, or remiſs in the care of his dioceſe. He repaired the palaces and houſes belonging to his ſee, at great expence: he made viſitations of his whole dioceſe: and he was very diligent and active in eſtabliſh-ing ſtrict diſcipline and reforming abuſes. The zeal and diligence, with which he purſued the wholeſome work of diſcipline and the reformation of abuſes, appears from the proceeding in the viſitation of the hoſpital of St. Croſs, at Sparkeford, near Wincheſter. This famous hoſpital was founded by Henry de Blois, biſhop of Wincheſter, and brother to king Stephen, in 1132; was nobly endow-ed; but the revenues, according to cuſtom, were in courſe

of

of time villainously embezzled by those whose duty it was to see them properly disposed of. Wykeham was resolved to redress this grievance; yet met with many difficulties and obstructions, and was engaged in a troublesome dispute of more than six years, the affair having been brought before the pope. However, having at last overcome all opposition, he called the delinquents to a severe account; and reinstated the hospital in all its rights, restoring in every respect its primitive use and customs. At the same time that Wykeham was thus engaged in the reformation of these charitable institutions, he was forming the plan of a much more noble and extensive foundation of his own: nevertheless, he was much embarrassed in fixing his choice upon some design. He tells us himself, how he was obliged to declare with grief, that he could not any where find the ordinances of founders of charities observed according to their true design and intention; and this reflection, affecting him greatly, made him almost resolve to distribute his riches to the poor with his own hands. However, considering what desolation had been made by continual wars and frequent pestilences, and particularly among the clergy, he determined at last to remedy this loss, as far as he was able, by relieving poor scholars in their clerical education; and for that purpose to establish two colleges of students. He seems to have come to this resolution, and in some measure to have formed in his mind his general plan, as early as his becoming bishop of Winchester; for it appears that, in little more than two years after, he had purchased several parcels of ground in the city of Oxford, which make the chief part of the situation of his college there. His college of Winchester, intended as a nursery for that of Oxford, was part of his original plan: for, as early as 1373, before he proceeded any further in his design for the latter, he established a school at Winchester of the same kind with the former, and for the same purpose.

Life, p. 92, 93.

While Wykeham was pursuing these generous designs, and was now prepared to carry them into execution, he was on a sudden attacked by a party formed against him at court; and in such a manner, as not only obliged him to lay them aside for the present, but might have reduced him to an inability of ever resuming them. This was in the last year of the reign of Edward II.; when the duke of Lancaster procured articles of impeachment to be brought against him by certain persons, for divers crimes committed

mitted by him during his adminiſtration of affairs; and prevailed ſo far againſt him, as to have the temporalities of his ſee ſeized by the king, and himſelf baniſhed from court. The clergy, however, looked upon theſe proceedings, not only as injurious to Wykeham, but as an infringement of the liberties of the church; and the people conſidering him at the ſame time as a perſon unjuſtly oppreſſed by the exorbitant power of the duke of Lancaſter, a tumult enſued in his behalf, and he was reſtored to the temporalities of his ſee, and to the king's favour, a few days before the death of that monarch, which happened the 21ſt of June, 1377. Through the unhappy reign of his ſucceſſor Richard II. when nothing was ſeen and heard of but tumults, ſeditions, and wars, Wykeham is ſaid to have conducted himſelf with that wiſdom and caution, which might be expected from one of his great experience; and being now delivered from the perſecution of the duke of Lancaſter, and diſengaged from his former conſtant attendance on public affairs, he was reſolved to apply himſelf to the great work of founding his two colleges, which he had deſigned, and for which he had many years been making preparations. The work which demanded his attention firſt, was to erect his college at Oxford; the king's patent for the building of which is dated June 30, 1379. He publiſhed his charter of foundation the 26th of November following, by which he entitled his college, "Seinte Marie college of Wyncheſtre in Oxenford." The building was begun in March following, and finiſhed in April 1386. During the carrying on of this work at Oxford, he eſtabliſhed in proper form his ſociety at Wincheſter. His charter of foundation bears date Oct. 20, 1382, in which he gives his college the name of "Seinte "Marie college of Wynheſtre." In 1387, the year after he had completed his building at Oxford, he began that at Wincheſter, and finiſhed it in 1393: he intended this ſchool, for ſuch he might have called it more properly, as a nurſery from whence to ſupply his college at Oxford. This college does not go by the name he gave it: it was then vulgarly called "The New-college;" and this, becoming in time a ſort of a proper name for it, continues in common uſe to be ſo to this day. Theſe were noble charities and Wykeham enjoyed for many years the pleaſure, the greateſt to a generous heart, that can be enjoyed, of ſeeing the good effects of his own beneficence. Not long before his death, one of his own ſcholars, whom he had himſelf ſeen educated in both his ſo-

cieties, and had probably contributed to raiſe to a conſiderable degree of eminence, became an illuſtrious follower of his great example. This was Henry Chicheley, archbiſhop of Canterbury; who, beſides a chantry and hoſpital, which he built at Higham Ferrers, the place of his birth, founded likewiſe "All Souls-college in Oxford," for the maintenance of forty fellows. Shortly after this, Henry VI. founded his two colleges of Eton and King's in Cambridge, entirely upon Wykeham's plan, whoſe ſtatutes he tranſcribed, without any material alteration.

In 1382, the biſhops and clergy began to be greatly alarmed at the progreſs which Wickliff's principles and doctrines were daily making, and eſpecially in the univerſity of Oxford. Several profeſſors and doctors, of the firſt diſtinction for learning there, began to defend and maintain them in the ſchools, and to preach them publickly; and in ſo doing were openly encouraged and ſupported by the countenance of the magiſtrates of the univerſity, and particularly by the authority of the chancellor Dr. Robert Rygge. Courtney, archbiſhop of Canterbury, thought it high time to enquire into this matter, and to take proper meaſures for putting a ſtop to this growing ſect: for which purpoſe, and to give all poſſible weight and ſolemnity to his proceedings, he ſummoned ſeveral aſſemblies of the biſhops and clergy. The biſhop of Wincheſter aſſiſted at each of the aſſemblies; and was, after the archbiſhop, the principal perſon there. What ſhare he took in the management of this affair, or with what ſpirit he acted in it, does not at all appear from any authentic evidence, except in this one circumſtance, that when the chancellor made his ſubmiſſion to the archbiſhop, and begged pardon for his offence, the biſhop of Wincheſter ſtrenuouſly interceded for him, and with much difficulty procured his peace; from whence it ſhould ſeem, that Wykeham was inclined to mild and gentle methods of proceeding in this important and delicate buſineſs. But the biſhops in general were not in the ſame way of thinking: contrary meaſures were purſued: the Wickliffites were perſecuted and diſperſed: the ſeeds of the reformation were ſown more widely: and the harveſt, by being delayed, became the more plentiful.

This illuſtrious prelate died at South Waltham, Sept. 27, 1404; and was buried in his own oratory, in the cathedral church of Wincheſter, in rebuilding and repairing which he laid out immenſe ſums. It is difficult to penetrate into the real character of Wykeham, from any records that are extant concerning him. The monuments,

which

which remain of his acts in various ways, ſhew his genius to have been ſtrong and univerſal; and whatever his attainments in letters were, he had at leaſt the good ſenſe to ſee, that the clergy, though they had almoſt engroſſed the whole learning of that age, yet were very defective in real and uſeful knowledge. Some have repreſented him as not without his blemiſhes; and it is probable that he had, like other men, his imperfections and infirmities, how unwilling ſoever his biographer may be to admit them: yet this may inconteſtibly be ſaid in his favour, that no man ever exceeded him in beneficence and acts of charity; which is a fair preſumption that his compoſition was good.

X.

In vitâ Xenophontis. In Longævis. Bibl. Græc. Vol. II.

XENOPHON, an illuſtrous philoſopher, ſoldier, and writer of antiquity, was an Athenian, and the ſon of Gryllus, a perſon of high rank. The time of his birth is no where expreſsly delivered; but Steſiclides, as cited by Diogenes Laertius, affirms, that he died the firſt year of the 105th Olympiad; and Lucian, that he lived above ninety years: whence it is evident, that his birth muſt have happened in the 82d Olympiad, where Fabricius has fixed it. Few particulars of his early life are known. Laertius tells us, that meeting Socrates in a narrow lane, after he was pretty well grown up, he ſtopped the philoſopher with his ſtaff; and aſked him, "where all kind of "meats were to be ſold?" To which Socrates made a ſerious anſwer: and then demanded of him, "where it was "that men were made good and virtuous?" At which Xenophon pauſing, "Follow me then," ſaid Socrates, "and learn:" from which time he became the diſciple of that father of ancient wiſdom.

He was one of his moſt eminent ſcholars, if not the moſt eminent, for the diſpute lies between him and Plato: but he did not excel in philoſophy only; he was alſo famous for arms and military atchievements. In the Peloponneſian war, he was perſonally engaged in the fight before Delium, the firſt year of the 89th Olympiad; in which the Bœotians overcame the Athenians. Here Xenophon, in the precipitation of flight, was unhorſed and

and thrown down; when Socrates, who having loſt his horſe was fighting on foot, took him upon his ſhoulders, and carried him many furlongs, till the enemy gave over the purſuit. This was the firſt eſſay of his military profeſſion: afterwards he became known to the younger Cyrus, by means of Proxenus the Bœotian, who was favoured by that prince, and reſided with him at Sardis. Proxenus, then Xenophon's friend, wrote to Athens, to invite him to come to Cyrus. Xenophon ſhewed his letter to Socrates, deſiring his advice. Socrates referred him to the oracle of Delphi, which Xenophon accordingly conſulted: but, inſtead of aſking whether he ſhould go to Cyrus, he enquired how he ſhould go to him; for which Socrates reprimanded him, yet adviſed him to go. Being arrived at the court of Cyrus, he acquired at leaſt as great a ſhare of his favour as Proxenus himſelf; and accompanied that prince in his expedition to Perſia, when he took up arms againſt his brother Artaxerxes, who had ſucceeded his father Darius in the kingdom. Cyrus was killed; and Artaxerxes ſent the day after to the Grecians, that they ſhould give up their arms. Xenophon anſwered Phalinus, who brought the order, that "they had nothing left but "their arms and valour; that as long as they kept "their arms, they might uſe their valour; but, if they "ſurrender them, they ſhould ceaſe to be maſters of "themſelves." Phalinus replied, ſmiling, "Young man, "you look and ſpeak like a philoſopher; but aſſure your-"ſelf, that your valour will not be a match for the king's "power." Nevertheleſs, ten thouſand of them were determined to attempt a retreat, and actually effected it, with Xenophon at their head, who brought them from Perſia to their own homes, remaining victorious over all who attempted to oppoſe his paſſage. The hiſtory of this expedition, which happened in the 4th year of the 94th Olympiad, was written by himſelf; and the work is ſtill extant.

Laert. in vit. Socratis —Strabo, lib. ix.

After this retreat, Xenophon went into Aſia with Ageſilaus, king of the Lacedæmonians; to whom he delivered for a ſum of money the ſoldiers of Cyrus, and by whom he was exceedingly beloved. Cicero ſays, that Xenophon inſtructed him; and Plutarch, that by his advice Ageſilaus ſent his ſons to be educated at Sparta. Ageſilaus paſſed into Aſia the firſt year of the 96th Olympiad, and warred ſucceſsfully againſt the Perſians; but the year after was called home by the Lecedæmonians, to help his country, which was invaded by the Thebans and

De Oratore lib. III. c. 34. In vit. Ageſilai.

their allies, whom the Perſian, with a view of drawing the war from his dominions, had corrupted. During the abſence of Xenophon, the Athenians proclaimed a decree of baniſhment againſt him; ſome ſay, for Laconiſm, upon his going to Ageſilaus; others, becauſe he took part againſt the king of Perſia their friend, and followed Cyrus, who had aſſiſted the Lacedæmonians againſt them. Whatever was the reaſon, he was obliged to fly; and the Lacedæmonians, to requite him for ſuffering in their cauſe, maintained him at the public charge. Then they built a town at Scilluns, having driven the Eleans from thence, and beſtowed a fair houſe and lands upon Xenophon: upon which he left Ageſilaus, and went thither, with his wife Phileſia, and his two ſons Diodorus and Gryllus. At this place of retirement, he employed himſelf in planting, hunting, and writing; and led a life truly philoſophic, dividing his time between his friends, rural amuſements, and letters.

At length, a war ariſing between the Eleans and Lacedæmonians, the Eleans invaded Scilluns with a great army; and, before the Lacedæmonians came to their relief, ſeized on the houſe and lands of Xenophon. His ſons, with ſome few ſervants, got away privately to Lepreum: Xenophon firſt to Elis, then to Lepreum to his ſons, and laſtly with them to Corinth, where he took a houſe, and continued the remainder of his life. During this time, the Argives, Arcadians, and Thebans, jointly oppoſed the Lacedæmonians, and had almoſt oppreſſed them, when the Athenians made a public decree to ſuccour them. Xenophon ſent his ſons upon the expedition to Athens, to fight for the Lacedæmonians; for they had been educated at Sparta, in the diſcipline of that place. This enmity ended in a great battle at Mantinea, in the 2d year of the 104th Olympiad; when Epaminondas, the Theban general, though he had gained the victory, was yet ſlain by the hand of Gryllus. This Pauſanias affirms to have been atteſted both by the Athenians and Thebans; but the glory was ſhort-lived, for Gryllus himſelf fell in the ſame battle. The news of his death reached Xenophon, as he was ſacrificing at Corinth, crowned with a garland; who immediately laid down the garland, and demanded in what manner he died? When being informed, that Gryllus was fighting in the midſt of the enemy, and had ſlain many of them, he put on the garland again, and proceeded

ceeded to ſacrifice, without ſo much as ſhedding a tear, only ſaying, "I knew that I begot him mortal."

Xenophon, being extremely old, died at Corinth in the firſt year of the 105th Olympiad; leaving behind him many excellent works, of which a fine collection are happily come down to us. The principal of theſe are, the "Cyropædia," or the life, and diſcipline, and actions, of the Elder Cyrus; ſeven books of the "Expedition of the "Younger Cyrus into Perſia, and of the retreat of the ten "thouſand Greeks under himſelf;" ſeven books of the "Grecian Hiſtory;" four books of the "Memorabilia" of Socrates, with the "Apologia Socratis." Cicero tells us, probably grounding his opinion upon what he had read in the third book of Plato "de legibus," that the "Cyropædia" is not a real hiſtory, but only a moral fable; in which Xenophon meant to draw the picture of a great prince, without confining himſelf to truth, except in two or three great events, as the taking of Babylon, and the captivity of Crœſus: and in this he has been pretty generally followed, though ſome have thought otherwiſe. The "Hellanica," or ſeven books of Grecian hiſtory, are a continuation of Thucydides to forty-eight years farther; and here we may ſeaſonably mention a noble inſtance of Xenophon's integrity and goodneſs of nature, who freely gave the public the writings of Thucydides, which he might either have ſuppreſſed, or put off as his own. The ſmaller pieces of Xenophon are, "Ageſilaus;" of which piece Cicero ſays, "that it alone ſurpaſſeth all images and "pictures in his praiſe:" "Oeconomicks;" with which work Cicero was ſo delighted, that in his younger years he tranſlated it, and, when he was grown old, gave this honourable teſtimony of it, and the other writings of Xenophon: "Multas ad res perutiles Xenophontis libri ſunt, "quos legite, quæſo, ſtudioſe, ut facitis. Quam copioſe "ab eo agricultura laudatur in eo libro, qui eſt de tuenda "re familiari, qui Oeconomicus inſcribitur?" "The Re"public of the Lacedæmonians," and "The Republick of "the Athenians;" "Sympoſium;" "Hiero, or, of a "Kingdom;" "Accounts of the Revenues, of Horſes, "of Horſemanſhip;" and "Epiſtles."

Ad Quintum fratrem, lib. i. ep. 1.

Ad Familiares, lib. v. epiſt. 12.

De Senectute.

Xenophon was one of the moſt accompliſhed perſons of antiquity, whether we mean accompliſhments of the body, or of the mind. He had an ingenuous modeſt look, and was handſome beyond expreſſion, as Laertius ſays; he was ſkilled in all exerciſes, in horſemanſhip, hunting, and in

tactics. He was as perfect in contemplation, as in action; and "the only man of all the philoſophers," ſays Eumapius, "who adorned philoſophy with his words and actions." He was the firſt who committed the diſputations of his maſter Socrates to writing; and he did that with the greateſt fidelity, without inſerting excurſions of his own, as Plato did; whom for that reaſon, as Aulus Gellius obſerves, he accuſeth of falſhood. That there was a great enmity between theſe two illuſtrious perſons, is related by the ſame author; who, as a proof thereof, alledges, that neither of them names the other in any of his writings: but, as Voſſius has noted, is miſtaken in this, ſince Xenophon mentions Plato once, in the third book of the "Memorabilia Socratis." Innumerable are the eloges, which the moderns have beſtowed upon this fine writer: but it will be ſufficient if we refer our readers to La Mothe le Vayer [A], Rapin [B], and the noble author of the "Characteriſtics [C]."

Proem. ad vit. Philoſ.

Noc. Attic. l. xiv. c. 3.

De Hiſt. Græcis.

The works of Xenophon have often been printed collectively: by Aldus, with the Greek only, at Venice, 1725, folio; by Henry Stephens, with a Latin verſion, in 1581, folio; and at Oxford, 1703, Greek and Latin, in five volumes 8vo. Separately have been publiſhed the "Cyro-"pædia, Oxon. 1727," 4to, and 1736, 8vo; "Cyri Ana-"baſis, Oxon. 1735," 4to, and 1747, 8vo; "Memorabi-"lia Socratis, Oxon. 1741," 8vo.

[A] Jugemens ſur les anciens & principaux Hiſtoriens.

[B] Reflexions ſur l'Hiſtoire, xxviii.

[C] Shaftesbury's Characteriſtics, vol. I. p. 253.

XENOPHON, uſually mentioned with the epithet EPHESIUS, from the place of his birth, to diſtinguiſh him from the above Xenophon SOCRATICUS, is the author of five books "Of the loves of Abrocomus and Anthia," which are intituled "Epheſiaca," although they have no more to do with the town of Epheſus, than the "Ethiopics "of Heliodorus," which is a love romance alſo, have with the affairs of Ethiopia. It is not known when this author lived; but Fabricius is of opinion, that he wrote before Heliodorus. Suidas has made mention of this romance; and, although it was late before it was publiſhed for the firſt time, yet manuſcripts of it were known to be extant, Montfaucon ſpoke of one which he had ſeen, or at leaſt knew to be, in the library of the monaſtery of the Holy Virgin at Florence; and Politian had long before inſerted a tranſ-

Fabric. Bibl. Græc. v. xiv. in Præfat. and v. vi. p. 807.

Diarium Italicum, p. 305.

lation

lation of ſome paſſages from it in his "Miſcellanea." Politian was prodigiouſly taken with this author, and made no ſcruple to rank him with the Athenian Xenophon for ſweetneſs and purity of ſtyle and manner. Fabricius does not ſeem to go ſo far as Politian; but he ſpeaks of him in no leſs terms than theſe, "eſt ſane ſuavis lectu ac delectabilis "hic ſcriptor; dictio pura, elegans, candida, facilis; narra-"tio preſſa, aperta, mirabilis, amœna." He adds, that Grotius, if he had read this author, would not have mentioned him as an example of obſcene writing, as he has done in his "Commentary" upon Epheſ. iv. 29. Cap 15.

Antonio Cocchi, a Floretine, eminent for his ſkill in polite literature, made a Latin verſion of the "Epheſiaca;" with which he cauſed it to be publiſhed at London, in 1726, 4to. Suidas has called them ten books of the amours of Abrocomus and Anthia, but either Suidas or his tranſcribers have blundered; ſince the work ſeems to have been compleated in the five that are extant. Though Politian has compared the two Xenophons together, yet there is this conſiderable difference between them, that the Epheſian is ſometimes a little inflated, which the other never is; however, to give him his due, he is always agreeable.

XIMENES (FRANCIS), archbiſhop of Toledo, was born in 1437. Pope Julius II. gave him a cardinal's hat, and king Ferdinand intruſted him with the management of the affairs of ſtate. This prince had many years experience of his abilities and integrity; and thence was induced, by his will, to repoſe in him the important truſt of the regency of Caſtile; nor did he prove himſelf unworthy that confidence. To his management it was principally owing, that Charles was permitted to aſſume the title of king of Spain, while his mother was alive. By his prudent and vigorous conduct, he preſerved Navarres, he regulated the finances, and conciliated the affections of a people naturally averſe to the government of a foreigner; he carefully endeavoured to make the crown ſit eaſy on the young king, and to render the people happy. His family is generally repreſented to have been in a low ſituation; yet he is ſaid, in the midſt of his greatneſs, to have gone one ſummer to the village where he was born, to have viſited his kindred, and to have treated them with all the marks of kindneſs and affection. His humility upon this head was very unaffected, and broke out ſometimes very Modern Univerſal Hiſtory, vol. XXI.

unexpectedly. He was preſent once, when doctor Nicholas De Paz was explaining the philoſophy of Raymund Lully; and in ſpeaking to the queſtion, whether that famous man had the philoſopher's ſtone or not, he took notice of a paſſage in the Pſalms which has been thought to look that way: "he raiſed up the poor out of the duſt, and lifteth "the needy out of the dunghill, that he may ſet him with "the princes, even with the princes of his people." That portion of ſcripture, ſaid the cardinal, may be much more naturally interpreted, for inſtance, in my own caſe; and then run out in a long detail of his own meanneſs, and the wonderful manner in which he had been exalted.

Thoſe who lived in and near his time believed he had the gift of prophecy, which aroſe chiefly from the two brothers Charles and Ferdinand, ſaying frequently, on the great events of their lives, "This was foretold me by Cardinal "Ximenes." It is very certain, that he adviſed Charles to ſend his brother out of Spain, and to divide his dominions with him. "This," ſaid he, "will conſtitute two "great houſes, and in your turns you may be both Empe-"rors;" which, as he took his advice, actually came to paſs: but what came nearer to this point was, the agreement he framed between Ferdinand the Catholic, and his ſon-in-law Philip. He took the oaths of both of them, and at the time he took them he ſaid, "Remember what I tell you, "if you break this oath, you will not long ſurvive it;" which was actually the caſe with reſpect to Philip, who broke it, and died ſoon after. He had a great contempt for what were ſtyled the arts of a court, and would never uſe them. Don Pedro Porto Carrero, who was with king Charles in Flanders, wrote to him, that he had many enemies there, and adviſed him to make uſe of a cypher. He thanked him for his intelligence and friendſhip, but rejected the expedient: "I have nothing," ſaid he, "that I "deſire to conceal; and, if I write any thing that is amiſs, "I will not deprive my enemies of their evidence." He behaved ſternly himſelf to the nobility; but he adviſed both Ferdinand and Charles not to treat them with rigour. "Ambition," ſaid he, "is their common crime; and you will "do well to make ſubmiſſion their only puniſhment." His coadjutor Adrian was miſerably diſturbed at the libels that flew about; but Ximenes, who was as little ſpared, bore them with great temper: "We act," ſays he, "and we muſt "give the others leave to ſpeak; if what they ſay is falſe, "we may laugh; if true, we ought to mend." However,

he

he ſometimes ſearched the printers and bookſellers ſhops; but, as he gave previous notice, it may be preſumed he did not often meet with things that could give offence.

The great object of his care was the revenue of his archbiſhoprick: with which, however great, he did ſuch things as could ſcarce be expected from it; eſpecially as one half of it was conſtantly diſtributed in alms, about which he was ſo circumſpect, that no fraud could be committed. He was very plain in his habit and in his furniture; but he knew the value of fine things, and would ſometimes admire them. He once looked upon a rich jewel, and aſked its price. The merchant told him. "It is a very fine "thing," ſaid he, "and worth the money; but the army "is juſt diſbanded, there are many poor ſoldiers, and with "the value of it I can ſend two hundred of them home, "with each a piece of gold in his pocket." All his foundations, and other acts of generoſity, were out of the other moiety. His univerſity of Alcala was a moſt ſtupendous foundation, begun and finiſhed in eight years; he endowed there forty-ſix profeſſorſhips, and at his death left it a ſettled revenue of fourteen thouſand ducats *per annum*. His regulations muſt have coſt him at leaſt as much thought as his buildings and endowments: he ſaw clearly, that ignorance was the bane of religion, and the only thing that made the inquiſition neceſſary: for, if men underſtood the Chriſtian religion, there could be no need to fear either Judaiſm or Mohammediſm.

He was very learned himſelf, and the great patron and protector of learning; he wrote ſeveral pieces of divinity, that were never printed; and alſo the life of king Wamba, and ſome notes upon ſcripture, which are yet preſerved. He cauſed the works of Toſtatus to be printed at a vaſt expence at Venice. "The Complutenſian Edition of "the Holy Scriptures," which was the firſt Polyglott ever printed, coſt him a prodigious ſum. Beſides the maintenance of all the learned perſons employed in it, he purchaſed the manuſcripts at immenſe rates. He was alſo at great charge in publiſhing the "Mozarabic Liturgy," for which he had ſo high a veneration, that he eſtabliſhed a chapel with twelve canons for receiving this office; and with regard to other foundations we have no room to enumerate them. Upon the whole, we have great reaſon to believe that he ſpoke truth upon his death-bed, when he ſaid, that, to the beſt of his knowledge, he had not miſapplied a ſingle crown of his revenue. Philip IV. was at

great pains to have procured his canonization with the popes Innocent X. and Alexander VII.; but we know not why he did not succeed.

Melchior Adam, in vitis Philosophorum. —Bayle, in Dict.

XYLANDER (GULIELMUS), a German of great abilities and learning, was born at Augsburg, in 1532, of parents who were very honeſt, but very poor. The love therefore of learning, which he diſcovered from his infancy, would have been fruitleſs, if he had not luckily met with a patron. This was Wolfgang Relinger, a ſenator of Augſburg, who got him ſupported at the public expence, till the progreſs he had made in literature procured him admittance into the colleges, where the city maintained a certain number of ſtudents. In 1549, he was ſent to the univerſity of Tubingen, and afterwards to that of Baſil; where he made himſelf conſummate in the Greek and Latin tongues. Melchior Adam affirms, that he took a maſter of arts degree at Baſil in 1556; but Bayle is of opinion, that this date muſt be miſtaken: for he thinks it improbable, that a man, who had employed himſelf vigorouſly in ſtudy, and was born with ſuch fine natural talents, did not take that lower degree till his 24th year. Add to this, ſays he, that Xylander made his Latin verſion of Dion Caſſius in 1557: at which time he was ſo good a ſcholar, that he employed but ſeven months in this work; for the truth of which he appeals to Mr. Herwat, a ſenator of Augſburg and his patron, to whom he dedicates it. Having given ample proof of his learning, and eſpecially of his uncommon ſkill in the Greek tongue; he was invited in 1558 to Heidelberg, to take poſſeſſion of the Greek profeſſor's chair, then vacant. In 1566, the elector palatine Frederic III, and the Duke of Wirtemberg, having called an aſſembly of the clergy to hold a conference upon the euchariſt about which there were great diſputes, Xylander was choſen by the elector as ſecretary of the aſſembly, together with Oſiander, who was named by the duke: he executed the ſame office upon a ſimilar occaſion in 1581. Exceſſive application to books is ſuppoſed to have brought an illneſs upon him, of which he died in February 1576, aged forty-three years.

He had a vaſt knowledge of the Greek language, and he employed it in tranſlating Greek authors into Latin: but his being always very poor, and obliged to labour for bread inſtead of fame, is the cauſe of many errors having crept into

into his verſions; ſince, ſelling his ſheets as faſt as he wrote them to the bookſellers, he was naturally led to be more ſolicitous about the quantity, than the quality of what was written. Of the many authors which he tranſlated, the chief are, Dion Caſſius, Marcus Antoninus, Plutarch, and Strabo.

XYPHILIN (JOHN), a patriarch of Conſtantinople, who died in 1075, and whom Andrew Scottus and Voſſius imagined to be the abridger of Dion Caſſius: but they were miſtaken; it was not he, but a nephew of his names, as the nephew ſays himſelf in the hiſtory of Auguſtus. This nephew made about the end of the eleventh age a compendium of the forty-five laſt books of Dion, which contain the hiſtory of the Emperors to the time of Alexander ſon of Mammea. It is probable he did not abridge the five and thirty firſt books, ſince there remains no trace or teſtimony of it; and, beſides, he aſſures us, that even in his time, there wanted ſomething of the hiſtory of Dion. As to what remains, he has been very exact and faithful in following the ſenſe, and often the very words of his author; as by comparing the abridgement with the original any one may ſee. He has been printed ſometimes with Dion Caſſius, and ſometimes ſeparately. Fabric. Bibl. Græc. vol. III.

Y

YALDEN (THOMAS), the ſixth ſon of Mr. John Yalden of Suſſex, was born at Exeter in 1671. Having been educated in the grammar-ſchool belonging to Magdalen College, Oxford, he was in 1690, at the age of 19, admitted commoner of Magdalen Hall, under the tuition of Joſeph Pullen, a man whoſe name is ſtill remembered in the univerſity. He became next year one of the ſcholars of Magdalen College, where he was diſtinguiſhed by a lucky accident. It was his turn, one day, to pronounce a declamation; and Dr. Hough, the preſident, happening to attend, thought the compoſition too good to be the ſpeaker's. Some time after, the doctor, finding him a little irregularly buſy in the library, ſet him an exerciſe, for puniſh- From Dr. Johnſon's Lives.

puniſhment; and, that he might not be deceived by any artifice, locked the door. Yalden, as it happened, had been lately reading on the ſubject given, and produced with little difficulty a compoſition, which ſo pleaſed the preſident, that he told him his former ſuſpicions, and promiſed to favour him. Among his contemporaries in the college were Addiſon and Sacheverell, men who were in thoſe times friends, and who both adopted Yalden to their intimacy. Yalden continued, throughout his life, to think as probably he thought at firſt, yet did not loſe the friendſhip of Addiſon. When Namur was taken by king William, Yalden made an ode. He wrote another poem on the death of the duke of Glouceſter. In 1710, he became fellow of the college; and next year, entering into orders, was preſented by the ſociety with a living in Warwickſhire, conſiſtent with his fellowſhip, and choſen lecturer of moral philoſophy, a very honourable office. On the acceſſion of queen Anne, he wrote another poem; and is ſaid, by the author of the "Biographia," to have declared himſelf one of the party who had the honourable diſtinction of High-Churchmen. In 1706, he was received into the family of the duke of Beaufort. Next year, he became D. D. and ſoon after he reſigned his fellowſhip and lecture; and, as a token of his gratitude, gave the college a picture of their founder. He was made rector of Chalton and Cleanville, two adjoining towns and benefices in Hertfordſhire; and had the prebends, or ſinecures, of Deans, Hains, and Pendles, in Devonſhire. He had before been choſen, in 1698, preacher of Bridewell Hoſpital, upon the reſignation of Dr. Atterbury. From this time he ſeems to have led a quiet and inoffenſive life, till the clamour was raiſed about Atterbury's plot. Every loyal eye was on the watch for abettors or partakers of the horrid conſpiracy; and Dr. Yalden, having ſome acquaintance with the biſhop, and being familiarly converſant with Kelly his ſecretary, fell under ſuſpicion, and was taken into cuſtody. Upon his examination, he was charged with a dangerous correſpondence with Kelly. The correſpondence he acknowledged; but maintained, that it had no treaſonable tendency. His papers were ſeized; but nothing was found that could fix a crime upon him, except two words in his pocket-book, "thorough-paced doctrine." This expreſſion the imagination of his examiners had impregnated with treaſon; and the doctor was enjoined to explain them. Thus preſſed, he told them that the words had lain

lain unheeded in his pocket-book from the time of queen Anne, and that he was aſhamed to give an account of them; but the truth was, that he had gratified his curioſity one day, by hearing Daniel Burgeſs in the pulpit, and thoſe words were a memorial hint of a remarkable ſentence by which he warned his congregation to "beware of "thorough-paced doctrine, that doctrine, which, coming "in at one ear, paces through the head, and goes out at "the other." Nothing worſe than this appearing in his papers, and no evidence ariſing againſt him, he was ſet at liberty. It will not be ſuppoſed, that a man of this character attained high dignities in the church; but he ſtill retained the friendſhip, and frequented the converſation, of a very numerous and ſplendid body of acquantance. He died July 16, 1736, in the 66th year of his age. His "Hymn to Dark-"neſs" ſeems to be his beſt performance, and is, for the moſt part, imagined with great vigour, and expreſſed with great propriety. His "Hymn to Light" is not equal to the other. On his other poems it is ſufficient to ſay, that they deſerve peruſal, though they are not always exactly poliſhed, and the rhymes are ſometimes very ill ſorted, and though his faults ſeem rather the omiſſions of idleneſs than the negligences of enthuſiaſm.

YOUNG (EDWARD), an Engliſh poet and divine, was born at Upham, near Wincheſter, in June 1681. His father, Edward Young, chaplain to King William and queen Mary, and dean of Sarum, died in 1705, aged 62; after having publiſhed. in 1702, 2 vols. of Sermons, in 8vo. Edward, the ſon, was placed upon the foundation at Wincheſter college, and thence removed, in 1703, to New College, Oxford, but not as a Wykehamite, being ſuperannuated. In 1708, he was choſen into a Fellowſhip at All-Souls. In 1714, he became Bachelor of Laws; in 1719, Doctor. When he firſt began to be diſtinguiſhed, is not very eaſy to aſcertain. When Queen Anne, moſt unpopularly, made the ten peers, he, in order to reconcile the people to at leaſt one of them, publiſhed, in 1712, "An "epiſtle to the right Hon. George Lord Lanſdowne." When Addiſon publiſhed "Cato" in 1713, Young had the honour of prefixing to it a recommendatory copy of verſes. On the appearance of Young's poem "On the Laſt Day," Addiſon did not return the compliment: but "The Eng-"liſhman of Oct. 29, 1713," publiſhed ſoon after, and probably written by or under Addiſon, ſpeaks handſomely of it.

Young's

Young's father had been acquainted with Thomas Wharton, Eſq; afterwards marquis of Wharton, who, after he became ennobled, did not drop the ſon of his old friend. In him, during the ſhort time he lived, Young found a patron; and, in his diſſolute deſcendant, a friend and companion. The old marquis died in 1715; the young one went to Ireland in 1717, whither it is probable that Young attended him. From "The Engliſhman" it appears that a Tragedy by Young was in the the theatre ſo early as 1713; "Buſiris" was not brought upon Drury-Lane ſtage till 1719. This was followed, in 1721, by "The Revenge:" which he dedicated to the Duke of Wharton. This ſame year, 1721, at this wild duke's deſire, and upon his Grace's promiſing to advance him in the world, in conſideration of his not taking two livings of 200l. and 400l. in the gift of All-Souls College, did Young actually attempt to get into parliament at Cirencester, and perſevered even to ſtand a conteſted election. It is ſaid, that he was aſhamed of his connection and patronage all the latter part of his life.

In 1719, he publiſhed "a Paraphraſe on part of the "book of Job." Of his "Satires," it is not obvious to fix the dates: they were originally publiſhed ſeparately in folio, and ſome paſſages fix the appearance of the firſt to about 1725; the fifth came out in 1727; the ſixth in 1728: they were afterwards gathered into one publication, under the title of "The Univerſal Paſſion;" and are undoubtedley the beſt of his works, though Swift is recorded to have ſaid of them, "that they ſhould either have been more "angry, or more merry." About 1727, he entered into orders; and, April 28, was appointed chaplain to the King. His tragedy of "The Brothers," which was already in rehearſal, he immediately withdrew from the ſtage; and the managers are ſaid to have reſigned it with ſome reluctance to the delicacy of the new Clergyman. July 30, he was preſented by his college to the rectory of Welwyn in Hertfordſhire; and, April 1739, married lady Elizabeth Lee, daughter of the earl of Lichfield, and widow of colonel Lee, of whom he was deprived in 1740.

Immediately after this mournful event, "The Night "Thoughts" were begun; and, by theſe extraordinary poems, written after he was ſixty, it was his deſire to be principally known, as appears from his intituling the four volumes which he publiſhed himſelf, "The Works of the Author "of the Night Thoughts." Notwithſtanding the farewell,

which

which in theſe poems he ſeems to have taken of all ambitious views, he dipped again into politics, where he had always been dabbling. In 1745, he addreſſed "Reflec-"tions on the public ſituation of the kingdom" to the Duke of Newcaſtle. It does not appear that theſe views ever forſook him: for, in 1750, he wrote to abp. Secker about preferment; and, in 1761, at the age of 80, was actually appointed clerk of the cloſet to the Princeſs dowager. He died in April 1765.

He was the author of many things in proſe and verſe, which we have not ſpecified. He publiſhed, particularly, in proſe, "The Centaur not fabulous, in ſix letters to a "friend on the Life in Vogue, 1754;" and, "Conjectures "on Original Compoſition," addreſſed to Richardſon, author of "Clariſſa," in 1759."

Z.

ZACUTUS, an eminent Spaniſh phyſician, was born at Liſbon in 1575, and is uſually called Luſitanus. He ſtudied both philoſophy and medicine at Salamanca and Conimbrica, and took his degree of doctor 1594 at Saguntum, now called Morvedre, a famous univerſity in Spain. After this, he practiſed phyſic at Liſbon, till 1624; when, by an edict of Philip IV. who governed Spain with an high hand, the whole race of Jews were interdicted the kingdom. Zacutus, being a Jew, betook himſelf to the Low Countries, practiſing chiefly at Amſterdam and the Hague; at the former of which places he died, as Aſtruc relates, in 1641, aged 66. It muſt however be at the very end of that year, and in the date of the old ſtyle, if it be true: for the laſt letter, among the "Epiſtolæ Clarorum "Virorum," addreſſed to himſelf, and prefixed to his works, is dated the 5th of April 1642. It was ſent indeed from Remberg in Poland; and thus, by reaſon of the diſtance, might poſſibly be written before the news of his death reached that place. His works, written in Latin, were printed at Lyons in France, 1649, 2 vols folio. Before the ſecond is placed what he calls "Introitus ad Praxin, "or an introduction to practice:" wherein he ſets forth the qualities of a phyſician, moral as well as intellectual; and

Vit. Oper. Præf.

De Lue Vener. lib. VI.

and ſhews, not only what are the qualifications neceſſary to the art, but alſo what are the duties neceſſary to the man.

Cicer. De Inventione, Lib. ii.—Plin. Hiſt. Natural. Lib. xxxv. c. 9.—Ælian. Var. Hiſt. lib. iv. c. 12.

ZEUXIS, a very famous painter of antiquity, flouriſhed about 400 years before Chriſt, or about the 95th Olympiad. The particulars relating to his country are a little confuſed: for though Tully, Pliny, and Ælian, agree in affirming that he was of Heraclea, yet they have not, among the numerous cities of that name, told us the Hereclea in which Zeuxis was born. Pliny repreſents the art of painting, the rudiments of which had been diſcovered by Apollodorus, to have been carried to conſiderable perfection by this painter. Some authors relate, that he found out the manner of diſpoſing lights and ſhades; and he is allowed to have excelled in colouring. Ariſtotle cenſured this defect in his paintings, that the manners or paſſions were not expreſſed in them: nevertheleſs Pliny declares the direct contrary with regard to the picture of Penelope; "in which "Zeuxis," ſays he, "ſeems to have painted the manners."

Quintilian. Lib. 12. c. 10. Poetic. c. 6.

Supra citat.

This painter amaſſed immenſe riches; and he once made a ſhew of them at the Olympic games, where he appeared in a cloak embroidered with gold letters expreſſing his name. When he found himſelf thus rich, he would not ſell his works any longer, but gave them away. Was not this generous? and did it not ſhew a noble moderation, which knew when it had enough? You will not attribute it to either generoſity or contempt of money, when you hear his reaſon: it was, and he declared it frankly, that no price could be ſet upon them. His Helen was the picture which made the greateſt noiſe. Before he had left off ſelling his works, he uſed to make people pay for ſeeing them; but he inſiſted always upon ready money for ſhewing his Helen: "which," ſays Ælian, "gave oc-"caſion to the wags to call her Helen the courtezan." He did not ſcruple to write underneath this picture the three verſes of the Iliad, in which Homer repreſents Priam and the venerable ſages of his council confeſſing, that the Greeks and Trojans were not to blame for having expoſed themſelves to ſo many calamities for the love of Helen; her beauty equalling that of the goddeſſes. It cannot be very well determined, whether this Helen of Zeuxis be the ſame as that which was at Rome in Pliny's time; or that, which he painted for the inhabitants of Crotona, to be hung up in the temple of Juno. What he required of the

people of Crotona, with reſpect to this picture, is ſingular enough. They had prevailed upon him to come among them, by giving him a large ſum, in order to paint a great number of pictures, with which they intended to adorn this temple; and when he told them, that he intended to draw the picture of Helen, they were extremely well ſatisfied, knowing that his chief excellence lay in painting women. For this purpoſe, he deſired to ſee the moſt beautiful girls of their city: upon which they took him to the place where the young boys were learning their exerciſes, where he had a fair opportunity of ſeeing whether they were handſome and well-ſhaped in every part, they being naked; and as he ſeemed much pleaſed on this occaſion, they gave him to underſtand, that he might judge from thence whether there were any beautiful girls in their city, ſince the ſiſters of thoſe boys, whom he thought moſt beautiful, were among them. He then deſired to have a ſight of ſuch as poſſeſſed the greateſt charms; and the council of the city giving orders for all the maidens to come to one place, in order that Zeuxis might make choice of ſuch as he thought fitteſt for his purpoſe, he pitched upon five; and, copying the greateſt excellences of each, drew from thence the picture of Helen. Cicero, who informs us of theſe particulars, in the place above cited, leaves his readers to gueſs, that the painter would ſee theſe five young beauties naked; but Pliny ſays this expreſsly, and even that he ſaw them in this condition, before he pitched upon the five in queſtion. He does indeed tell us, that Zeuxis worked for the Agrigentines, and not the Crotoniates, and does not ſay who was the perſon repreſented by this picture; but, excepting this, it appears that he relates the ſame ſtory with Cicero. Theſe five maidens were greatly applauded by the poets, their beauty having been preferred by him, who was juſtly conſidered as the greateſt judge of beauty; and their names accordingly did not fail of being conſecrated to poſterity, although they are not now to be found.

In loco ſupra citato.

Many curious particulars are recorded of this painter. His diſpute with Parrhaſius for the prize in painting, and how he loſt it, is related by Pliny in the following manner. Zeuxis had painted ſome grapes ſo very naturally, that the birds uſed to come and peck them; and Parrhaſius painted a curtain ſo artfully, that Zeuxis, miſtaking it for a real curtain which hid his rival's work, ordered it to be drawn aſide, that he might ſee Parrhaſius' painting: but, finding his miſtake, he confeſſed himſelf vanquiſhed; ſince

he

he had only impoſed upon birds, whereas Parrhaſius had miſled even thoſe who were maſters of the art. Another time, he painted a boy loaded with grapes, when the birds flew again to this picture, at which he was vexed; and frankly confeſſed, that it was not ſufficiently finiſhed; ſince, had he painted the boy as perfectly as the grapes, the birds would have been afraid of him. Archelaus, king of Macedon, made uſe of Xeuxis's pencil for the embelliſhment of his houſe; upon which Socrates made this reflection, as it is preſerved by Ælian, "Archelaus," ſaid he, "has "laid out a vaſt ſum of money upon his houſe, but no- "thing upon himſelf: whence it is, that numbers come "from all parts of the world to ſee his houſe, but none to "ſee him; except thoſe, who are tempted by his money "and preſents, and who will not be found among the "worthieſt of men."

Var. Hiſt. Lib. xiv. c. 17.

One of Xeuxis's fineſt pieces was a Hercules ſtrangling ſome dragons in his cradle, in the preſence of his frighted mother: but he himſelf eſteemed chiefly his athleta or champion, under which he made a verſe that became afterwards famous, *viz.* "that it would be eaſier to envy, than "to imitate that picture." It is probable, that he valued his Alcmena, ſince he preſented it to the Agrigentines. He did not ſet up for a ſwift painter: he uſed to ſay to thoſe who reproached him with ſlowneſs, that "he was indeed "a long time in painting, but that it was alſo to laſt a long "time." Lucian has given us a deſcription of a picture of Xeuxis, which deſerves to be read: it is of a female centaur. We are told that Xeuxis, having painted an old woman, laughed ſo heartily at the ſight of this picture, that he died. This circumſtance is related by Verrius Flaccus; under the word Pictor; but it is probably fabulous. More particulars may be found concerning this painter, in Junius "de Pictura Veterum;" and alſo in Mr. Bayle's "Dictionary," under the word Zeuxis, from whence this account is chiefly taken.

ZINZENDORF. See MORAVIANS.

Fabric. Bibl. Græc. v. X. p. 241.

ZONARAS (JOHN), a Greek hiſtorian, exerciſed conſiderable employs, under the emperors of Conſtantinople; but, wearied with worldly matters, at length became a monk, and died in the early part of the twelfth century. He wrote "Annals from the beginning of the "World down to the year 1118;" an indigeſted compilation, ſuch

ſuch as might be expected from an ignorant and credulous monk. However, they are of ſome uſe, ſo far as Roman affairs, and thoſe particulars of his own time, are concerned; for he has copied Dion Caſſius, and even recorded ſome particulars which are not to be found in Dion. He was alſo the author of ſeveral pieces in the religious way, one of which we will mention, becauſe it may ſeem rather curious; "Oratio ad eos, qui naturalem et involuntarium ſeminis "effluxum immunditiem exiſtimant; Græce & Latine;" in "Jure Græco Romano," Lib. V. p. 351.

ZOROASTER, or Zerduſht, the reputed founder, but more truly reformer, of the Magian religion, lived under the reign of Darius Hyſtaſpes. The common opinion of the Perſian and Arabic writers is, that he either was a Jew, or went very early into Judea; where he received his education under one of the prophets, with whom he lived as ſervant, and, emulous of glory, ſet up for a prophet afterwards himſelf. The two reigning hereſies before his birth were Zabiiſm and Magiſm; the former far more groſs than the latter, and conſequently more prevalent among the multitude. Hence they were fallen into wrong notions of the deity, and groſs errors in their manner of worſhiping him; living alſo in continual fear of that evil ſpirit, whom they conceived to be the enemy of their ſpecies, and the continual diſturber of the world. Zerduſht, whom ſome believe to have had his learning and his divinity out of the books of Moſes and other ſacred books of the Jews, took pains to root out all theſe notions, and to make the people eaſier than they had been, by propagating reaſonable opinions. He taught them, that the Supreme Being was independent and ſelf-exiſtent from all eternity; that light and darkneſs, good and evil, were continually mixed, and in a ſtruggle, not through impotency in the Creator, but becauſe ſuch was his will, and becauſe this diſcordancy was for his glory; that, in the end, there would be a general reſurrection, and a day of retribution, wherein ſuch as had done well, and lived obedient to the law of God, ſhould go with the angel of light into a realm of light, where they ſhould enjoy peace and pleaſure for evermore, and thoſe who had done evil ſhould ſuffer, with the angel of darkneſs, everlaſting puniſhment in a land of obſcurity, where no ray of light or mercy ſhould ever viſit them; and that thenceforward light

and darkneſs ſhould be incapable of mixture to all eternity.

He took great pains to perſuade his diſciples of all the attributes of the divinity, eſpecially wiſdom and juſtice; in conſequence of which he aſſured them, that they had none to fear but themſelves, becauſe nothing could render them unworthy of the divine favour, but their vices. Of all virtues he eſteemed what the Greeks call philanthropy, and the apoſtles brotherly love, the greateſt; for which reaſon he exhorted all his followers to acts of charity and beneficence, ſometimes alluring them by promiſes, at other times driving them as it were by threatenings. The credenda of his religion were not numerous, or perplexed; though, according to the mode of the Eaſt, he ſometimes made uſe of parabolic relations. He gave his diſciples likewiſe a liturgy, which they hold to have been brought to him from heaven; and therefore refuſe to make any alterations in it, though the language is grown obſolete and little underſtood. The Magi, or prieſts, were, according to his inſtitution, of three ranks; the duty of the firſt was to read the holy offices daily in the chapels, and to paraphraſe on and explain the contents of his books. Over theſe were ſuperintendents; and, above all, the Archimagus, which office Zerduſht himſelf aſſumed, and reſided in the city of Balch, at the ſack of which he was ſlain. The Zend, or Zendevaſta, containing the inſtitutes of his religion, conſiſts of one and twenty parts or different treatiſes, which is the reaſon that we have ſo many different accounts of it: it is written in the old Perſic or Zund character. The 16th treatiſe contains his life, wherein the whole myſtery of his character as a prophet, and the methods he made uſe of for the propagation of his religion, are ſet forth at large: the 20th treats of the virtues of drugs, and how they may be applied. Thus his writings contain not only the religion, but the learning of the Magi; and he recommended it to all his ſucceſſors, to be perfect maſters of all uſeful knowledge.

We conclude our account of this extraordinary perſon with obſerving, that he is ſaid to have predicted the coming of the Meſſiah in plain and expreſs words; and that the wiſe men out of the Eaſt, who came to worſhip our Saviour on account of his ſtar, were his diſciples.

ZOSIMUS, an ancient hiſtorian, who lived at the end of the fourth, and the beginning of the fifth century, was

was a man of quality and place, having the title of count, and being advocate of the treaſury. There are extant of his ſix books of hiſtory, in the firſt of which he runs over the Roman affairs in a very ſuccinct and general manner, from Auguſtus to Diocleſian: the other five books are written more largely and diffuſively, eſpecially when he comes to the time of Theodoſius the Great, and of his children Arcadius and Honorius, becauſe he then wrote of what he had ſeen. He goes but little beyond the ſiege of Rome by Alaric, and the ſources of diviſion between him and Honorius: and indeed we have but the beginning of the ſixth book, the reſt being loſt. It has been pretty generally ſuppoſed, that Zoſimus did little more than abridge Eunapius's "Hiſtory of the Cæſars," which ſuppoſition was grounded, as Photius relates, on the great reſemblance between the one and the other, except in thoſe places where Stilico was concerned, whom Zoſimus did not abuſe as Eunapius did. Zoſimus was a Pagan, and a moſt zealous one too; whence we find him frequently inveighing with great bitterneſs againſt the Chriſtian princes, particularly againſt Conſtantine the Great and the elder Theodoſius. Photius ſays, "that he barks like a dog "at thoſe of the Chriſtian religion:" and few Chriſtian authors till Leunclavius, who tranſlated his hiſtory into Latin, made any apology for him. "To ſay the truth," ſays La Mothe le Vayer, "although this learned German "defends him very pertinently in many things, ſhewing "how wrong it would be to expect from a Pagan hiſ- "torian, like Zoſimus, other ſentiments than thoſe he "profeſſed; or that he ſhould refrain from diſcovering the "vices of the firſt Chriſtian emperors, ſince he has not "concealed their virtues; yet it cannot be denied, that in "very many places he has ſhewn more animoſity than "the laws of hiſtory permit." Then having produced ſome inſtances to theſe purpoſes, he goes on thus: "We "ſhall leſs wonder at the averſion of Zoſimus to Chriſtians, "when we conſider what a deference he paid to all the "ſuperſtitions of idolatry; which made him relate many "tales, that I ſhould have thought unworthy of hiſtory, "if, as I have already obſerved, the like were not to be "found in thoſe who have written with the greateſt re- "putation.—It is reaſonable then to own, that infide- "lity has made Zoſimus inſert many things, either in "favour of his altars, whoſe deſtruction he was unwilling "to ſee, or againſt ours, which he could not endure; and

Phot. Bibli- oth. cod. 98. —Fabric. Bibl. Græc. vol. VI. p. 581.

Jugemens ſur les anci- ens Hiſto- riens.

"this so much to the prejudice of his history, that we "might therefore be led to despise it, if it did not contain "a great number of curious and entertaining things, which "are to be found no where else.

His style, in the judgement of Photius, is recommendable for its purity, and that agreeable sweetness, which almost always accompanies what is written intelligibly. His sentences are short, and his phrase concise; as is natural to expect from one who brings into a narrow compass, what others had treated more diffusedly. It is also for this reason, that Photius observes his language to be almost without figures, which are not proper for the manner of writing which he pursued: he likewise abstained from speeches, and all those ornaments which only become the great historian and orator. The six books of his "History" have been published, with the Latin version of Leunclavius, at Frankfort, 1590, with other minor historians of Rome, in folio; at Oxford, 1679, in 8vo; and at Cizà the same year, under the care of Cellarius, in 8vo. This last edition was dedicated to Grævius, and reprinted at Jena, 1714, in 8vo.

ZUCCHERO (TADDEO), an Italian painter, was born at St. Angelo in Vado, in the duchy of Urbin, in 1529; and was initiated in his art by his father, who was an ordinary painter. At fourteen years of age, he was carried to Rome, and placed under Pietro Calabro; whose wife was so covetous, that she almost starved him, and forced him to look out for another master. However, he went to no other, but contented himself with contemplating Raphael's works and the antique sculptures: he improved himself also greatly by the study of anatomy. He excelled chiefly in a florid invention, a genteel manner of design, and in the good disposition and œconomy of his pieces; but was not so much admired for his colouring, which was generally unpleasant, and rather resembled the statues than the life. He never worked out of Italy: Rome, Tivoli, Florence, Caparola, and Venice, were the places where he distinguished himself; but left many pieces unfinished, being snatched away in his prime, in 1566.

ZUCCHERO (FREDERICO), an eminent painter, and brother of Taddeo, was born 1543, and carried to the Jubilee at Rome in 1550; when he was placed under his brother Taddeo, who was then one of the most famous

painters in Italy. He afterwards ſet up for a maſter-painter, and finiſhed many of his brother's pieces. Pope Gregory XIII. employed him: when Zucchero, having a difference with ſome of his officers, drew a picture of ſlander, afterwards engraved by Cornelius Cort, in which he repreſented thoſe who had offended him with aſſes ears. He expoſed it publickly over the door of St. Luke's Church; but was obliged to leave Rome, in order to avoid the Pope's indignation. He worked in France for the cardinal of Lorrain, and in the Eſcurial for Philip II, without giving content to either the one or the other. He was more fortunate in England, where he drew the picture of queen Elizabeth, and did ſome other pieces that were very much commended. At laſt, returning to Italy, and having worked ſome time in Venice, Pope Gregory recalled and pardoned him. Soon after, he ſet up the Academy of painting, by virtue of a brief obtained from this pope; of which being choſen the firſt prince himſelf, he built a noble apartment for their meeting. He went afterwards to Venice, to print ſome books he had written on painting; from thence paſſed on to Savoy; and, in a journey to Loretto, died at Ancona in 1609. He differed but little from his brother in his ſtyle and manner of painting; though in ſculpture and architecture he was far more excellent.

ZUINGLIUS (ULRICUS), an able and zealous reformer of the church, who laid the foundation of a diviſion from Rome in Switzerland, at the ſame time that Luther did the ſame in Saxony, was born at Wildehauſen in Switzerland in 1487. He was ſent to ſchool at Baſil early, and thence removed to Bern, where he learned the Greek and Hebrew tongues. He ſtudied philoſophy at Vienna, and divinity at Baſil, where he was admitted doctor in 1505. He began to preach with good ſucceſs in 1506, and was choſen miniſter of Glaris, a chief town in the canton of the ſame name, where he continued till 1516. Then he was invited to Zurich, to undertake the principal charge of that city, and to preach the word of God there; and upon the preaching of Luther, which began in 1517, ſhewed himſelf very favourable to that reformer; for, though he refuſed to read his books himſelf, having been otherways inſtructed in thoſe matters, yet he recommended them to his hearers.

Du Pin's Biblioth. of Eccleſiaſtical Authors, Cent. XVI.

About that time a Franciſcan of Milan, being ſent from Leo X, as general viſitor of his order, came to publiſh indulgences at Zurich, and preached according to the uſual manner; namely, "That the pope had granted an abſolute "pardon of ſins to thoſe who purchaſed ſuch indulgences "with money, and that men might by this means deliver "ſouls infallibly from purgatory:" when Zuinglius, after the example of Luther, declaimed powerfully not only againſt the preacher, but even againſt the indulgences, or at leaſt the uſe that was made of them. Hugh, biſhop of Conſtance, ſuppoſing that he was diſpleaſed only with the abuſe of them, exhorted him to go on, and promiſed him his patronage; but Zuinglius went farther, and ſolicited the biſhop, and the pope's legate in Switzerland, to favour the doctrine he was about to eſtabliſh, and which he called *Evangelical Truth*. The biſhop and the legate refuſing to hearken to his propoſals, he told them, that he would oppoſe the errors of the court of Rome, and propagate his own doctrines, in ſpite of them; and thus continued to preach, from 1519 to 1523, not only againſt indulgences, but other articles of the Catholic church.

Zuinglius made no leſs progreſs with the Reformation in Switzerland, than Luther did in Saxony, yet carried himſelf with more moderation and prudence; for, though by four years preaching he had prepared the magiſtrates and people, and knew that they were diſpoſed to caſt off the doctrine and diſcipline of the church of Rome, and to receive his new opinions, yet he would not attempt to make any alterations in the external worſhip without the concurence of the civil powers, and to that end cauſed an aſſembly to be called to the ſenate of Zurich in 1523, that the differences among preachers in matters of religion might be compoſed. The ſenate, by their edict, invited all eccleſiaſtics of their canton, and gave the biſhop of Conſtance notice of it, that he might either be preſent by himſelf or his deputies; and the aſſembly met at the day appointed. Here Zuinglius declared, "that the light of the goſpel having been much obſcur-"ed, and almoſt extinguiſhed by human traditions, ſeve-"ral perſons of late had endeavoured to reſtore it by "preaching the word of God in its purity; that he him-"ſelf was one of that number; and though he had for "five years paſt taught nothing but what was contained "in holy ſcripture, yet he had been treated as an heretic "and

" and ſeducer; that it was for this reaſon he had deſired " to give an account of his doctrines before the ſenate of " Zurich, and the biſhop of Conſtance or his deputies; " and, that they might the more eaſily underſtand them, he " had drawn them out into ſixty-ſeven propoſitions." The doctrine, contained in theſe propoſitions, may be reduced to the following articles: 1. " That the goſpel is " the only rule of faith." 2. " That the church is the " communion of ſaints." 3. " That we ought to ac- " knowledge no head of the church but Jeſus Chriſt." 4. " That all traditions are to be rejected." 5. " That " there is no other ſacrifice but that of Jeſus Chriſt." 6. " That we have need of no other interceſſor with God " but Jeſus Chriſt." 7. " That all ſorts of meat may be " eaten at all times." 8. " That the habits of monks " ſmell of hypocriſy." 9. " That marriage is allowed to " all the world, and no man obliged to make a vow of " chaſtity; and that prieſts are not at all debarred from " the privilege of being married." 10. " That excom- " munication ought not to be inflicted by the biſhop alone, " but by the whole Church; and that only notorious " offenders ought to be excommunicated." 11. " That " the power, which the pope and biſhops aſſume to them- " ſelves, is arrant pride, and hath no foundation in " ſcripture." 12. " That none can forgive ſins but " God; and that confeſſion of ſins to a prieſt is only to " beg his ghoſtly advice." 13. " That the ſcripture teaches " no ſuch place as purgatory." 14. " That the character, " which the ſacraments are ſaid to impreſs, is a modern " invention." 15. " That the ſcripture acknowledges " none for prieſts and biſhops, but ſuch as preach the " word of God."

He alſo offered to deliver his judgement about tythes, the revenues of the church, the condition of infants not baptized, and about confirmation, if any perſon ſhould be willing to diſpute with him upon thoſe points. John Faber, one of the three deputies whom the biſhop of Conſtance had ſent, and his chief vicar, anſwered, that he was not come to diſpute about ceremonials and cuſtoms, which had for many ages been uſed in the church; nor did he think fit to debate about that affair then, but would refer it to the general council, which was to meet ſhortly according to the conſtitution of the diet of Nuremberg. Zuinglius replied, " that they ought not to regard,

"how long a thing has been or has not been in uſe, but "to obſerve only, whether or no it be agreeable to truth, "or the law of God, to which cuſtom could not be op- "poſed; and that there were learned men in the preſent "aſſembly, who could very well determine the matters in "queſtion, without referring them to a council, ſince "even private Chriſtians, enlightened by the ſpirit of "God, could diſcern between thoſe that did and did "not underſtand the ſcripture." The reſult of this conference was in favour of Zuinglius: for the ſenate ordained by an edict, "that he ſhould go on to teach "and preach the word of God, and the doctrine of the "goſpel, after the ſame manner that he had hitherto "done; and that no paſtors, either in the city or country, "ſhould teach any thing that could not be proved by "the goſpel, and ſhould alſo abſtain from accuſations of "hereſy."

After an edict ſo favourable, the doctrines of Zuinglius, which moſt of the paſtors had before embraced, were preached under the name of Evangelical Truth in almoſt all the churches of the canton of Zurich; but, becauſe the outward worſhip was contrary to their doctrines, images ſtill remaining, and maſs being celebrated, and they durſt not aboliſh it without authority, Zuinglius, to perfect his deſign, engaged the ſenate to call a new aſſembly in October the ſame year, when the biſhops of Conſtance, Coire, and Baſil, with the univerſity of the latter city, and the twelve cantons of Switzerland, were invited to ſend their deputies. The ſenate aſſembled upon the day appointed, debates were held upon the points in queſtion; and the reſult was an edict, by which the prieſts and monks were forbidden to make any public proceſſions, to carry the holy ſacrament, or to elevate it in the church, that it might be worſhiped: reliques were taken out of the churches, and it was forbidden to play upon organs, to ring the bells, to bleſs palm-branches, ſalt, waters, or tapers, and to adminiſter the ſupreme unction to the ſick: in ſhort, a good part of the outward worſhip and ceremonies of the church of Rome were at that time aboliſhed in the canton of Zurich.

While all theſe things were tranſacting, Zuinglius wrote ſeveral books in defence of his doctrines, which were publiſhed between 1522 and 1525 inclusive. April, 1525, he petitioned the ſenate of Zurich, to aboliſh the maſs and the adoration of the elements in the ſacraments; and

and he eaſily obtained what he petitioned. He explained the euchariſt, and preſcribed a form in celebrating the Lord's Supper, not only different from that of the church of Rome, but from that of Luther alſo; and this engaged him in violent diſputes and animoſities even with his brethren, who were jointly labouring with him in the great work of reformation. Mean while, the other Swiſs cantons, diſallowing the proceedings of that of Zurich, aſſembled at Lucern in 1524, and decreed, that none ſhould change the doctrines which had been eſtabliſhed for 1400 years; that they ſhould not teach the doctrines of Zuinglius; and that the magiſtrates ſhould take care of the execution of this decree. They ſent deputies at the ſame time to the ſenate of Zurich, to complain of the innovations they had made in their canton; who returned a firm anſwer, and ſtood with reſolution to what they had done. They then called an aſſembly at Baden in 1526, where the moſt ingenious and able advocates of each ſide had the liberty of ſaying what they could, in juſtification of their reſpective doctrines; and accordingly Oecolampadius maintained the part of Zuinglius, while Eckius was repreſentative for the Catholics. Other aſſemblies were afterwards called; but things, inſtead of approaching nearer to peace and good order, tended every day more and more to tumult and civil diſcord. At length the parties had recourſe to arms; and Zuinglius, well horſed and compleatly equipped, was ſlain in one of theſe rencounters, while he attended the army as a citizen and paſtor, if not as a general and commander, which the Papiſts affirmed. He died in 1531, and was heard, upon receiving his death-wound and falling, to utter theſe words: "What a misfortune is this? well, they "can indeed kill the body, but they cannot kill the ſoul."

He was a man of fine parts and uncommon learning; and, conſidering that he was a Reformer, his zeal was tempered with a good degree of prudence. He held ſeveral notions peculiar to himſelf, and different from thoſe of Luther, which produced no ſmall miſunderſtanding between them; for Luther was not at all well affectioned to Zuinglius; nor did Zuinglius pay the leaſt deference to Luther. His notion of the Euchariſt was ſo diſtinct from that of the other Reformers, as to give afterwards a name to his followers. He maintained alſo a ſyſtem of his own concerning original ſin, and contended for the ſalvation of infants dying without baptiſm, as well as of virtuous Pagans; both which points were rejected generally by the

Pro-

Proteſtants of his time. His works amounted to 4 vols. in folio, the greateſt part of which were written in German, and afterwards were tranſlated into Latin; they were printed at Baſil in 1544, at Zurich in 1581, and at Baſil again in 1593. His doctrines were afterwards ſpread into France, with ſome alterations by Calvin, Beza, and others, who were commonly called Calviniſts; while the diſciples of Zuinglius, who lived in Switzerland, retained the name of Sacramentarians. This occaſioned a late noble author, ſpeaking of Proteſtant eccleſiaſtical policy, to expreſs himſelf in the following manner: "This policy," ſays he, "had no being, till Luther made his eſtabliſhment in "Germany; till Zuinglius began another in Swiſſerland, "which Calvin carried on, and, like Americus Veſputius, "who followed Chriſtopher Columbus, robbed the firſt "adventurer of his honour."

Bolingbroke on the Study of Hiſtory, Letter IV.

INDEX

TO THE

TWELFTH VOLUME.

	Page
STOW, John	1
Strabo,	4
Strada, Famianus	6
Straight, John	9
Streater, Robert	8
Strype, John	9
Stubbe, Henry	10
Stubbs, George	15
Stukeley, William	16
Sturmius, James	23
——— John	24
Suckling, Sir John	25
Suetonius, Caius Suetonius Tranquillus	26
Sueur, Euſtace le	30
Suicer, John Gaſparel	ib.
Suidas	31
Sully, Maximilian de Bethune, Duke of,	32
Sulpicia	47
Sulpicius	48
Sumorokof, Alexander	50
Sutton, Thomas	53
Suze, Henriette de Coligni	54
Swammerdam, John	55
Swift, Dr. Jonathan	58
Sybrecht, John	74
Sydenham, Thomas	75
Sylburgius, Fredericus	78
Sylvius, James	79
Symmachus	80
Syneſius	81
Synge, Edward	85
Syrus, Publius	85

T.

Tacitus, Caius Cornelius	86
Tanner, Thomas	91
Taſſo, Torquato	93
Tate, Nahum	102
Tatian	103
Tatiſchef, Vaſſili	104
Tatius, Achilles	105
Taubman, Frederic	ib.
Tavernier, John Baptiſt	107
Taylor, Dr. Jeremy	108
——— John, the water poet	111
——— Dr. John	113
——— John,	115
Temple, Sir William	118
Templeman, Peter	125
Teniers, David	128
Teniſon, archbiſhop	130
Terentius, Publius, or Terence	132

	Page
Terraſſon, the abbe	136
Tertullian, Quintus Septimius Florens	137
Themiſtius,	142
Theobald, Lewis	144
Theocritus	145
Theodore I. king of Corſica,	148
Theodoret	152
Theognis	154
Theophanes, Prokopovitch	155
Theophilus	157
Theophraſtus	158
Thevenot, Melchiſedec	161
Thirlby, Styan	162
Thomas, William	165
——— ———	175
——— Mrs.	177
Thomſon, James	178
Thoreſby, Ralph	183
Thornhill, Sir James	186
Thuanus, Jacobus Auguſtus, or Jaques Auguſte de Thou	188
Thucydicles,	193
Thurloe, John	198
Tibullus, Albius	201
Tickell, Thomas	202
Tillemont, Sebaſtian le Nain de	205
Tillotſon, archbiſhop	206
Tindal, Dr. Matthew	222
——— Nicholas	228
Tintoretto,	229
Titian, or Titiano	230
Titley, Walter	233
Todd, Dr. Hugh	234
Toland, John	235
Tollius, Jacobus	251
Tooke, Andrew	252
Torrentius, Lævinus	253
——— John	ib.
Torricelli, Evangeliſte,	254
Tourenefort, Joſeph Pitton de	255
Tozzetti, John, Targioni	259
Trallian, Alexander	261
Trapezuntius, Georgius	262
Trapp, Joſeph	263
Tremellius, Immanuel	265
Trenchard, John	266
Triſſino, John George	267
Tryphiodorus	271
Trumbull, Dr. William	271
Tucker, Abraham,	272
Tull, Jethro	274
Tunſtall	273
Turnebus, Adrian	276
Tyndale, William	278
Tyrannion,	279
Tyrtæus,	280

V.

	Page
Vaillant, John Foy	281
——— John Francis Foy	284
Valerianus, Pierius	ib.
Valerius Maximus	286
Valeſius, Henricus	ib.
Valeſius, Adrian	291.
Valla, Laurentius	292
——— George	294
Vanburgh, Sir John	294
Vandale, Antony	297
Vander-Linden, John Antonides	ib.
Van Dyck, Sir Anthony	299
Van Huyſum, John	301
Vane, Sir Henry	302
Vaniere, James	306
Vanini,	ib.
Varillas, Antoine	312
Varro, Marcus Terentius	314
Vaſari, Georgio	315
Vavaſſor, Francis	316
Vaugelas, Claude Favrede	318
Vayer, See Monthe le Vayer.	
Vega, See Garcilaſſe	
Vegetius, Flavius Renatus	320
Velſerus, Marcus	ib.
Vergil, Polydore	321
Verrochio, Andrea	323
Verſchure, Henry	324
Vertot, Rene Aubert de	325
Vertue, George	ib.
Veſalius, Andreas	326
Victor, Sextus Aureluis	329
Victorius, Peter	ib.
Vida, Marcus Hieronymus	330
Villiers, George duke of Buckingham	332

Page

Villiers, George, duke of Buckingham, ſon of the former, 338
Vinci Leonardo da 343
Vines, Richard 347
Virgil, 348
Vitruvius, Marcus Vitruvius Pollio 355
Vives, Joannes Ludovicus 356
Viviani, Vincentio 358
Voetius, Gilbert 360
Voiture, Vincent ib.
Volkof, Feodor 361
Vorſtius, Conrade 363
Voſſius, John Gerardus 364
—— Iſaac 367
Vouet, Simon, 374
Urceus, Codrus 375
Urſus, Nicholas Raimarus 376
Uſher, archbiſhop, ibid.

W.

Wagenſeil, John Chriſtopher 387
Wagſtaffe, Thomas 388
Wake, Dr. William 389
Waller, Edmund 392
Wallis, John 399
Walpole, Sir Robert 403
Walſh, William 407
Walſyngham, Sir Francis 409
Walton, Brian 411
—— Iſaac, or Izaak, 413
Wanley, Humphrey 421
Wanſleb, John Michael 423
Warburton, biſhop 424
Ward, Seth 438
—— John, 443
Ware, Sir James 445
Warham, William, archbiſhop 446
Warner, Ferdinando 449
Waterland, Dr. Daniel 450
Watſon, John 451
Watteau, Anthony 452
Watts, Dr. Iſaac 453
Webb, Philip Carteret 456
Wechel, Chriſtian 459

Page

Wechel, Andrew ibid.
Welles, Samuel 460
Welſted, Leonard 461
Wentworth, Sir Thomas, earl of Strafford 463
Weſley, Samuel 466
—— —— the younger, 467
Weſt, Gilbert ibid.
—— James 468
Wetſtein, John James 469
Wharton, Henry 471
—— Philip duke of, 474
Wheare, Degory 479
Wheeler, Sir George 480
Whichcot, Benjamin 481
Whiſton, William 484
Whitby, Daniel 498
Whitehead, Paul 500
Whitelocke, Bulſtrode 501
Whitgift, John 505
Wickliff, John 508
Wicquefort, Abraham de 510
Wilkins, John 512
—— David 517
Williams, John 518
Williams, Anna 528
Willis, Thomas 532
——, Browne, 534
Willoughby, Francis 536
Wilſon, Arthur 537
—— Bp. 540
—— Thomas 542
Winchelſea, Anne, counteſs of, 543
Winwood, Sir Ralph, 544
Wiſe, Francis, ibid.
Wiſſing, William 545
Witſius, Hermius 546
Woffington, Margaret 547
Wolfe, Major-general James 548
Wolff, Chriſtian 550
Wollaſton, William, 553
Wolſeley, Robert 555
Wolſey, Thomas 556
Wood, Anthony 559
—— Robert 565
Woodford, Samuel 566

Woodward, John 567
Woolſton, Thomas 571
Wormius, Olaus 575
Worthington, William 576
Wotton, Sir Henry 577
——— William 582
Wouvermen, Philip 586
Wray, Daniel 587
Wren, Chriſtopher 588
Wren, Matthew 595
Wright, Samuel 597
Wycherley, William 598
Wykeham, William of 602

X.

Xenophon 608
Xenophon 612
Ximenes 613
Xylander 616
Xyphilin 617

Y.

Yalden, Thomas 617
Young, Edward 619

Z.

Zacutus 621
Zeuxis 622
Zinzendorf. See Moravians
Zonaras, John 624
Zoroaſter 625
Zoſimus 626
Zucchero, Taddeo 628
——— Frederico ibid.
Zuinglius, Ulricus 629

FINIS.

APPENDIX

OF

ADDITIONAL LIVES.

ANSTIS (JOHN), an able herald, was born at St. Neot's in Cornwall, Sept. 28, 1669, being ſon of John Anſtis, of that place, by Mary, daughter and coheir of George Smith. He was admitted at Exeter-college, Oxford, 1685, and three years after at The Middle Temple; repreſented the borough of St. Germans, 1702, 1703, 1704, in parliament, where he diſtinguiſhed himſelf againſt the bill for occaſional conformity, for which he got ranked in the liſt of the Tackers, printed about that time. He was appointed Deputy-General of the Auditors of the Impreſt, 1703, which office he never executed; one of the principal commiſſioners of prizes, 2 Anne; Garter King at Arms, 13 Anne; in which place he died, March 4, 1743-4, and was buried the 23d following, in a vault in the pariſh church of Dulo in Cornwall. He publiſhed, in 1706, "A "Letter concerning the honour of Earl Marſhal," 8vo; in 1720, "The Form of the Inſtallation of the Garter," 8vo; in 1724, "The Regiſter of the moſt noble Order of the "Garter, uſually called the Black Book, with a ſpecimen of "the Lives of the Knights," 2 vols. folio; and, in 1725, "Obſervations introductory to an hiſtorical Eſſay on the "Knighthood of the Bath," 4to. intended as an Introduction to the Hiſtory of that Order, for which the Society of Antiquaries had begun to collect materials. His "Aſpi-"logia, a diſcourſe on Seals in England," with beautiful draughts, almoſt fit for publication, of which Mr. Drake read an abſtract to the Society in 1735-6, and two folio volumes of drawings of ſepulchral monuments, ſtone circles, croſſes, and caſtles, in the three kingdoms, were purchaſed,

Anecdotes of Bowyer, by Nichols, p. 108.

chaſed, with a MS. "Hiſtory of Launceſton," and many other curious papers (particularly a good collection of epitaphs and other inſcriptions in England, and many in Wales, all fac ſimiles), at the ſale of Mr. Anſtis's library of MSS. 1768, by Thomas Aſtle, eſq. F. R. and A. SS. Beſides theſe, he left in MS. two large folio volumes on the Office, &c. of Garter King at Arms, and of Heralds in general; memoirs of the Talbot, Carew, Granville, and Courtney families; the Antiquities of Cornwall; "Collections relating to the pariſh of Coliton in Devon-"ſhire," containing matters relative to the tithes of that church (of which his ſon George Anſtis was vicar), in a diſpute before the court of Exchequer in 1742, now (1784) in Dr. Ducarel's library; and alſo large collections relative to All-Souls College, Oxford, by whom they were bought. Sixty-four pages of his Latin anſwer to "The Caſe of Founders Kinſmen" were printed in 4to. with many coats of arms. His "Curia Militaris, or a "treatiſe on the Court of Chivalry, in three books," of which Mr. Reed has the preface and contents: the whole poſſibly which was ever publiſhed (if publiſhed at all), was printed in 1702, 8vo. His eldeſt ſon John Anſtis, eſq. who had been educated as a gentleman commoner at Corpus Chriſti college, Oxford, was, at the revival of the order of the Bath in 1725, joined to his father in the office of Garter; and had the additional office of genealogiſt and regiſter of the Bath. At the opening of Dr. Radcliffe's library, 1749, he was, with ſeveral other members of that univerſity, created LL.D. He died a batchelor, Dec. 5, 1754; and was ſucceeded in his eſtate by his brother George above mentioned, beſides whom he had another brother in holy orders. He poſſeſſed a well-choſen collection of books, and numerous MSS. on heraldic ſubjects by his father.

ASHTON (CHARLES), one of the moſt learned critics of his age, elected maſter of Jeſus-college, Cambridge, July 5, 1701, was inſtalled in a prebend of Ely on the 14th of the ſame month. His great knowledge in eccleſiaſtical antiquities was excelled by none, and equalled by few; as his MS. remarks upon the Fathers, and corrections of the miſtakes of tranſlators, will ſufficiently ſhew. His critical ſkill in the writers of the claſſics is well known to many perſons now living. Dr. Taylor always ſpoke with raptures of his correction of the inſcription

ſcription to Jupiter Urios, which he looked on as the happieſt thing, and the moſt to the credit of the doer and the art itſelf, that he knew of; and Mr. Chiſhull on the ſame occaſion calls him "Ariſtarchus Cantabrigienſis "ſummè eruditus." He lived to a good old age, but in the latter part of his life ſeldom appeared abroad.

There were many valuable pieces of his publiſhed in his life-time, but without his name [A]. It is too honourable for the parties not to be mentioned, that it uſed to be obſerved, that all the other colleges, where the fellows chooſe their maſter, could not ſhew three ſuch heads, as the only three colleges where the maſters are put in upon them; viz. Bentley of Trinity, by the crown; Aſhton of Jeſus, by the biſhop of Ely; and Waterland of Magdalen, by the earl of Suffolk.

[A] Among theſe are, 1, "Locus "Juſtini Martyris emendatus in Apol. I. "p. 11. ed. Thirlby," in the Bibliotheca Literaria, publiſhed by the learned Mr. Waſſe of Aynho, Northamptonſhire, 1744, N° VIII. 2. "Tully "and Hirtius reconciled, as to the "time of Cæſar's going to the African "war; with an account of the old "Roman year, made by Cæſar." Ib. N° III. p. 29. 3. "Origen. de Ora-"tione," 4to. publiſhed by the late Rev. Mr. Reading, keeper of Sion college library. 4. "Hieroclis in Au-"rea Carmina Pythagorea Comment. "Lond. 1742," 8vo. publiſhed, with a Preface, by Dr. Richard Warren, archdeacon of Suffolk.

ASHTON (THOMAS), educated at Eton, and elected thence to King's College Cambridge, 1733, was probably the perſon to whom Mr. Horace Walpole addreſſed his Epiſtle from Florence, in 1740, under the title of "Thomas Aſhton, Eſq; tutor to the Earl of Plymouth." He was preſented to the rectory of Aldingham in Lancaſhire in 17..; which he reſigned in March 1749: and on the 3d of May following was preſented by the provoſt and fellows of Eton to the rectory of Sturminſter Marſhall in Dorſetſhire. He was then M. A. and had been choſen a fellow of Eton in December 1745. In 1752 he was collated to the rectory of St. Botolph, Biſhopſgate; in 1759, took the degree of D. D.; Dec. 10, 1760, he married Miſs Amyand; and, in May, 1762, was elected preacher at Lincoln's-Inn, which he reſigned in 1764. In 1770 he publiſhed, in 8vo, a volume of "Sermons "on ſeveral occaſions;" to which was prefixed an excellent metzotinto by Spilſbury, from an original by Sir Joſhua Reynolds, and this motto, "Inſto præpoſitis, oblitus præ-"teritorum." Dr. Aſhton died March 1, 1775, at the age of fifty-nine, after having for ſome years ſurvived a ſevere

Anecdotes of Bowyer, by Nichols, p. 422.

Dodſley's Poems, vol. III.

ſevere attack of the palſey. His Diſcourſes, admirable as they are in themſelves, were rendered ſtill more ſo by the excellence of his delivery. Hence he was frequently prevailed on to preach on public and popular occaſions. He printed a Sermon on the Rebellion in 1745, 4to; and a Thankſgiving Sermon on the cloſe of it in 1746, 4to. In 1756, he preached before the Governors of the Middleſex hoſpital, at St. Anne's, Weſtminſter; a Commencement Sermon at Cambridge in 1759; a Sermon at the annual meeting of the Charity Schools in 1760; one before the Houſe of Commons, on the 30th of January, 1762; and a Spital Sermon at St. Bride's on the Eaſter Wedneſday in that year. All theſe, with ſeveral others preached at Eton, Lincoln's Inn, Biſhopſgate, &c. were collected by himſelf in the volume above-mentioned, which is cloſed by a "Concio ad Clerum habita Cantabrigiæ in Templo Beatæ "Mariæ, 1759, pro gradu Doctoratûs in Sacrâ Theo-"logiâ." His other publications were, 1. "A Diſſerta-"tion on 2 Peter, i. 19. 1750." 8vo. 2. In 1754, the famous Methodiſt Jones preached a Sermon at Biſhopſgate Church; which being offenſive to Dr. Aſhton, he preached againſt it; and ſome altercation happening between the two Divines, ſome pamphlets were publiſhed on the occaſion; and one, intituled "A Letter to the Rev. Mr. Tho-"mas Jones, intended as a rational and candid anſwer to "his Sermon preached at St. Botolph, Biſhopſgate," 4to, was probably by Dr. Aſhton. 3. "An Extract from the "Caſe of the obligation of the Electors of Eton College to "ſupply all vacancies in that Society with thoſe who are "or have been Fellows of King's College, Cambridge, ſo "long as perſons properly qualified are to be had within "that deſcription. London, 1771." 4to, proving, that aliens have no right at all to Eton Fellowſhips, either by the foundation, ſtatutes, or archbiſhop Laud's determination in 1636. This is further proved in, 4. "A Letter "to the Rev. Dr. M. [Morell] on the queſtion of electing "aliens into the vacant places in Eton College. By the "author of the Extract, 1771." 4to. 5. "A Second "Letter to Dr. M."—The three laſt were ſoon after republiſhed, under the title of, "The Election of Aliens into "the vacancies in Eton College an unwarantable practice. "To which are now added, Two Letters to the Rev. "Dr. Morell; in which the cavils of a writer in the "General Evening Poſt, and others, are conſidered and "refuted. Part I. By a late Fellow of King's-college, "Cam-

"Cambridge. London, 1771." 4to. Part II. was never publiſhed.

BACON (PHANUEL), rector of Balden in Oxfordſhire, and vicar of Bramber in Suſſex, was of Magdalen-college, Oxford, where he took the degree of M. A. April 17, 1722; B. D. April 29, 1731; D. D. Dec. 7, 1735. He poſſeſſed an exquiſite fund of humour; was a famous punſter; and wrote an admirable poem, called "The Artificial Kite," firſt printed in 1719, and preſerved in the Gentleman's Magazine for 1758. In the year 1757, he publiſhed no leſs than five dramatic performances; viz. 1. "The Taxes." 2. "The Inſignificants." 3. "The "Trial of the Twin-killers." 4. The "Naval Quack." 5. "The Oculiſt." He died at Balden, Jan. 2, 1783. Gent. Mag. 1783, p. 92.

BERNOUILLI (DANIEL), member of all poſſible academies, &c. born at Groningen, Feb. 9, 1700; died in March 1782. Intended for trade——his pride, on ſolving a difficult problem in a very ſhort time, taken down by his father's ſaying to him, inſtead of the praiſe he expected, "Ought not you to have anſwered it at once?" —paſſed ſome time in Italy, and at 24 refuſed to be preſident of an academy meant to have been eſtabliſhed at Genoa; paſſed ſome years at St. Peterſburg, with great credit, and in 1733 returned to Baſil, where he ſucceſſively filled the chair of phyſic, natural and ſpeculative philoſophy. In his firſt work, "Exercitationes Mathematicæ," he took the only title he then had, viz. "Son of John "Bernouilli," and never would ſuffer any other to be added to it. This work appeared in Italy, with the Great Inquiſitor's privilege added to it, and it claſſed Bernouilli in the rank of inventors. He gained or divided nine prizes, which were contended for by the moſt illuſtrious mathematicians in Europe, from the Academy of Sciences. The only man who has had ſucceſs of the ſame kind is Euler, his countryman, diſciple, rival, and friend. His firſt prize he gained at 24 years of age. In 1734 he divided one with his father: but this hurt the family union; for the father conſtrued the conteſt itſelf into a want of reſpect; and the ſon did not ſufficiently conceal that he thought (what was really the caſe) his own piece better than his father's. Beſides this, he declared for Newton, againſt whom his father had contended all his life. In 1740, Mr. Bernouilli divided the prize [31] on Maty's Review, Nov. 1783, from the Eloge read at the Academy of Sciences.

"the Tides of the Sea," with Euler and Maclaurin. The academy at the ſame time crowned a fourth piece, whoſe only merit was that of being Carteſian; but this was the laſt public act of adoration paid by it to the authority of the author of the Vortices, which it had obeyed, perhaps, too long. In 1748, Mr. Daniel Bernouilli ſucceeded his father in the Academy of Sciences, and was himſelf ſucceeded by his brother John; this place, ſince its firſt erection, *i. e.* 84 years, never having been without a Bernouilli to fill it. He was extremely reſpected at Baſil, and to bow to Daniel Bernouilli, when they met him in the ſtreets, was one of the firſt leſſons which every father gave every child. He uſed to tell two little adventures, which he ſaid had given him more pleaſure than all the other honours he had received. He was travelling with a learned ſtranger, who, being pleaſed with his converſation, aſked his name: "I am Daniel Bernouilli," anſwered he, with great modeſty. "And I," ſaid the ſtranger (who thought he meant to laugh at him), "am Iſaac "Newton." Another time he was giving a dinner to the famous Koenig the mathematician, who boaſted, with a ſufficient degree of ſelf-complacency, of a difficult problem he had reſolved with much trouble. Bernouilli went on doing the honours of his table, and, when they went to drink coffee, preſented him with a ſolution of the problem more elegant than his own.

Gent. Mag. 1783, p. 1063.

BETHAM (EDWARD, B. D.) received his education at Eton, of which ſeminary he was a diſtinguiſhed ornament; was elected from thence to King's-college, Cambridge, in 1728, of which he became a fellow in 1731; was ſome time burſar, and by the provoſt and fellows, when ſenior fellow, was preſented to the living of Greenford, in Middleſex. In 1771, the provoſt and fellows of Eton elected him to a vacant fellowſhip in that ſociety. So unexceptionable was his life, that he may truly be ſaid to have made no enemy in the progreſs of it. Of manners gentle, of friendſhip moſt ſuſceptible, of knowledge extenſive, he acquired the praiſe and commendation of all men. His fortune was not extenſive, yet his liberality kept more than equal pace with it, and pointed out objects and things to which it was impoſſible for his nature to reſiſt lending his aſſiſtance. In his life-time he gave 2000l. for the better maintaining the botanical garden at Cambridge, thereby encouraging a ſtudy which did peculiar

honour

honour to his taſte, and materially benefited mankind. So humane was his diſpoſition, that he founded and endowed a charity-ſchool in his own pariſh; and this moſt nobly in his life-time, when avarice might have forbid it, or the fear of want might have excepted againſt it. He was exemplary for his meekneſs of mind, for his complacency, moderation, and affability; no pride, except that of being an honour to human nature, manifeſted itſelf in him. As in his life he indicated the moſt extenſive liberality, ſo at his death he exhibited a laſting record of his gratitude. Impreſſed with the higheſt ſenſe of the munificence of the Royal Founder of Eton, within whoſe walls he had imbibed the firſt ſeeds of education, he by his will directed a ſtatue of marble, in honour of Henry VI. to be erected at the expence of 600l. And, in order infallibly to carry his purpoſe into execution, he contracted a few months before his death with Mr. Bacon to execute it; ſo very grateful was his diſpoſition, that he could not content himſelf without this inſtance of diſplaying it; an example worthy of imitation.

BLETERIE [A] (JOHN PHILIP RENÉ DE LA), born at Rennes, entered early into the congregation of the Oratory, and was there a diſtinguiſhed profeſſor. The order againſt wigs occaſioned his quitting it; but he retained the friendſhip and eſteem of his former brethren. He went to Paris, where his talents procured him a chair of eloquence in the College Royal, and a place in the academy of Belles Lettres. He publiſhed ſeveral works, which have been well received by the public: 1. The "Life of the Emperor Julian, Paris, 1735, 1746," 12mo. a curious performance [B], well written, and diſtinguiſhed at once by impartiality, preciſion, elegance, and judgement. 2. "The Hiſtory of the Emperor Jovian, with Tranſlations "of ſome works of the Emperor Julian, Paris, 1748," 2 vols, 12mo [C], a book no leſs valuable than the former, by the art with which the author has ſelected, arranged, and eſtabliſhed facts, and by the free and varied turns of the tranſlator. "The Life of Jovian," however, ſeems much inferior to that of "Julian." But "the difference," ſays Mr. Deliſſot, "may be owing to the character of thoſe "two perſons, who in fact are very diſſimilar." 3. "A Dictionnaire Hiſtorique, Caen, 1783.

[A] It is thus printed with a ſingle T in his "Hiſtoire de Julien."

[B] Tranſlated into Engliſh, under the inſpection of Mr. Bowyer, in 1746.

[C] Abridged, by Mr. Duncombe, in the "Select Works of the Emperor "Julian, 1784," 2 vols. 8vo.

"Tranſlation of ſome Works of Tacitus, Paris, 1755," 2 vols. 12mo. "The Manners of the Germans," and "The Life of Agricola," are the two pieces compriſed in this verſion, which is equally elegant and faithful. Prefixed is a "Life of Tacitus," which is alſo worthy of this writer, by the ſtrength of its ſentiments, and the animation of its ſtyle. For this hiſtorian, the Abbé de la Bleterie had a kind of predilection; he ſpoke of him inceſſantly to his friends. "To Tacitus," ſaid he, "I am much in-"debted; I ought, therefore, in juſtice to dedicate to his "glory the remainder of my life." 4. "Tiberius, or the "ſix firſt books of the Annals of Tacitus, tranſlated into "French, Paris, 1768," 3 vols. 12mo. This work has undergone ſome juſt criticiſms. It is written in a vulgar, affected ſtyle, and we very ſeldom diſcover in it the elegant hiſtorian of Julian. It occaſioned at the time theſe two lines:

"Des Dogmes de Queſnel un triſte proſélyte
"En bourgeois du Marais fait parler Tacite [D]."

This tranſlation is in other reſpects ſufficiently exact. 5. "Letters occaſioned by the Account of Quietiſm given "by M. Phelypeaux, 1733," 12mo. This pamphlet, which is ſcarce, and very well written, contains a defence of the conduct of Madam de Guyon. 6. "Some Diſſer-"tations [E] in the Memoirs of the Academy of Belles "Lettres," well eſteemed. 7. "Moſt humble Remon-"ſtrances of M. de Montrempuis;" "an obſcure and in-"different work," ſays M. Peliſſot, "in favour of a pe-"dant, who had made himſelf ridiculous by an abſurd and "unlucky adventure." The Abbé de la Bleterie died at an advanced age, in 1772. He was a man of learning, attached to religion, and his morals did not belie his principles. His knowledge being ſolid and diverſified, rendered his converſation uſeful and intereſting. With ſound rather than brilliant talents, endowed with more judgement than imagination, he had the merit of knowing how to chooſe his friends, and how to retain them.

[D] Of Queſnel's tenets a ſad devotee
Has made a burgher, Tacitus, of thee.

[E] One of theſe is abridged in Mr. Duncombe's tranſlation of the "Select Works of Julian," vol. II. p. 365.

Memoirs, by Dr. Ducarel, prefixed to the Hiſtory of the Abbey of Bec.

BOURGET (Dom. John), was born at the village of Beaumains near Falaiſe, in the dioceſe of Seez, in 1724. He was educated at the grammar-ſchool at Caen, whence he was removed to that Univerſity, and purſued his ſtudies with great diligence and ſucceſs till 1745, when he

he became a Benedictine Monk of the abbey of St. Martin de Seez, then *en regle*, that is, under the direction of a conventual abbot. Some time after this, Dom. Bourget was appointed Prior Clauſtral of the ſaid abbey, and continued ſix years in that office, when he was nominated Prior of Tiron en Perche: whence being tranſlated to the abbey of St. Stephen at Caen, in the capacity of ſub-prior, he managed the temporalities of that religious houſe during two years, as he did their ſpiritualities for one year longer; after which, according to the cuſtom of the houſe, he reſigned his office. His ſuperiors, ſenſible of his merit and learning, removed him thence to the abbey of Bec, where he reſided till 1764. He was elected an Honorary Member of the Society of Antiquaries of London, Jan. 10, 1765; in which year he returned to the abbey of St. Stephen and Caen, where he continued to the time of his death. Theſe honourable offices, to which he was promoted on account of his great abilities, enabled him not only to purſue his favourite ſtudy of the Hiſtory and Antiquities of ſome of the principal Benedictine abbies in Normandy, but likewiſe gave him acceſs to all their charters, deeds, regiſter-books, &c. &c. Theſe he examined with great care, and left behind him in MS. large and accurate accounts of the abbies of St. Peter de Jumieges, St. Stephen, and the Holy Trinity at Caen (founded by William the Conqueror and his Queen Matilda), and a very particular Hiſtory of the abbey of Bec. Theſe were all written in French. The "Hiſtory of the Royal "Abbey of Bec" (which he preſented to Dr. Ducarel in 1764) is only an abſtract of his larger work. This ancient abbey (which hath produced ſeveral archbiſhops of Canterbury and other illuſtrious prelates of this kingdom) is frequently mentioned by our old hiſtorians. The death of our worthy Benedictine (which happened on New-year's day 1776) was occaſioned by his unfortunate neglect of a hurt he got in his leg by falling down two or three ſteps in going from the hall to the cloiſter of the Abbey of St. Stephen at Caen, being deceived by the ambiguous feeble light of a glimmering and dying lamp that was placed in that paſſage. He lived univerſally eſteemed, and died ſincerely regretted by all thoſe who where acquainted with him; and was buried in the church of the ſaid abbey, Jan. 3, 1776.

BURROW

Gent. Mag. 1782, p. 551. BURROW (Sir JAMES), maſter of the crown-office, was elected F. R. S. 17..., F. A. S. 1751. On the death of Mr. Weſt, in 1772, he was prevailed on to fill the preſident's chair at the Royal Society till the anniverſary election, when he reſigned it to Sir John Pringle; and Aug. 10, 1773, when the Society preſented an addreſs to his Majeſty, he received the honour of knighthood. He publiſhed 2 volumes of "Reports," 1766, two others in 1771 and 1776; and a volume of "Deciſions of the Court "of King's Bench, upon Settlement Caſes, from 1732 to "1772" (to which was ſubjoined "An Eſſay of Punctua-"tion"), in 3 parts, 4to. 1768, 1772, 1776. The "Eſſay" was alſo printed ſeparately, in 4to. 1773. He publiſhed, without his name, "A few Anecdotes and Obſervations "relating to Oliver Cromwell and his family, ſerving to "rectify ſeveral errors concerning him," publiſhed by Nicol. Comn. Papadopoli, in his "Hiſtoria Gymnaſii "Pativini. 1763," 4to. An elegant whole length portrait of Sir James was engraved after Devis by Baſire, 1780. He died Nov. 5, 1782.

Monthly Review, vol. XLIX. p. 483. CAPELL (EDWARD), a gentleman well known by his indefatigable attention to the works of Shakſpeare, was a native of the county of Suffolk, and received his education at the ſchool of St. Edmund's Bury. In the dedication of his edition of Shakſpeare, in 1768, to the duke of Grafton, he obſerves, that "his father and the grandfather "of his grace were friends, and to the patronage of the "deceaſed nobleman he owed the leiſure which enabled him "to beſtow the attention of twenty years on that work." The office which his grace beſtowed on Mr. Capell was that of deputy inſpector of the plays, to which a ſalary is annexed of 200l. a year. So early as the year 1745, as Mr. Capell himſelf informs us, ſhocked at the licentiouſneſs of Hanmer's plan, he firſt projected an edition of Shakſpeare, of the ſtricteſt accuracy, to be collated and publiſhed, in due time, "ex fide codicûm." He immediately proceeded to collect and compare the oldeſt and ſcarceſt copies; noting the original excellences and defects of the rareſt quartos, and diſtinguiſhing the improvements or variations of the firſt, ſecond, and third folios. But while all this maſs of profound criticiſm was tempering in the forge, out comes, in defiance of all dull order, a ſelf-armed Ariſtarchus, almoſt as lawleſs as any of his predeceſſors, vindicating his claim to public notice by his

eſtabliſhed reputation, the authoritative air of his Notes, and the ſhrewd obſervations, as well as majeſty, of his Preface. His edition, however, was the effort of a poet, rather than of a critic; and Mr. Capell lay fortified and ſecure in his ſtrong holds, entrenched in the black letter. Three years after (to uſe his own language) he "ſet out "his own edition, in ten volumes, ſmall octavo, with "an introduction." There is not, among the various publications of the preſent literary æra, a more ſingular compoſition than that "Introduction." In ſtyle and manner it is more obſolete, and antique, than the age of which it treats. It is Lord Herbert of Cherbury, walking the new pavement in all the trappings of romance; but, like Lord Herbert, it diſplays many valuable qualities accompanying this air of extravagance, much ſound ſenſe, and appropriate erudition. In the title-page of "Mr. "William Shakeſpear, his Comedies, Hiſtories, and Tra-"gedies," it was alſo announced and promulgated, "Whereunto will be added, in ſome other Volumes, "Notes, critical, and explanatory, and a Body of Various "Readings entire." "The Introduction" likewiſe declared, that theſe "Notes and Various Readings" would be accompanied with another work, diſcloſing the ſources from which Shakſpeare "drew the greater part of his "knowledge in mythological and claſſical matters, his fa-"ble, his hiſtory, and even the ſeeming peculiarities of "his language—to which," ſays Mr. Capell, "we have "given for title, The School of Shakſpeare." Nothing ſurely could be more properly conceived than ſuch deſigns, nor have we ever met with any thing better grounded on the ſubject of "the learning of Shakſpeare" than what may be found in the long note to this part of Mr. Capell's Introduction. It is more ſolid than even the popular "Eſſay" on this topic. Such were the meditated atchievements of the critical knight-errant, Edmund Capell. But, alas! art is long, and life is ſhort. Three and twenty years had elapſed, in collection, collation, compilation, and tranſcription, between the conception and production of his projected edition: and it then came, like human births, naked into the world, without Notes or Commentary, ſave the critical matter diſperſed through the Introduction, and a brief account of the origin of the fables of the ſeveral plays, and a table of the different editions. Certain quaintneſſes of ſtyle, and peculiarities of printing and punctuation, attended the whole

of

of this publication. The outline, however, was correct. The critic, with unremitting toil, proceeded in his undertaking. But while he was diving into the claſſics of Caxton, and working his way under ground, like the river Mole, in order to emerge with all his glories; while he was looking forward to his triumphs; certain other active ſpirits went to work upon his plan, and, digging out the promiſed treaſures, laid them prematurely before the publick, defeating the effect of our critic's diſcoveries by anticipation. Steevens, Malone, Farmer, Percy, Reed, and a whole hoſt of literary ferrets, burrowed into every hole and corner of the warren of modern antiquity, and overran all the country, whoſe map had been delineated by Edward Capell. Such a contingency nearly ſtaggered the ſteady and unſhaken preſeverance of our critic, at the very eve of the completion of his labours, and as his editor informs us—for, alas! at the end of near forty years, the publication was poſthumous, and the critic himſelf no more!—We ſay then, as his editor relates, he was almoſt determined to lay the work wholly aſide. He perſevered, however (as we learn from the Rev. Editor, Mr. Collins), by the encouragement of ſome noble and worthy perſons: and to ſuch their encouragement, and his perſeverance, the public was, in 1783, indebted for three large volumes in 4to [A], under the title of "Notes and various readings of Shakeſpeare; together with the School of Shakeſpeare, or Extracts from divers Engliſh Books, that were in print in the Author's time; evidently ſhewing from whence his ſeveral Fables were taken, and ſome parcel of his Dialogue. Alſo farther Extracts, which contribute to a due underſtanding of his Writings, or give a Light to the Hiſtory of his Life, or to the Dramatic Hiſtory of his Time. By Edw. Capell."

Beſides the works already mentioned, Mr. Capell was the editor of a volume of ancient poems, called "Prolusions;" and the alteration of "Antony and Cleopatra," as acted at Drury Lane in 1758. He died Jan. 24, 1781.

[A] It may be proper juſt to mention, that a charge has been brought, by the reverend editor, of a regular ſyſtem of plagiariſm againſt the editors of Shakſpeare; of which a full and candid detail may be ſeen in the Monthly Review, vol. XLIX. p. 485.

Gent. Mag. 1783, p. 716.

CARTER (FRANCIS), F. S. A. author of "A Journey from Malaga to Gibraltar, 1776," 2 vols. 8vo. with plates, ſold ſeparately; reprinted in 2 vols. 8vo. 1778."

"1778," with the plates inſerted. The many coins engraved in this work were from the collection of the celebrated Spaniſh medalliſt Flores, whoſe cabinet Mr. Carter had purchaſed on his death, and diſpoſed of the duplicates to Dr. Hunter. Mr. Carter died Aug. 1, 1783, when he had juſt completed (and had actually printed the firſt ſheet of) "An hiſtorical and critical account of early "printed Spaniſh Books;" in which, to uſe his own words, his intent was, "to write an hiſtorical and critical "account of the moſt early printed volumes in the Spaniſh "language, which had fallen into my poſſeſſion during "thirty years diligently collecting them, both in Spain, in "France, and England. Of the lives of the authors he "propoſed to give a ſummary account, with occaſional "ſpecimens of the ſtyle and manner of their writings, "and ſtrictures on the ſtate and progreſs of learning and "poetry, from the days of John II. king of Caſtile down "to the preſent age: to appearance an humble and eaſy "taſk, but which will be found in the execution to require "no ſmall labour, judgement, and experience, and be "evidently of great advantage to thoſe who wiſh to enrich "their libraries with the beſt Spaniſh works, and be in-"formed of the reputation, merit, and rank, each author "holds in the literary world." We have to lament that this was never finiſhed.

CERVETTO, father to the celebrated violincello performer of that name, and an extraordinary character in the muſical world, came to England in the hard froſt, and was then an old man. He ſoon after was engaged to play the baſs at Drury-lane theatre, and continued in that employment till a ſeaſon or two previous to Mr. Garrick's retiring from the ſtage. He died June 14, 1783, in his 103d year. One evening when Mr. Garrick was performing the character of Sir John Brute, during the drunkard's muttering and doſing till he falls faſt aſleep in the chair (the audience being moſt profoundly ſilent and attentive to the admirable performer), Cervetto (in the orcheſtra) uttered a very loud and immoderately-lengthened yawn! The moment Garrick was off the ſtage, he ſent for the muſician, and with conſiderable warmth reprimanded him for ſo ill-timed a ſymptom of ſomnolency; when the modern Naſo, with great addreſs, reconciled Garrick to him in a trice, by ſaying, with a ſhrug, "I beg ten touſand pardon! but I alvays do ſo ven I am

Gent. Mag. 1783, p. 95.

"ver

"*ver muſh pleaſe!*" Mr. Cervetto was a conſtant frequenter of the Orange Coffee-houſe, and was diſtinguiſhed among his friends of the galleries by the name of *Noſey*.

CHAMBERLAYNE (JOHN), ſon to the author of "The Preſent State of England," and continuator of that uſeful work, was admitted into Trinity College, Oxford, 1685; but it doth not appear that he took any degree. He tranſlated, 1. from French and Spaniſh, "The manner "of making tea, coffee, and chocolate, London, 1685," 8vo. 2. From Italian into Engliſh, "A Treaſure of "Health, London, 1686," 8vo. written by Caſtor Durant de Gualdo, phyſician and citizen of Rome. 3. "The arguments of the books and chapters of the "Old and New Teſtament, with practical Obſervations; "written originally in French, by the Reverend Mr. "Oſtervald, profeſſor of divinity, and one of the miniſters "of the church at Neutſchatel in Swiſſerland: and by him "preſented to the Society for promoting Chriſtian Know-"ledge," 3 vols. 8vo; Lond. 1716, &c. Mr. Chamberlayne was a member of that ſociety. 4. "The Lives of "the French Philoſophers, tranſlated from the French of "M. de Fontenelle, republiſhed ſince in 1721, under the "title of 'Memoirs of the Royal Academy of Sciences in "Paris, epitomized, with the Lives of the late members "of that ſociety," 8vo. 5. "The Religious Philoſopher; "or, the right uſe of contemplating the works of the "Creator, &c." tranſlated from the original Dutch of Dr. Nieuwentyt, in 3 vols. 8vo. adorned with cuts, Lond. 1718, &c. reprinted ſeveral times ſince in 8vo, and once in 4to. 6. "The Hiſtory of the Reformation in and "about the Low-Countries, tranſlated from the Low "Dutch of Gerard Brandt, in four volumes, fol. Lond. 1721, &c. 7. "The Lord's Prayer in 100 Languages," 8vo. 8. Diſſertations hiſtorical, critical, theological, and "moral, on the moſt memorable events of the Old and "New Teſtaments; wherein the ſpirit of the Sacred Writ-"tings is ſhewn, their authority confirmed, and the ſen-"timents of the Primitive Fathers, as well as the modern "Criticks, with regard to the difficult paſſages therein, "conſidered and compared, vol. I. comprising the events "related in the Books of Moſes: To which are added "Chronological Tables, fixing the date of each event, and "connecting the ſeveral Diſſertations together, 1723," fol. He likewiſe was F. R. S. and communicated three pieces,

See Wood Faſti, vol. II. and Catalogue of Graduates.

Wood, Ath. Oxon.

pieces, inſerted in "The Philoſophical Tranſactions," one, concerning the effects of thunder and lightning at "Sampford Courtney in Devonſhire, Oct. 7, 1711. 2. "An account of the Sunk-iſlands in the Humber, recovered from the ſea." 3. "Remarks on the Plague at "Copenhagen in 1711." It was ſaid of him that he underſtood ſixteen languages; but it is certain, that he was maſter of the Greek, Latin, French, High and Low Dutch, Portugueze, and Italian. Though he was well qualified for employment, he had none, but that of Gentleman-Uſher to George Prince of Denmark. After a uſeful and well-ſpent life, he died in the year 1724. He was a very pious and good man, and earneſt in promoting the advancement of religion, and the intereſt of true Chriſtianity: for which purpoſe, he kept a large correſpondence abroad.

N° 336, p. 528. N° 361. p. 1114. N° 337, p. 279.

CHETWODE (KNIGHTLY), a gentleman of good family, and fellow of King's College, Cambridge, is thus noticed in a MS. of Mr. Baker: "Knightley Chetwood, "extraordinarie electus, born at Coventry, came into the "place of Tho. Brinley; chaplain to the lord Dartmouth; "to the princeſs of Denmark, and to king James II.; pre-"bend of Wells; rector of Broad Riſſington, Glouceſter-"ſhire; and canon of York [Nov. 20, 1688]; nominated "biſhop of Briſtol by king James juſt before his abdica-"tion; went afterwards chaplain to all the Engliſh forces "into Holland under the earl of Marlborough 1689; com-"menced D. D. 1691." The nomination to the ſee of Briſtol was on Bp. Trelawny's tranſlation to Exeter; but king James quitted the kingdom before the election could paſs the ſeals. He was inſtalled dean of Glouceſter April 6, 1707; and died, in that ſtation, April 4, 1720.

Nichols's Select Collection of Poems, vol. I. p. 29. Harl. MSS. 7038, p. 221.

Dr. Chetwode wrote a "Life of Lord Roſcommon," which ſtill remains in MS. in the library of St. John's College, Cambridge, and which furniſhed Fenton with the particulars he has related of that nobleman; it is ſaid, however, "to be very ill written, full of high-church cant "and common-place obſervations." He was author of a learned "Diſſertation prefixed to Dryden's Virgil," in 1697; and of ſeveral little poems in the "Select Col-"lection." Dr. Chetwode had an hereditary claim to an ancient Engliſh barony, which was fruitleſsly proſecuted by his ſon, who died, at an advanced age, Feb. 17, 1752.

DAVIS

Gent. Mag. 1784, p. 418.

DAVIS (HENRY EDWARDS), ſon of Mr. John Davis, of Windſor, was born July 11, 1756, and educated at Ealing, Middleſex, whence he removed to Baliol college, Oxon, May 17, 1774, and took his degree about Jan. 1778, as B. A. In the ſpring of that year he diſtinguiſhed himſelf amongſt the earlieſt examiners of ſome remarkable aſſertions, and inſinuations yet more extraordinary, introduced in the "Hiſtory of the Decline and Fall "of the Roman Empire." So much accurate knowledge, and a judgement ſo well matured as that "Examina-"tion" diſcovered, has been rarely found at the age of 21. The hiſtorian, in his "Vindication," exerted very conſiderable efforts, though ſtrongly aſſailed by veterans in literature, to defend himſelf againſt his juvenile opponent. Mr. Davis, in his "Reply," manifeſted no ordinary degree of candour and firmneſs. Such proofs of learning, ſagacity, and zeal for the Chriſtian cauſe, drew the particular attention of men, eminent by their public ſtation, their talents, and acquired advantages, and ſtill more diſtinguiſhed by their virtue and piety. In 1780, having entered into full orders, he was eſtabliſhed, in a manner peculiarly to his honour, in a fellowſhip of his college; and, for ſome time before his death, was tutor; an office which he diſcharged with ſolicitude and conſtancy, too great for the ſenſibility of his mind and the delicacy of his conſtitution. A lingering illneſs removed him from the ſociety of his many eſtimable friends, and deprived the public of his expected ſervices. Affected by the ſtrongeſt and tendereſt of thoſe motives which endear life and ſubdue fortitude, he ſuſtained the ſlow approaches of diſſolution, not only reſigned, but chearful; ſupported by the principles of that truth he had well defended. Feb. 10, 1784, without any apparent change between a placid ſlumber and death, he expired. He was buried at Windſor, which was the place of his birth. He had cultivated a taſte for elegant literature, particularly in poetry. Though his voice was not ſtrong, his elocution was diſtinct, animated, unaffected, and pathetic. The chearfulneſs and vivacity of his converſation, the warmth and benevolence of his heart, fixed by principle, and animated by ſentiment, rendered him, in his private character, alike amiable and worthy of eſteem. To the uſeful repoſitory which furniſhes this article, he was an occaſional contributor, though perhaps the particulars cannot now be aſcertained, except that, in the Magazine for April 1782, p. 181, a letter

Concluding Chapter of vol. I.

ſigned

ſigned C. and D. pointed out a very erroneous repreſentation, for ſuch it is preſumed it will appear to impartial readers, in a paſſage of Mr. Gibbon concerning Gennadius. Of this the diſcovery belongs to Mr. Davis; though in the drawing of it, as the ſignature imports, a learned friend was concerned.

His merit and abilities have been acknowledged by ſome of the firſt men in literature; and his many amiable qualities in private life cannot be more ſtrongly marked than by the regret with which his intimate friends look back upon thoſe days when his preſence contributed to their comfort and happineſs. It may be added, that, before his publication of the "Examination," he had given ſeveral proofs of an early genius; and as in this he reſembled ſome eminent men, ſo he did alſo in another reſpect, being from his infancy of a very tender and delicate conſtitution. His apprehenſion was quick, and his judgement correct; and in his application he was indefatigable. Among other virtues, may be reckoned his earneſt deſire of reconciliation, where any difference ſeparated a perſon from him, and the greateſt eagerneſs to aſſiſt by good offices even his ſevereſt opponents. At the univerſity he was called forth to preach upon ſome public occaſions. His deſtination for the church was followed by theſe happy conſequences, a zeal for religion, and ſufficient knowledge to defend it. Of this there remains a convincing proof in his "Examination," an attack ingenious, ſpirited, and ſucceſsful, againſt a writer of great popularity, whoſe work, however deſervedly admired for much valuable matter, was calculated to propagate ſome very dangerous and inſidious notions in the reader. We know not what can give greater credit to Mr. Davis's publication, than the laboured and artful "Vindication" in anſwer to it; which however, though powerfully recommended by the beauties of the ſtyle, leaves full conviction on the mind of the attentive and impartial reader of the neceſſity and utility of the "Examination;" a performance which attracted the notice of very many learned men, who expreſſed to the author the moſt flattering marks of approbation: and, moreover, a Great Perſonage was pleaſed to teſtify his ſenſe of it by a very conſiderable preſent; which was given in a manner particularly honourable to Mr. Davis. This account cannot be uſeleſs of a perſon, who by his ſtudies and example contributed to the ſupport of thoſe principles, which alone could ſuſtain him in ſome of the moſt afflicting and trying ſituations of life.

Gent. Mag. 1782, p. 433.

DEFESCH (WILLIAM), a German, and ſome time chapel-maſter at Antwerp, was in his time a reſpectable profeſſor on the violin, and leader of the band for ſeveral ſeaſons at Marybone-gardens. His head was engraved as a frontiſpiece to ſome muſical compoſitions publiſhed by him; and his name is to be found on many ſongs and ballads to which he ſet the tunes for Vauxhall and Marybone-gardens. He died, ſoon after the year 1750, at the age of 70.

Gent. Mag. 1783, p. 980.

D'ALEMBERT (MONS.), Secretary to the French academy, &c. &c. one of the ableſt mathematicians of the age, died Oct. 27, 1783. What is rather extraordinary, he joined to his profound and truly-aſtoniſhing ſkill in the abſtract ſciences all the accompliſhments of an elegant, vivacious, and entertaining writer. He was one of the principal editors of the "Encyclopœdia;" and, beſides his numerous mathematical works, which will tranſmit his name to the remoteſt poſterity, though within the reach of very few readers, he has produced ſeven volumes of "Melanges Literaires," containing various tracts on different topics. In theſe productions, learning, genius, and wit, ſeem to go hand in hand, like the Graces, forming an immortal wreath for the author. It is impoſſible to beſtow a ſufficient encomium on his tranſlation of "Excerpta from Tacitus." He has equalled the arduous preciſion of the original, and attained what a prodigious number of literati before him attempted in different languages without ſucceſs. He was honoured with the patronage and friendſhip of ſeveral monarchs, a circumſtance that could never awake the leaſt ſymtom of vanity in his untainted heart. The Empreſs of Ruſſia, wiſhing to entruſt him with the education of the Grand Duke her ſon, propoſed to ſettle on him 4000l. per ann. for life, beſides the rank of ambaſſador extraordinary while he ſhould reſide at her court. D'Alembert thanked her Imperial Majeſty, but declined her intended favour in modeſt and ſubmiſſive terms. This fact is well known, and will ever be recorded as a ſingular inſtance of philoſophical fortitude, againſt the incentives of gold and ambition. He was not a moral impoſtor like Rouſſeau, who, under the ſpecious gloſs of a fantaſtical wiſdom, concealed the moſt ridiculous pride and intolerable conceit. D'Alembert had not the pedantic parade of virtue, but poſſeſſed the actual ſubſtance;

and

and while in his intellectual faculties he appeared a ſuperior being, in all his worldly concerns he diſcovered the meekneſs of a lamb, and the ſimplicity of a dove.

DODSWORTH (ROGER), ſon of Matthew Dodſworth, regiſtrar of York cathedral, and chancellor to abp. Matthews, was born July 24, 1585, at Newton Grange, in the pariſh of St. Oſwald, in Rydale, Yorkſhire; died in Auguſt 1654; and was buried at Rufford, Lancaſhire: "of wonderful induſtry, but leſs judgement; "always collecting and tranſcribing, but never publiſhed "any thing." Such is the report of him by Wood; who in the firſt part of it, Mr. Gough obſerves, drew his own character. "One cannot approach the borders of this county," adds this incomparable Topographer, in his account of "Yorkſhire," without paying tribute to the memory of that indefatigable collector of its antiquities, Roger Dodſworth, who undertook and executed a work, which, to the antiquaries of the preſent age, would have been the ſtone of Tydides. 122 volumes of his own writing, beſides original MSS. which he had obtained from ſeveral hands, making all together 162 volumes folio, now lodged in that grand repoſitory of our ancient muniments the Bodleian library, at Oxford, are laſting memorials what this county owes to him, as the two volumes of the "Monaſticon" (which, though publiſhed under his and Dugdale's names conjointly, were both collected and written totally by him) will immortalize that extenſive induſtry which has laid the whole kingdom under obligation. The patronage of General Fairfax (whoſe regard to our antiquities, which the rage of his party was ſo bitter againſt, ſhould cover his faults from the eyes of antiquaries) preſerved this treaſure, and bequeathed it to the library where it is now lodged. Fairfax preſerved alſo the fine windows of York cathedral; and when St. Mary's tower, in which were lodged innumerable records both public and private relating to the Northern parts, was blown up during the ſiege of York, he gave money to the ſoldiers who could ſave any ſcattered papers, many of which are now at Oxford; though Dodſworth had tranſcribed and abridged the greateſt part before. Thomas Tomſon, at the hazard of his life, ſaved out of the rubbiſh ſuch as were legible; which, after paſſing through ſeveral hands, became the property of Dr. John Burton of York, being

Atterbury's Epiſtolary Correſpondence, vol. III. p. 260.

Brit. Top. vol. I. p. 375.

Wood's Faſti II. 11. Drake, p. 575.

being 1868, in thirty bundles. Wallis says, they are in the cathedral library. Fairfax allowed Dodsworth a yearly salary to preserve the inscriptions in Churches.

Archæol. vol. I. p. 168.

Fairfax died in 1671; his nephew Henry Fairfax, Dean of Norwich, gave Roger Dodsworth's 160 volumes of collections to the university of Oxford; but the MSS. were not brought thither till 1673, and then in wet weather, when Wood with much difficulty obtained leave of the vice-chancellor to have them brought into the muniment-room in the school-tower, and was a month drying them on the leads. "I never," says Hearne in a transport of antiquarian enthusiasm, "look upon these volumes without the utmost surprize and wonder; and I cannot but bless God that he was pleased out of his infinite goodness and mercy to raise up so pious and diligent a person, that should by his blessing so effectually discover and preserve such a noble treasure of antiquities as is contained in these volumes: most of them written in his own hand, and the genealogical tables, and the notes on them, done with that exquisite care and judgement, that I cannot but think otherwise of this eminent person than the author of the 'Athenæ Oxonienses.' For it plainly appears to me, that his judgement and sagacity were equal to his diligence; and I see no reason to doubt but that, if he had lived to write the antiquities of Yorkshire (as he once designed it), it would have appeared in a very pleasing and entertaining method, and in a proper and elegant style, and set out with all other becoming advantages."

Pref. to Leland's Collectanea.

Life by Dr. Johnson.

DUKE (RICHARD), was bred at Westminster and Cambridge; and Jacob relates, that he was some time tutor to the duke of Richmond. He appears from his writings to have been not ill qualified for poetical compositions; and being conscious of his powers, when he left the university he enlisted himself among the wits. He was the familiar friend of Otway; and was engaged, among other popular names, in the translations of Ovid and Juvenal. In his "Review," though unfinished, are some vigorous lines. His poems are not below mediocrity; nor has Dr. Johnson found much in them to be praised. With the wit he seems to have shared the dissoluteness of the times; for some of his compositions are such as he must have reviewed with detestation in his later days, when he

he publiſhed thoſe Sermons which Felton has commended. Perhaps, like ſome other fooliſh young men, he rather talked than lived viciouſly, in an age when he that would be thought a Wit was afraid to ſay his prayers; and whatever might have been bad in the firſt part of his life, was ſurely condemned and reformed by his better judgement. In 1683, being then M. A. and fellow of Trinity College in Cambridge he wrote a poem on the marriage of the Lady Anne with George Prince of Denmark. He took orders; and, being made prebendary of Glouceſter, became a proctor in convocation for that church, and chaplain to Queen Anne. In 1710, he was preſented by the biſhop of Wincheſter to the wealthy living of Witney in Oxfordſhire, which he enjoyed but a few months. Feb. 10, 1710-11, having returned from an entertainment, he was found dead the next morning. His death is mentioned in Swift's "Journal."

EULER (LEONARD) was born at Baſil, on the 14th of April 1707; he was the ſon of Paul Euler, and of Margaret Brucker (of an illuſtrious family in letters), and ſpent the firſt year of his life at the village of Richen, of which place his father was miniſter. Being intended for the church, his father, who had himſelf ſtudied under James Bernouilli, taught him mathematics, with a view to their proving the ground-work of his other ſtudies, and in hopes that they would turn out a noble and uſeful *ſecondary* occupation; but they were deſtined to become a principal one; and Euler, aſſiſted and perhaps ſecretly encouraged by John Bernouilli, who ſoon diſcovered that he was to be the greateſt ſcholar he ſhould ever turn out, ſoon declared his intention of devoting his life to the purſuit; an intention, which the wiſe father did not thwart, and which the ſenſible ſon did not ſo adhere to, as not to connect with it a more than common improvement in every other kind of uſeful learning, inſomuch that in his latter days men were wont to wonder how with ſuch a ſuperiority in one branch, he could have been ſo near eminence in all the reſt. Upon the foundation of the Academy of Sciences at St. Peterſburg, in 1723, by Catherine I, the two younger Bernouilli had gone thither, promiſing, when they ſet out, to endeavour to procure Euler a place in it: they accordingly wrote to him ſoon after, to apply his mathematics to phyſiology; he did ſo, and ſtudied phyſic under

Eloge, by N. Fuſs; from Maty's Review, March, 1784.

the beſt phyſicians at Baſil, but at the ſame time, i. e. in 1727, publiſhed a diſſertation on the nature and propagation of ſound; and an anſwer to the queſtion on the maſting of ſhips, which the Academy of Science at Paris judged worthy of the *acceſſit*. Soon after this, he was called to St. Peterſburg, and declared adjutant to the mathematical claſs in the academy, a claſs, in which, from the circumſtances of the times (Newton, Leibnitz, and ſo many other immortals having juſt ceaſed to live), no eaſy laurels were to be gathered. Nature, however, who had organized ſo many mathematical heads at one time, was not yet tired of her miracles; and ſhe added Euler to the number. And, indeed, he was much wanted; the ſcience of the *calculus integralis*, hardly come out of the hands of its creator, was ſtill too near the ſtage of its infancy not to want to be made more perfect. Mechanics, dynamics, and eſpecially hydrodynamics, and the ſcience of the motion of the heavenly bodies, felt the imperfection. The application of the differential calculus, to them, had been, ſufficiently ſucceſsful; but there were difficulties whenever it was neceſſary to go from the fluxional quantity to the fluent. With regard to the nature and properties of numbers, the writings of Fermat (who had been ſo ſucceſsful in them), and together with theſe all his profound reſearches, were loſt. Engineering and navigation were reduced to vague principles, and were founded on a heap of often contradictory obſervations, rather than a regular theory. The irregularities in the motions of the celeſtial bodies, and eſpecially the complication of forces which influence that of the moon, was ſtill the diſgrace of geometers. Practical aſtronomy had ſtill to wreſtle with the imperfection of teleſcopes, inſomuch, that it could hardly be ſaid that any rule for making them exiſted.—Euler turned his eyes to all theſe objects; he perfected the *calculus integralis*; he was the inventor of a new kind of calculus, that of Sines; he ſimplified analytical operations; and, aided by theſe powerful helpmates, and the aſtoniſhing facility with which he knew how to ſubdue expreſſions the moſt intractable, he threw a new light on all the branches of the mathematics. But at Catherine's death the academy was threatened with extinction, by men who knew not the connection which arts and ſciences have with the happineſs of a people. Euler was offered and accepted a Lieutenancy on board one of the Empreſs's ſhips, with the promiſe of ſpeedy advancement. Luckily

things

things changed, and our Doctor-Captain again found his own element, and was named Profeſſor of Natural Philoſophy in 1733, in the room of his friend John Bernouilli. The number of memoirs which Euler produced prior to this period is aſtoniſhing[A], but what he did in 1735 is almoſt incredible. An important calculation was to be made, without loſs of time; the other academicians had demanded ſome months to do it. Euler aſked three days—in three days he did it; but the fatigue threw him into a fever, and the fever left him not but without the loſs of an eye, an admonition, I think, would have made ordinary men more ſparing of the other. The great revolution, produced by the diſcovery of fluxions, had entirely changed the face of mechanics; ſtill, however, there was no compleat work on the ſcience of motion, two or three only excepted, of which Euler felt the inſufficiency. He ſaw, with pain, that the beſt works on the ſubject, viz. "Newton's Principia," and "Herman's Phoronomia," concealed the method by which theſe great men had come at ſo many wonderful diſcoveries, under a ſynthetic veil. In order to lift this up, Euler employed all the reſources of that analyſis which had ſerved him ſo well on ſo many other occaſions; and ſo uniting his own diſcoveries to thoſe of other geometers, had them publiſhed by the academy in 1736. To ſay that clearneſs, preciſion, and order, are the characters of this work, would be barely to ſay, that it is, what without theſe qualities no work can be, claſſical of its kind. It placed Euler in the rank of the firſt geometricians then exiſting, and this at a time when John Bernouilli was ſtill living. Such labours demanded ſome relaxation; the only one which Euler admitted was muſic, but even to this he could not go without the ſpirit of geometry went there with him. They produced together the eſſay on a new theory of muſic, which was publiſhed in 1739, but not very well received, probably, becauſe it contains too much geometry for a muſician, and too much muſic for a geometrician. Independently, however, of the theory, which is built on Pythagorean principles, there are many things in it which may be of ſervice, both to the compoſitor, and maker of Inſtruments. The doctrine, likewiſe, of the *genera* and the modes of

[A] On the theory of the more remarkable curves—the nature of numbers and ſeries—the calculus intergralis—the movement of the celeſtial bodies—the attraction of ſpheroidico-elliptical bodies—the famous ſolution of the iſoperimetrical problem—and an infinity of other objects, the hundredth part of which would have made an ordinary man illuſtrious.

muſic is here cleard up with all the clearneſs and preciſion which mark the works of Euler. In 1740, his genius was again called forth by the academy of Paris (who, in 1738, had adjudged the prize to his paper on the nature and properties of fire) to diſcuſs the queſtion of the tides, an important queſtion, but which demanded a frightful number of calculations, and an entire new ſyſtem of the world. This prize Euler did not gain alone; but he divided it with Maclaurin and D. Bernouilli, forming with them a triumvirate of candidates, which the altars of ſcience had not often beheld. The agreement of the ſeveral memoirs of Euler and Bernouilli, on this occaſion, is very remarkable. Though the one philoſopher had ſet out on the principle of admitting vortices, which the other rejected, they not only arrived at the ſame end of the journey, but met ſeveral times on the road; for inſtance, in the determination of the tides under the frozen zone. Philoſophy, indeed, led theſe two great men by two different paths; Bernouilli, who had more patience than his friend, ſanctioned every phyſical hypotheſis he was obliged to make by painful and laborious experiment. Theſe Euler's impetuous genius ſcorned; and, though his natural ſagacity did not always ſupply the loſs, he made amends by his ſuperiority in analyſis, as often as there was any occaſion to ſimplify expreſſions, to adapt them to practice, and to recognize, by final formulæ, the nature of the reſult. In 1741, Euler received ſome very advantageous propoſitions from Frederic the ſecond (who had juſt aſcended the Pruſſian throne), to go and aſſiſt him in forming an academy of ſciences, out of the wrecks of the Royal Society founded by Leibnitz. With theſe offers the tottering ſtate of the St. Peterſburg academy under the regency made it neceſſary for our philoſopher to comply. He accordingly illumined the laſt volume of the "Melanges "de Berlin" with five eſſays, which are, perhaps, the beſt things in it; and contributed largely to the academical volumes, the firſt of which was publiſhed in 1744. No part of his multifarious labours is, perhaps, a more wonderful proof of the extenſiveneſs and facility of his genius, than what he executed at Berlin, at a time when he contrived that the Peterſburg acts ſhould not ſuffer from the loſs of him. In 1744, Euler publiſhed a compleat treatiſe of iſoperimetrical curves. The ſame year beheld the theory of the motions of the planets and comets, the well-known theory of magnetiſm, which gained the Paris prize; and the much-amended tranſlation of Robins's

"Treatiſe

"Treatiſe on Gunnery." In 1746, his "Theory of Light "and Colours" overturned Newton's "Syſtem of Emana- "tions;" as did another work, the, at that time triumphant, "Monads of Wolfe and Leibnitz." And now navigation was the only branch of uſeful knowledge, for which the labours of analyſis and geometry had done nothing. The hydrographical part alone, and that which relates to the direction of the courſe of ſhips, had been treated by geometricians conjointly with nautical aſtronomy. Euler was the firſt who conceived and executed the project of making this a complete ſcience. A memoir on the motion of floating bodies, communicated to the academy of St. Peterſburg in 1735, by M. le Croix, was what gave him the firſt idea. His reſearches on the equilibrium of ſhips furniſhed him with the means of bringing the ſtability to a determined meaſure. His ſucceſs encouraged him to go on, and produced the great work which the academy publiſhed in 1749, in which we find, in ſyſtematic order, the moſt ſublime things in the theory of the equilibrium and motion of floating bodies, and on the exiſtence of fluids; this was followed by a ſecond part, which left nothing to be deſired on the ſubject, except the turning it into a language eaſy of acceſs, and diveſting it of the calculations which prevented its being of general uſe. Accordingly, in 1773, from a converſation with Admiral Knowles, and other aſſiſtance, out of the "Scien- "tia Navalis," 2 vols. 4to. was produced, the "Theorie "complette de la Conſtruction et de la Manœuvre des "Vaiſſeaux." This work was inſtantly tranſlated into all languages, and the author received a preſent of 6000 livres from the French king: he had before had 300 l. from the Engliſh parliament, for the theorems, by the aſſiſtance of which Meyer made his lunar tables.

And now it was time to collect, into one ſyſtematical and continued work, all the important diſcoveries on the infiniteſimal analyſis, which Euler had been making for 30 years, and which lay diſperſed in the memoirs of the different academies. This, accordingly, our profeſſor ſet about; but he prepared the way by an elementary work, containing all the previous requiſites for this ſtudy. This is called "An Introduction to the analyſis of infiniteſimals," and is a work in which the author has exhauſted all the doctrine of functions, whether algebraical or tranſcendental, by ſhewing their tranſformation, their reſolution, and their development. This introduction was ſoon

followed

followed by the author's ſeveral leſſons on the "calculus "integralis" and "differentialis." Having engaged himſelf to Count Orlow, to furniſh the academy with papers ſufficient to fill their volumes for twenty years after his death, our philoſopher is likely to keep his word, having preſented ſeventy papers, through Mr. Golofkin, in the courſe of his life, and left two hundred and fifty more behind him; nor is there one of theſe but what contains a diſcovery, or ſomething that may lead to one. The moſt ancient of theſe memoirs form the collection this year publiſhed, under the title of "Opuſcula Analy-"tica." Such was Mr. Euler's labours, and theſe his titles to immortality! His memory ſhall endure till Science herſelf is no more! Few men of letters have written ſo much as Mr. Euler; no geometrician has ever embraced ſo many objects at one time, or has equalled him, either in the variety or magnitude of his diſcoveries. When we reflect on the good ſuch men do their fellow-creatures, we cannot help indulging a wiſh (vain, alas! as it is) for their illuſtrious courſe to be prolonged beyond the term allotted to mankind. Euler's, though it has had an end, was a very long and a very honourable one; and it affords us ſome conſolation for his loſs, to think that he ran it exempt from the ordinary conſequences of extraordinary application, and that his laſt labours abounded in proofs of that vigour of underſtanding, which marked his early day, and which he preſerved to his end. Some ſwimmings in the head, which ſeized him on the firſt days of September 1783, did not prevent his laying hold of a few facts, which reached him through the channel of the public papers, to calculate the motions of the aeroſtatical globes; and he even compaſſed a very difficult integration, which the calculation had engaged him in [B]. But the decree was gone forth: on the 7th of September he talked with Mr. Lexell, who had come to dine with him, of the new planet, and diſcourſed with him upon other ſubjects, with his uſual penetration. He was playing with one of his grand-children at tea-time, when he was ſeized with an apoplectic fit. "I am dying," ſaid he before he loſt his ſenſes; and he ended his glorious life a few hours after, aged ſeventy-ſix years, five months, and three days. His

[B] This reminds us of the illuſtrious Boerhaave, who, kept feeling his pulſe the morning of his death, to ſee whether it would beat till a book he was eager to ſee was publiſhed, read the book, and ſaid, "Now the buſineſs of life is over."—Such men ſeem not to die, but to be tranſlated to the place where they reſume their occupations.

latter

latter days were tranquil and ſerene. A few infirmities excepted, which are the inevitable lot of an advanced age, he enjoyed a ſhare of health, which allowed him to give to repoſe. Euler poſſeſſed, to a great degree, what is commonly called erudition; he had read all the Latin claſſics; was perfect maſter of ancient mathematical literature, and had the hiſtory of all ages, and all nations, even to the minuteſt facts, ever preſent to his mind. Beſides this, he knew much more of phyſic, botany, and chemiſtry, than what one would expect, from any man who had not made theſe ſciences his peculiar occupation. "I have ſeen," ſays Mr. Fuſs, "ſtrangers go from "him with a kind of ſurprize mixed with admiration; "they could not conceive how a man, who, for half a "century, had ſeemed taken up in making and publiſhing "diſcoveries in natural philoſophy and mathematics, could "have found means to preſerve ſo much knowledge, that "ſeemed uſeleſs to himſelf, and foreign to the ſtudies he "he was engaged in. This was the effect of a happy "memory, that loſes nothing of what has ever been en"truſted to it; nor was it a wonder that the man who "was able to repeat the whole Æneis, and to point out to "his hearers the firſt and laſt verſes of every page of his "own edition of it, ſhould not have loſt what he had "learned, at an age when the impreſſions made upon us "are the ſtrongeſt [c]. Nothing equals the eaſe with "which, without expreſſing the leaſt degree of ill-hu"mour, he could quit his abſtruſe meditations, and give "himſelf up to the general amuſements of ſociety. The "art of not appearing wiſe above one's fellows, of de"ſcending to the level of thoſe with whom one lives, is "too rare in theſe days not to make it a merit in Euler "to have poſſeſſed it. A temper ever equal, a natural "and eaſy chearfulneſs, a ſpecies of ſatirical wit, tempered "with urbane humanity, the art of telling a ſtory archly, "and with ſimplicity, made his converſation generally "ſought after. The great fund of vivacity, which he "had at all times poſſeſſed, and without which, indeed, "the activity which we have juſt been admiring could

[c] "Another proof of the ſtrength of his memory and imagination deſerves to be related. Being engaged in teaching his grandchildren geometry and algebra, and obliged, in conſequence, to initiate them in the extraction of roots; he was obliged to give them numbers, which ſhould be the powers of other numbers; theſe he uſed to make in his head; and one night, not being able to ſleep, he calculated the ſix firſt powers of all the numbers above twenty, and, to our great aſtoniſhment, repeated them to us ſeveral days after."

"not

"not have exiſted, carried him ſometimes away, and he "was apt to grow warm; but his anger left him as quickly "as it came on, and there never has exiſted a man to "whom he bore malice. He poſſeſſed a precious fund of "rectitude and probity. The ſworn enemy of injuſtice, "whenever or by whomſoever committed, he uſed to "cenſure and attack it, without the leaſt attention to the "rank or riches of the offender.—Recent examples of this "are in the recollection of all who hear me. As he was "filled with reſpect for religion, his piety was ſincere, and "his devotion full of fervour.—He went through all his "Chriſtian duties with the greateſt attention. Euler loved "all mankind, and if he ever felt a motion of indignation, "it was againſt the enemy of religion, particularly againſt "the declared apoſtles of infidelity. He defended revela-"tion againſt the objections of theſe men, in a work "publiſhed at Berlin, in 1747.

"He was a good huſband, a good father, a good "friend, a good citizen, a good member of private "ſociety.

"Euler was twice married, and had thirteen children, "four of whom only have ſurvived him. The eldeſt ſon "is well known as his father's aſſiſtant and ſucceſſor; the "ſecond is phyſician to the Empreſs; and the third is a "Lieutenant-Colonel of artillery, and director of the "armory at Seſterbeck. The daughter married Major Bell. "From theſe children he had 38 grandchildren, 26 of "whom are ſtill alive. Never have I been preſent at a "more touching ſight than that exhibited by this venerable "old man, ſurrounded, like a patriach, by his numerous "offspring, all attentive to make his old age agreeable, "and enliven the remainder of his days, by every "ſpecies of kind ſolicitude and care. It would be vain, "Madam, and Sirs, for me to attempt to deſcribe to you "theſe touching ſcenes of domeſtic felicity; ſeveral of ye "have yourſelves been eye-witneſſes of them; ye, eſpe-"cially, gentlemen, who make it your boaſt to have had "him for your maſter. Here we ſtand, five of us in "number! has there ever exiſted a man of letters, who "could glory himſelf in having ſeen ſo many of his ſcho-"lars the members of ſo learned a ſociety [c]? Why is

"not

[b] "Properly ſpeaking, there are eight members of the academy who were inſtructed by Mr. Euler, to wit, Mr. J. A. Euler, Kotelnikow, Rou-mouſky,

" not it given us to teſtify to the world at large the tender " and eternal affection we all of us feel for him, both as a " maſter and a man? an affection but faintly pourtrayed " in the feeble drawing I have been able to make of his " numerous excellences. Weep, then, over him, with " the ſciences, who owe him ſo much; with the academy, " who never yet ſuffered ſo great a loſs; with his family, " of which he was the glory and the ſupport. My tears " ſhall mingle with yours, and the remembrance of the " benefits I perſonally received be ever preſent to my mind."

The catalogue of his works in the printed edition follows, and make 50 pages, 14 of which contain the MS. works.—The printed ones conſiſt of works printed ſeparately, and works to be found in the ſeveral Peterſburg acts, in 38 volumes, (from 6 to 10 papers in each volume)—in the Paris acts—in 26 volumes of the "Berlin " acts" (about 5 papers to each volume);—in the "Acta " Eruditorum," in two volumes;—in the "Miſcellanea Taurinenſia;—in vol. IX. of the ſociety of Jlyſſingue—in the "Ephemerides de Berlin;" and in the "Memoires " de la Societé Œconomique for 1766."

mouſky, Kraffts, Lexell, Inſchodſow, Golovin and myſelf, but three were abroad when I ſpoke.

"O, my dear friends, and brothers, from whoſe eyes I beheld the tear of ſenſibility drop faſt as I was reading this addreſs, which my heart had dictated to me, on that day I could only graſp your hands, for grief had entirely bereft me of my voice; but I ſhall never forget this token of your ſincere affliction, and it gives me pleaſure to do this public juſtice to the love ye then ſhewed toward our dear and incomparable maſter."

FANCOURT (SAMUEL), a native of the Weſt of England, was, at the beginning of the preſent century, paſtor of a congregation of Proteſtant Diſſenters in Saliſbury, where he had a number of pupils for near 20 years. Whether he had not firſt a congregation in ſome town of leſs note in the Weſt, we are not able to ſay. Thus much is certain, that profeſſing a creed very diffrent from the opinions of Calvin, as appears by his numerous publications [A], he incurred the diſpleaſure of thoſe zealous Calviniſts who, whether right or wrong in their orthodox tenets, diſgraced the common Chriſtianity by their practice. Among our author's antagoniſts were, a Mr. Morgan, a Mr. Norman, a Mr. Bliſs, a Mr. Millar, and a Mr. Eliot. The Eſtabliſhment and the Diſſenters had an equal ſhare.

Gent. Mag. 1784. p. 273.

[A] His publications, as collected from the Catalogue of his Circulating Library, in 2 vols. 8vo. 1748, where they are ranged in chronological order, are enumerated in Gent. Mag. 1784, p. 274.

in

in the controverſy; which turned on the divine preſcience, the freedom of the human will, the greatneſs of the divine love, the doctrine of reprobation.

Driven from a comfortable ſettlement to the great metropolis, where he acquired no new one as a teacher, Mr. Fancourt, about the year 1740 or 1745, ſet on foot the firſt circulating library for gentlemen and ladies, at a ſubſcription of a guinea a year for reading; but in 1748 extended to a guinea in all, for the purchaſe of a better library, half to be paid at the time of ſubſcribing, the other half at the delivery of a new catalogue then in the preſs, and twelve-pence a quarter beſide, to begin from Michaelmas 1745, to the then librarian. Subſcriptions were to be paid without further charge to the proprietors, but to pay only from the time of ſubſcribing; out of which quarterly payments were to be deducted the rent of the rooms to receive the books and accommodate ſubſcribers, a ſalary to the librarian to keep an open account, and to circulate the books; a ſtock to buy new books and duplicates as there was occaſion; the expence of providing catalogues, and drawing up writings for ſettling the truſt. This truſt was to be vested in 12 or 13 perſons choſen by ballot out of the body of proprietors; and the propoſer, Mr. Fancourt himſelf, was to be the firſt librarian, and to continue ſo as long as he diſcharged his office with diligence and fidlity. Every ſingle ſubſcription entitled the ſubſcriber to one book and one pamphlet at a time, to be changed *ad libitum* for others, and kept *ad libitum*, if not wanted by other ſubſcribers. Mr. Fancourt advertiſed himſelf in theſe propoſals as a teacher of Latin, to read, write, and ſpeak it with fluency in a year's time or leſs, at twelve guineas a year, one guinea a month, or twelve-pence an hour, allowing five or ſix hours in a week. There never was a ſcheme ſet on foot for the benefit of the public, on which that public did not think themſelves authorized to criticiſe and interfere into a degree of impertinence. The great hypercritic of Mr. Fancourt's deſign was the late Dr. C. Mortimer. Not to trace the poor librarian through every ſhifting of his quarters, he fixed at laſt at the corner of one of the ſtreets in the Strand, where encumbered with a helpleſs and ſick wife, turned out of faſhion and out-planned by a variety of imitators, and entangled with a variety of plans, not one of which could extricate him from his perplexities, though with ſuperficial ſubſcribers, who ſought their own accommo-

dation

dation more than his advantage or relief, this good man, who may be ſaid to have firſt circulated knowledge among us, now hackneyed by innumerable monthly publications, abridgements, and beauties, almoſt beyond the bounds of the largeſt public library to contain, ſunk under a load of debt, unmerited reproach, and a failure of his faculties, brought on by the decay of age, precipitated by misfortunes. His library became the property of creditors, and he retired in humble poverty to Hoxton-ſquare, where ſo many of his brethren live in affluence, and ſome of them relieved his neceſſities, till he cloſed a life of uſefulneſs in his 90th year, June 8, 1768. As a preacher, though neither what is now called popular, nor paſtor of a London congregation, the writer of this article remembers to have heard him with pleaſure, when engaged to fill up thoſe vacancies which were occaſioned by accident, or the reſtleſs ambition of the paſtor of a congregation not many miles from town; and he will ever regret how few imitators the manly eloquence and reaſoning of Mr. Fancourt have in this giddy age, when ſo few preachers of every denomination take pains in their compoſitions or delivery.

FOSTER (JOHN), an excellent claſſic ſcholar, was born in 1731, at Windſor, the propinquity of which to Eton was fortunately for him the motive for ſending him to that college for his education, where, at a very early age, he manifeſted great abilities, and, in an uncommon manner, baffled all the hardſhips which other boys in their progreſs uſually encounter. He, however, had two conſiderable advantages; the firſt, being received as a pupil by the late Rev. Septimius Plumptree, then one of the aſſiſtants; and the ſecond, that he was noticed by the reverend and very learned Dr. John Burton, vice-provoſt of Eton; by the abilities of the former in the Greek language, and of the latter in the Hebrew, Mr. Foſter profited exceedingly. It was a matter highly pleaſing to them, that they did not throw their ſeed on a barren ſoil; whatever inſtruction he received, he cultivated inceſſantly; and it is but juſtice to add, he in a great meaſure excelled his contemporaries. His learning and his ſobriety recommended him to many friends while he continued at Eton, which was till 1748, when he was elected at King's College in Cambridge; a college to which, as Mr. Pote obſerves in his advertiſement to his "Regiſtrum Regale," Eton annually ſendeth forth her ripe fruit. Mr. Foſter here improved

Gent. Mag. 1783, p. 1005.

proved himſelf under the late provoſt Dr. Wm. George, a Grecian and a ſcholar. At the expiration of three years he there (as uſual) became a fellow, and ſhortly afterwards was ſent for to Eton by the late Dr. Edward Barnard, to be one of his aſſiſtants. Great honour was ſure to attend Mr. Foſter by this ſummons, for no man diſtinguiſhed better, or could form a ſtronger judgement of his abilities and capacity, than Dr. Barnard: and ſuch was his attention to the ſchool, that he made it his primary conſideration, that it ſhould be ſupplied with aſſiſtants the moſt capable and the moſt deſerving. Dr. Barnard not only choſe with judgement, but managed with delicacy. There was a pleaſantry in his converſation, which led to the point, and rendered the deteſtable practice of flagellation almoſt unneceſſary. Dr. Barnard could rally the affections of his ſcholars in a moſt peculiar manner. He excited love, and he could impreſs fear, with wonderful management. Boys that would have been hardened by the infliction of puniſhment cringed from his rebuke; the ſmarts would wear off, but his reprobation never could. The ſons of the firſt nobility were committed to his care, who afterwards made the greateſt figure in the world; by a mere knowledge of the claſſics they could not have done ſo; but the Doctor in their early days worked upon their feelings. There was a dignity in his manner, a certain greatneſs in his mode, which excited, whilſt it inſtilled, the principles of a gentleman. It is to be obſerved, Dr. Barnard had not ploughed through the inferior offices of aſſiſtant and undermaſter [A]; he came at once freſh to the buſineſs, and, delighted with the ſituation, his mind was given to the duties of his office; he worked by perſuaſion, and he cer-

[A] "This (ſays the ingenious writer, who is quoted more at large p. 671), I cannot admit as an advantage to one maſter or a prejudice to the other: Dr. Barnard's not having been an aſſiſtant, and Dr. Foſter's having paſſed through that cuſtomary gradation. The late maſter of Harrow, Dr. Sumner, ſo elegantly celebrated by his pupil Sir William Jones, was an aſſiſtant maſter of Eton. So was the preſent very learned and able maſter, who ſo well ſuſtains the honour of that riſing colony. The office of an aſſiſtant maſter of Eton is very improperly called a drudgery: the teachers of the loweſt claſs (though Dr. Foſter was from the firſt a maſter in the upper ſchool) neceſſarily inſtruct, in the intervals between ſchool hours, pupils of the higheſt; ſo that the difference is rather in honours and emoluments, than in the abilities required, or the liberality of the employment. Nor is paſſing through ſubordinate ranks ever thought to diminiſh the uſefulneſs or authority of thoſe who are to preſide, as they may the better acquire experience and a knowledge of the ſubjects of their future government. His exertions coſt him dear, and certainly exhauſted the vigour of his health, and cut ſhort the expectation of a life endeared to literature, and of ſolid merit."

tainly

tainly had a great acquaintance with men and manners. The little diſtractions which diſturb the ſchool now and then were leſs frequent in his time than ſince [B]; he reſtrained the rebellious ardour by ſuch a ſtrain of nervous eloquence, as defeated it at its dawn; in ſhort, few maſters, except the great Dr. Snape, exceeded him in politeneſs, in management, in delicacy, or in attention. At the reſignation of this great maſter, which happened Oct. 25, 1765, being choſen provoſt on the death of Dr. Sleech, he exerted his whole intereſt for Dr. Foſter to ſucceed him in the maſterſhip, and by his weight in the college he carried his point. But it did not prove fortunate for his ſucceſſor, or for the ſeminary [C]; the temper, the manner, the perſuaſion,

[B] "It is an error (ſays the writer already cited) that the diſturbances at Eton were inſignificant in the time of his predeceſſor: one of the greateſt that ever happened in my time (and I went from the loweſt ſeat in the ſchool very nearly through it) took place under Dr. Barnard: and Dr. Foſter was left in the ſituation of contending againſt a ſettled evil, of which the ferment was hardly ſuppreſſed:

—— incedens per ignes
Suppoſitos cineri doloſo.

The high and deſerved celebrity of the ſchool, and the reputation of Dr. Barnard, had immenſely filled it: and families of the firſt rank and fortune gave it even more than uſual preference. Sons of ſuch families, in the fervour of youth, the pride of expectation, the ebriety of domeſtic indulgence, could not bear diſcipline, nor could ſuch circumſtances endure either the evil or the remedy. Abſurd exceptions reſpecting his birth and the buſineſs of his father (who was a man, as I have heard and could partly judge, of ſtrong natural underſtanding) were cheriſhed; and as ſimilar prejudices have operated in the higheſt inſtances, not to have been born a gentleman was ſuppoſed to imply want of liberality of manners.

[C] The ſubſtance of this article, having been originally printed in the Gentleman's Magazine, 1783, p. 1005, produced ſome excellent remarks on theſe two celebrated ſcholars, from a gentleman who had "the honour "and happineſs to be educated un-"der both." So much of this letter as is confined to the character of Dr. Foſter, ſhall here be tranſcribed; referring our reader to the original article for a parallel between the two excellent maſters. "Juſt to his own talents, and faithful to the inſtitution of which he ſuſtained the dignity, Dr. Foſter exerted himſelf by diſcipline, by reward, by liberal and impartial commendation, to diffuſe the ſplendor of Grecian glory in an age which gave but too many marks of declining taſte and vitiated manners. With the claſſics of our own age and country, he was perhaps not ſo familiar as his diſtinguiſhed predeceſſor; though Shakſpeare, Milton, Akenſide, and that truly claſſical poem on Cyder, our "Engliſh Georgic," were not unfrequently introduced, to illuſtrate ſimilar paſſages of antiquity, or notice the conformity of kindred genius. Many judicious obſervations, happily inſinuating the principles of a correct and pure taſte, and animating to a love of virtue, were ſuggeſted daily by Dr. Foſter. His favourite, above all productions of the Roman poetry, was the "Georgics," though, in a detached view, he conſidered many of thoſe parts of Lucretius where the philoſopher drops his Epicurean ſubtleties and ſoars into the poet, as perfect models in diction and ſentimental harmony. He had much eſteem for the nervous character and originality of manner of Plautus; but above all was his delight in the ſimply and ſweetly great, the ſublime, the ardently patriotic Demoſthenes. The force of invention, the chaſtity of diction, the ſkill and energy of argument,

ſuaſion, the politeneſs, the knowledge of the world, which Dr. Barnard ſo eminently diſplayed, did not appear in his ſucceſſor. His learning juſtly entitled him; but learning is not the ſole ingredient to conſtitute the maſter of ſuch a ſchool; more, much more, is required. And Dr. Foſter appeared to a greater diſadvantage, immediately ſucceeding ſo great a man. Nor could he long ſupport himſelf in his ſituation; his paſſions undermined his health, and, notwithſtanding his abilities as a ſcholar, his government was defective, his authority inſufficient, and he judged it beſt to reſign, that he might not deſtroy a fabric which he found himſelf unequal to ſupport. He wiſely choſe to withdraw himſelf, rather than to ſuffer a foundation, to which he was under ſo great obligations, to be

the powers of compoſition, the divine enthuſiaſm of that nobleſt and moſt perfect of orators, he felt, he analyſed, he repreſented, in a manner ſuitable to his ſtrong and acute diſcrimination, his conſummate knowledge of the language, and his true ſenſibility. He was, indeed, a lover of truth, virtue, and freedom: the glorious reſiſtance of the Corſicans, and whatever in modern or ancient hiſtory could cheriſh the flame of ſocial duty, the ſenſe of unbending rectitude, openneſs and ſimplicity of manners, he was fond of impreſſing on our minds, and ſuggeſting for our exerciſes. I ſpeak not as if this were his excluſive praiſe: others before and ſince will have their merited portion: but I think it hardly poſſible that his zeal in theſe great points of education can be more than equalled, or his judgement excelled. His memory was great, and, joined with a clear and firm intellect, prevented any embarraſſment in his ideas from the immenſity of his reading. He was a ſtrict and equal diſciplinarian; mild to natural infirmity, which he pitied and ſcreened from the ridicule of youthful companions of quicker parts. Inſtances have been known of his diſcovery of talents under unpromiſing appearances, and giving to ſuch minds the cultivation adapted to differences of temper ſo peculiarly nice and latent. Severe againſt all immorality, he was inexorable in his rigour againſt the fatal meanneſs of a lie; not fond of the ludicrous, though not inſenſible to humour. Some may recollect an inſtance of his commending the ingenuity of a burleſque exerciſe compoſed on a ſerious theme, but at the ſame time, with Spartan exactneſs, puniſhing the fault of having ſubſtituted the ridiculous for the uſeful. He was nearly of the ſame opinion with Blackwell on the ſtyle of the New Teſtament, at leaſt ſo far as to vindicate many expreſſions by the beſt authority that have been haſtily ſuſpected of barbariſms. Of the divine morality of thoſe ſacred writings, and the advantage of an unmixed authoritative ſyſtem of morals, he was a ſtrenuous aſſerter. He diſtributed many books as encouragements to the proficiency of his ſcholars. Theſe were many of them very beautiful and of excellent editions; and though poſſibly the greater part of them fell amongſt thoſe who may not make the higheſt figure in the world, as induſtry and exertion often move in a leſs conſpicuous ſphere, I believe there are gentlemen now high in public life, one particularly, who can remember with pleaſure theſe honourable trophies. If his knowledge of the world was not remarkable; if it was not his temper to break forth in vivid and pungent ſallies of formidable wit; if he wanted ſome of thoſe exterior advantages of deportment which boys do not uſually learn at ſchool, if their maſter ſhould happen to poſſeſs them, and without which, ſhould they never be acquired, ſociety may be enriched with truer and more laſting ornaments; he had ſimplicity, a compoſed ſelf-poſſeſſing gravity, and in his heart a ſource of unaffected benevolence, which never failed to attract the love and eſteem of thoſe who are touched by the emanations of goodneſs."

ruined.

ruined. Dr. Foſter however did not retire unrewarded; his Majeſty, on the death of Dr. Sumner in 1772, beſtowed on him a canonry of Windſor. But this he did not long enjoy; his health carried him to the German Spa, where he died in September the year following; and where his remains were interred, but afterwards removed to Windſor, and re-depoſited near thoſe of his father, who had been mayor of the corporation.

The following epitaph, compoſed by himſelf, is to be ſeen on a neat tomb erected in the church-yard of that place:

"Hic jaceo
JOHANNES FOSTER, S.T.P.
Vindeſoriæ natus anno Domini 1731;
Obii anno 1773.
Literas, quarum rudimenta Etonæ hauſeram,
Cantabrigiæ in Coll. Regali excolui,
Etonæ poſtea docui.
Qui fuerim ex hoc marmore cognoſces,
Qualis vero, cognoſces alicubi;
Eo ſcilicet ſupremo tempore,
Quo egomet, qualis et ut fueris, cognoſcam.
Abi viator, et fac ſedulo
Ut ibidem bonus ipſe tunc appareas."

Dr. Foſter publiſhed "An Eſſay on the different Nature "of Accent and Quantity, with their Uſe and Application "in the Pronounciation of the Engliſh, Latin, and Greek "Languages; containing, an Account and Explanation "of the Ancient Tones, and a Defence of the preſent "Syſtem of Greek Accentual Marks, againſt the Objections "of Iſaac Voſſius, Henninius Sarpedonius, Dr. Gally, "and others." In this learned Eſſay, which ſufficiently exalted his character as a ſcholar, not only Bentleian acuteneſs and variety of learning are conſpicuous, but juſtneſs of compoſition, elegance with ſpirit, and ingenuous and exemplary candour. It was printed for Mr. Pote in 1762. Divers exerciſes of the Doctor's are extant in MS. which alſo do him peculiar honour.

FRANCKLIN (THOMAS), D.D. chaplain in ordinary to his Majeſty, was the ſon of Richard Francklin, well known as the printer of an anti-miniſterial paper called "The Craftſman," in the conduct of which he received great aſſiſtance from Lord Bolingbroke, Mr. Pulteney, Gent. Mag. 1784, p. 238.

ney, and other excellent writers, who then oppoſed Sir Robert Warlpole's meaſures. By the advice of the ſecond of theſe gentlemen, young Francklin was devoted to the church, with a promiſe of being provided for by the patriot, who afterwards forgot his undertaking, and entirely neglected him. He was educated at Weſtminſter-ſchool, from whence he went to the univerſity of Cambridge, where he became fellow of Trinity College, and was ſome time Greek profeſſor. In Dec. 1758, he was inſtituted vicar of Ware and Thundridge, which, with the lecture-ſhip of St. Paul, Covent-Garden, and a chapel in Queen-ſtreet, were all the preferments he held till he obtained the rectory of Braſted in Kent. This gentleman was poſſeſſed of no inconſiderable ſhare of learning and poetical abilities, and was long a favourite in the literary world. His tranſlations of Phalaris, Sophocles, and Lucian, equally evince his learning and his genius, as they are not more diſtinguiſhed for fidelity in the verſion, than congeniality with the ſpirit of the admirable originals. Dr. Francklin, like Mr. Foote, ſuffered a tranſlation from the French to be printed in his name; but the "Oreſtes" and "Electra" are ſuppoſed to be all that were really by him. It was a tranſlation of Voltaire's Works, to which alſo Dr. Smollett's name appears. His own dramatic compoſitions, of which the principal are the tragedies of "The Earl of Warwick" and "Matilda," are univerſally known, and deſervedly eſteemed by the public; ſo that his death, which happened March 15, 1784, may be conſidered as a loſs to the republic of letters.

Gent. Mag. 1783, p. 1063.

FURNEAUX (PHILIP), D. D. was born of reputable though not opulent parents, at Totneſs, in the county of Devon, about the latter end of Dec. 1726; had his grammar learning in the free-ſchool of that town, firſt under the care of the rev. Mr. Rowe, and afterwards under the rev. Mr. Wills, at the ſame time with the late learned Dr. Kennicott, who was a few years a ſenior, and between whom there was in their youth a great intimacy and friendſhip formed, which continued through life. From Totneſs Dr. Furneaux came to London, to finiſh his education (in the expence of which he was aſſiſted by an exhibition from the truſtees of Coward's will), and ſtudied under Mr. John Eames two years, and after Mr. Eames's deceaſe three years more under Dr. David Jennings, completing

pleting his academical ſtudies in 1746. He was ſoon after choſen aſſiſtent to the rev. Mr. Henry Read, at the meeting-houſe in St. Thomas's, and, in conjunction with the rev. Mr. Prior, joint Sunday evening lecturer at Salters-Hall, in the room of the rev. Mr. Pickering. In Sept. 1753, he ſucceeded the rev. Mr. Moſes Lowman, as paſtor of the diſſenting congregation at Clapham in Surrey, which he raiſed to one of the moſt opulent and conſiderable amongſt the Proteſtant Diſſenters. He remained in their ſervice upwards of 23 years, but was deprived of his capacity of uſefulneſs in the year 1777, by the loſs of his mental powers, under which deplorable maladay (which we are well aſſured was derived from his family [A], and not from too cloſe application to his ſtudies) he continued to the time of his deceaſe. A very handſome ſubſcription of 100l. a year was kept up by the principal members of his church and their friends; and Earl Mansfield was a handſome contributor. His library was alſo ſold for his benefit, 1780, by Leigh and Sotheby. In 1770, or 1771, he publiſhed "Seven Letters to the hon. Mr. Juſtice Black-"ſtone, concerning his Expoſition of the Act of Tolera-"tion," to the 2d edition of which was ſubjoined the celebrated ſpeech of Lord Mansfield in the cauſe between the city and Diſſenters of the houſe of lords, and which Dr. Furneaux wrote from memory; but it was ſo correct as to receive the approbation of his lordſhip, who had no notes on that occaſion. In 1773, he alſo publiſhed an "Eſſay on Tolera-"tion," with a particular view to an application which had then lately been made by the Diſſenting miniſters to parliament, for relief in the affair of ſubſcription, without ſucceſs, but which by a ſubſequent act they have obtained. Theſe tracts were his only publications, ſome ſingle ſermons excepted. He was a man of great abilities, natural and acquired; and, as his talents were always communicable to his friends for their improvement or entertainment, his unhappy ſeclufion from the world was to them an irreparable loſs, as they truſt his removal from it, which happened Nov. 23, 1783, is to himſelf an everlaſting gain.

[A] His ſiſter died in the ſame melancholy circumſtance ſome years ago.

GEDDES (JAMES), the eldeſt ſon of an old and reſpected family in the ſhire of Tweedale in Scotland, born about 1710, received the firſt rudiments of learning in his father's family, under the direction of private tutors. His

genius was quick, and he took great pleasure in reading, so that he soon made considerable progress in the learned languages, and the elements of philosophy. As soon as he understood Latin and Greek, he entered with remarkable spirit into the sentiments of the ancient writers, and discovered an ardent desire for a more intimate acquaintance with them. He afterwards studied the different branches of philosophy at the university of Edinburgh, and particularly applied to mathematical learning, in which he made uncommon proficiency, under the tuition of the late learned M'Laurin. After he had acquired a competent knowledge of philosophy, his thoughts were turned to the law, which he proposed to make the peculiar study and profession of his life. After the usual course of preparatory study for this employment, he was admitted advocate, and practised at the bar for several years with growing reputation; but he did not arrive to the greatest eminence in his profession, as he was cut off by a lingering consumption before he was forty years of age. His character was amiable and worthy in all respects. He retained through his whole life that keen relish for ancient literature, which he had imbibed in his youth: and what time he could spare from the duties of his profession, and the necessary affairs of his family, was devoted to the study of the ancients, poets, philosophers, and historians. The fruit of these studies was "An Essay on the Composition "and Manner of Writing of the Antients, particularly "Plato, Glasgow, 1748," 8vo. He left papers sufficient to make another volume, but whether they have since been published or not, we are not uncertain.

From the Sermon at his Funeral, by Mr. Rippon; and the communications of his executors.

GIFFORD (ANDREW), D. D. son of Emanuel [A], and grandson of Andrew [B] Gifford, was born Aug. 17, 1700; and educated at Tewkesbury, in Gloucestershire, under

[A] Born Nov. 7, 1641. He was an eminent Baptist minister at the Pithay meeting, Bristol. Of his useful labours, and various persecutions, a large account is given in the third volume of Crosby's "History of the "Baptists." He died on his birth-day, in 1724, at the age of 80.

[B] Born April 23, 1673. His character, as well as that of his wife, may be learned by the following inscription on his grave-stone in the Baptist burying ground at Bristol:

"Here lieth all that was mortal of "a faithful and wise servant of Christ, "Emanuel, son of that truly apostolical man of God, Andrew Gifford; "with whom, in his youth, he first "suffered and then laboured xxviii "years in the vineyard; and not long "after him was, according to His wish, "suddenly called to receive his hire, "in the fifty-first year of his age, "October 4, 1724. Here also sleep "the remains of his beloved wife "Eleanor, the survivor of all the suf-

"ferers

under the rev. Mr. Jones, author of the "History of "the Canon of Scripture;" whose seminary was deservedly in high repute, and produced, amongst many shining men, the late learned and respectable Abp. Secker, Bp. Butler, and Dr. Chandler. Mr. Gifford finished his studies under the famous Dr. Ward, who, in a very sensible and instructive letter, dated June 6, 1723, to the rev. Emanuel Gifford, gives this honourable testimonial concerning his pupil, "I have the pleasure to tell you, that since your son "has been with me, he has pursued his studies with great "application, and in my apprehension to good advantage." He was baptized, joined to his father's church at Bristol, and dismissed thence to the Baptist Church Meeting in Devonshire-square, London, some time before July 23, 1723. In 1725, the people at Nottingham enjoyed his labours, perhaps the very first of them; at this time he was very popular, as appears by the cautions given him in the letters of his worthy friend the rev. Mr. Noble of Bristol, written at that time. Afterwards he was invited to London, and was ordained, Feb. 5, 1729-30. In the first parts of his ministry, it was his practice to write, and (it is believed) to read, a considerable part of his sermons; but afterwards, when his abilities were enlarged, and his sphere of action became more extensive, he delivered his previous meditations without notes; and, upon the whole, thought, after many years experience, that this was the best method of preaching. His intimacy with Sir Richard Ellys, bart. the learned author of "Fortuita "Sacra," consisting of critical notes upon certain texts of scripture, commenced about 1731, when he became his chaplain, taking the lead in family worship, especially in morning and evening prayer. Sir Richard, who was one of the heartiest friends Mr. Gifford ever had amongst the Protestant Dissenters, continued him in his office till his death, and his lady did so afterwards, making him an annual present of forty guineas, till about the year 1745, when she was married again. A sermon of his, preached and printed in the year 1734, occasioned by the High Wind in 1703, is very respectfully dedicated to this great and good man. In 1754, he was presented with a Diploma, creating him D. D. (from the Marischal

"ferers in Newgate, in the last cen- "tury, for the sake of a good con- "science: eminent for piety, industry, "prudence, patience, and meekness. "These died in the faith. "Happy "is that people whose God is the Lord! "with which words, she calmly bid "adieu to time, Feb. 24, 1738, in the "seventy-sixth year of her pilgrimage."

College at Aberdeen, whence Dr. Gill received his about six years before.) He had a particular delight in antiquities. It is said that his own private collection of coins, which was one of the most curious in Britain, was purchased by the late king George II. as an addition to his own cabinet; and that a thorough acquaintance with ancient coins and manuscripts was his forte. His fitness for his station, and his being a member of the Society of Antiquaries, were the occasion; but the personal friendship of Lord Chancellor Hardwicke, Archbishop Herring, the Speaker Onslow, and his unshaken patron Sir Richard Ellys, were the cause, under providence, of his being appointed Assistant Librarian at the British Museum in 1757. He was remarkably suited to this post [c]. Here his opportunities for improvement were very much enlarged, and, having a talent to receive and communicate knowledge with all the ease of an unaffected politeness, his acquaintance amongst the nobility and gentry soon became prodigiously large. Some of them did him the honour of a mutual exchange of friendly visits, and others of the first rank discovered their respect for him, either by an occasional attendance on his ministry, or by an obliging correspondence and intimacy. Amongst these were the Marquis of Lothian, the Earl of Halifax, Lord Dartmouth, Lady Buchan, Lady Huntingdon, &c.

As a minister of the Gospel, he was lively and evangelical; he was an hearty friend to the doctrines of free grace; and his system corresponded with the confession of faith

[c] In shewing the Museum, the Doctor paid every necessary and polite attention to the company; and so laid himself out, that it was thought an additional pleasure to go through the house, when it was his turn to be in waiting. Being master of his work, he had an endless variety, with which he amused and charmed; and those who have most frequently attended him, are the most forward to make this remark. But if at any time it happened, that a vain or thoughtless person behaved with an impropriety that demanded censure; like a gentleman, and a Christian, he would, in proper time, very gently administer a rebuke. In this he was sparing. But one day, some gentlemen were seeing the Museum, amongst whom there was a flippant youth, who hardly spoke a sentence without taking the Lord's name in vain. The Doctor had his eye upon him all the while; and asking the Doctor, "Whether they had not "a certain very ancient manuscript "there?" He told him "they had;" and when they came to it, he asked the young man, "if he could read it?" and being answered in the affirmative, the Doctor turned to a paragraph, and wished him to read it. The words were these, "Thou shalt not take the name "of the Lord thy God in vain." The irreverent youth read; he blushed, and the countenances of his companions were marked with a conviction of the impropriety of his behaviour, and with an approbation of the polite manner in which the rebuke was administered.

put

put forth by the Elders of the Baptiſt churches in and about London, in 1677, and 1689. He was maſter of the pathetic, and perſuaſion dwelt on his lips. His heart was in the work; and upon ſome occaſions particularly, it might have been ſaid of him, as it was of one of the bleſſed reformers, "Vividus vultus, vividi oculi, vividæ "manus, denique omnia vivida." If ever any man was all alive in the public ſervice, Dr. Gifford was the man; and he retained his evangelical ſavour in his ſtated and occaſional [D] labours, even to the very laſt, with but very little abatement; inſomuch that, when he was above eighty years of age, he was more active and zealous than many young men of twenty-five. It was thus he kept up a numerous auditory, and made every one ſay, what indeed appears true, "that the Doctor would die popular." The perſons he baptized. The perſons he baptized many years ago, were 600; of late he kept no exact account; and eleven perſons, or more, he ſent out into the work of the miniſtry. The doctor's friendly and paſtoral viſits were chearful and ſerious. In the adminiſtration of baptiſm and the Lord's ſupper, he ſeemed to go beyond himſelf. At baptiſms, he was lively and excellent. He uſed to ſay, when he was poorly, and in proſpect of adminiſtering this ordinance, "I ſhall get well, I hope, if I can "but go and baptize." Sometimes, when he came up out of the water, he ſtood and addreſſed the audience; and the laſt time that ever he performed this ſacred rite, he ſtood at the head of the Baptiſtery, though his gown and his other cloaths were wet around him, and ſang a hymn with the people; this would not have been prudent for ſome miniſters, it may be; but the Doctor was a veteran in the ſervice, and has often declared, "he "never took cold by baptizing, that he knew of, in his "life." The laſt time he adminiſtered the Lord's ſupper, June 6, 1784, he went to the table very weak and low, and was not able to pour out the wine. On the next evening, June 7, he preached a ſermon to the Friendly Society which meets at Eagle ſtreet; converſed very freely with ſome of the members of the ſociety, and then parted from them, ſaying with a chearful voice, "Fare-"well;" then he came back to the veſtry again, and, juſt putting in his head, ſaid once more, "Farewell."

[D] For the laſt twenty-five years of his life, he preached an evening lecture once a month, at Little St. Helen's, in connexion with ſeveral miniſters of the Independent perſuaſion.

This

This was the laſt time he was ever in the Meeting. He bore his afflictions as a Chriſtian, and exemplified that patience in them, which he recommended to others. Affectionately addreſſing himſelf to thoſe who were around him, he placidly departed this life, June 19, in the 84th year of his age. He left the people of his charge, deeply intereſted in their affections, and ſo they were in his. An ample proof of his love to them he has given, by making his ſix deacons the executors of his laſt will and teſtament; and by the handſome legacy of 400l. to the Church meeting in Eagle Street, in whoſe ſervice he ended his days. He had two ſons by his firſt wife, Martha Ware, and one ſon by his ſecond wife, Grace Paynter; all theſe died in their infancy; and in the Doctor's death, after a very long line of reſpectable deſcent [E], the name of Gifford (in his family) dies: but lives in the affectionate remembrance of his congregation, and in the Baptiſt Academy at Briſtol, now under the care of the Rev. Meſſrs. Evans and Newton, where the Doctor has cauſed an elegant room to be erected, called GIFFORD'S MUSEUM, in which are to be depoſited his books, pictures, and manuſcripts, with a vaſt variety of curioſities [F], &c. He wiſhed to have taken an active part in procuring a charter and an endowment for this ſeminary as a College; but the modeſty of the preſent tutors would not permit them to forward ſo vaſt a deſign. Dr. Gifford was buried, agreeably to his own deſire, very early in the morning, at the burial ground of Bunhill-fields; where his tomb will be thus marked in his own words:

H. S. E. A. G. D. D. F. P.
VIX. ANN. LXXXIV. MDCCLXXXIV.

[E] The late Dr. Gifford poſſeſſed a curious vellum roll, with illuminated arms, of "The Genealogie of the ancient and worthy family of Gifford of Haliberton and of Brightley, in the county of Devon, whence Humphry Gifford of London, gent. is lineally deſcended, being exactly continued to the year 1646."

[F] See an account of ſome of theſe in Gent. Mag. 1784, p. 485.

GMELIN (Dr. SAMUEL), profeſſor at Tubingen, and afterwards member of the Imperial Academy of Sciences at St. Peterſburg, commenced his travels in June, 1768; and having traverſed the provinces of Moſcow, Voronetz, New Ruſſia, Azof, Caſan, and Aſtracan, he viſited in 1770 and 1771, the different harbours of the Caſpian; and examined with peculiar attention thoſe parts of the Perſian provinces which border upon that

Coxe's Travels into Ruſſia, vol. II. p. 170.

that ſea, of which he has given a circumſtantial account in the three volumes of his travels already publiſhed. Actuated by a zeal for extending his obſervations, he attempted to paſs through the Weſtern provinces of Perſia, which are in a perpetual ſtate of warfare, and infeſted by numerous banditti. Upon this expedition he quitted, in April, 1772, Einzillee, a ſmall trading place in Ghilan, upon the Southern ſhore of the Caſpian; and, on account of many difficulties and dangers, did not, until Dec. 2, 1773, reach Sallian, a town ſituated upon the mouth of the river Koor. Thence he proceeded to Baku and Kuba, in the province of Shirvan, where he met with a friendly reception from Ali Feth Khan, the ſovereign of that diſtrict. After he had been joined by twenty Uralian Coſſacs, and when he was only four days journey from the Ruſſian fortreſs Kiſlar, he and his companions were, on the 5th of February, 1774, arreſted by order of Uſméi Khan, a petty Tartar prince, through whoſe territories he was obliged to paſs. Uſméi urged as a pretence for this arreſt, that thirty years ago ſeveral families had eſcaped from his dominions, and had found an aſylum in the Ruſſian territories; adding, that Gmelin ſhould not be releaſed until theſe families were reſtored. The profeſſor was removed from priſon to priſon; and at length, wearied out with continued perſecutions, he expired, July 27, at Achmet-Kent, a village of Mount Caucaſus; his death was occaſioned partly by vexation for the loſs of ſeveral papers and collections, and partly by diſorders contracted from the fatigues of his long journey. Some of his papers had been ſent to Kiſlar during his impriſonment; and the others were not without great difficulty reſcued from the hands of the barbarian who had detained him in captivity. The arrangement of theſe papers, which will form a fourth volume of his travels, was at firſt conſigned to the care of Guldenſtaedt, but upon his death has been transferred tothe learned Pallas.

GOADBY (Robert), carried on a very large and extenſive buſineſs as a printer and bookſeller, at Sherborne, in Dorſetſhire. Few men have been more generally known in the Weſt than he was, and few had more friends or more enemies. To the freedom of his ſentiments on religious and political ſubjects, and to the openneſs with which he declared them, he was indebted for both. Truth was the object of his reſearches; nor did he ſcruple to avow a change Gent. Mag. 1783, P. 1063.

of

of opinion when he was ſatisfied in his own mind that the notions which he had before formed were erroneous. His knowledge was conſiderable, and he was well verſed in ſeveral languages. The "Illuſtration of the Holy Scrip-"tures" is a book that has been very generally read, and widely circulated. Notwithſtanding its large ſize, three bulky volumes in folio, it has been peruſed by many thouſands with great attention, and with real pleaſure and improvement. When it firſt appeared, it had the ſingular recommendation of being the only Engliſh commentary on the ſacred volumes that was written on a rational plan, and that boldly ventured to deviate from popular ſyſtems of Tritheiſts and Calviniſts. In expoſing the errors of thoſe ſyſtems it had a very conſiderable ſhare. Nor was its author to be deterred from continuing to circulate his work by the threatenings of thoſe who diſliked it, or the harſh language which they choſe to adopt reſpecting it. Conſcious of its ſentiments being ſuch as appeared to him to be juſt, he was not to be intimidated. That he was influenced by a love of truth in this publication, he gave a remarkable and convincing proof: this was, that he took great care to correct in the latter editions ſuch tenets and remarks as appeared to him to be erroneous in the firſt. Among other conſiderable alterations which took place in the latter editions of the "Illuſtration," were the introduction and adoption of many of the admirable obſervations of the Rev. Dr. Hugh Farmer, on the curious and difficult ſubjects of miracles, demoniacs, &c. That able divine has thrown great light on theſe important ſubjects in his ſeveral publications reſpecting them, of which improvements Mr. Goadby did not fail to make the proper uſe. Mr. Goadby was the author and compiler of ſeveral other uſeful publications. In particular, he publiſhed, both in folio and duodecimo, "A Rational Catechiſm; or, The Principles "of Religion drawn from the Mind itſelf." He alſo compiled and printed a uſeful book, intituled, "The Chriſtian's "Inſtructor and Pocket Companion, extracted from the "Holy Scriptures." This had the good fortune to meet with the approbation of Biſhop Sherlock, and was very well received by the public.—It ſhould be obſerved, that the above book is at preſent imperfect, the author having only completed that part of his deſign which belongs to the Old Teſtament: ill health, and other avocations, prevented his completing the other part of his deſign, which he intended to do by extracting and bringing into one view the texts

in

in the New Teſtament, on ſimilar ſubjects, in the ſame manner as he had done thoſe in the Old. In 1777, when the execution of Dr. Dodd made a great noiſe, he publiſhed a pamphlet, in which he endeavoured to prove, that the notion too generally entertained, that his fate was hard, on account of the charracter he bore, and the many good qualities he poſſeſſed, was erroneous.

Mr. Goadby was alſo the conductor of ſeveral miſcellaneous and periodical publications, which, being ſold extremely cheap, and very widely circulated, had a conſiderable good effect, and proved the means of diſſeminating a great deal of uſeful knowledge among perſons whoſe opportunities of gaining information were few and ſcanty. In the Weſt of England, in particular, his publications were read by great numbers, who ſcarcely ever read any thing elſe, and were calculated to excite a deſire of uſeful knowledge, that could not fail to be highly beneficial. To the praiſe of Mr. Goadby, it ſhould be obſerved, that he carefully excluded from his publications every thing of an immoral and irreligious tendency. Of liberty, both religious and political, he was a diſtinguiſhed and conſiſtent aſſertor. In proof of the former, it will be ſufficient to mention the liberal and rational principles on this ſubject which he inculcated in his "Illuſtration" and other publications, as well warmly maintained whenever they became the ſubject of converſation. His attachment to political liberty and the Engliſh conſtitution was very conſpicuous on many occaſions. His weekly paper, intituled "The Sherborne Mercury," was uniformly conducted in a manner friendly to the liberties of Engliſhmen. In particular, he had a juſt idea of the importance of the liberty of the preſs; and the celebrated axiom of Mr. Hume, "That the liberties of the "preſs and the liberties of the people muſt ſtand and fall "together," was a favourite one with him. With a manly boldneſs, he never ſcrupled to avow his ſentiments on important political points, and would frequently, through the channel of his paper, as well as in his other publications, enforce upon his countrymen the importance of a proper attention to the preſervation of their liberties from the attacks of thoſe who where hoſtile to them. To the poor he was a conſtant and generous friend. Their diſtreſſes frequently engaged his atttention, and were ſure to meet with a liberal relief. On ſome occaſions he brought upon himſelf a great deal of trouble by the zeal with which he pleaded their cauſe. Nothing was more abhorrent to

his

his nature than cruelty, and he always ſpoke of it with the utmoſt deteſtation. His acts of beneficence were very numerous, while he lived; and by his will he left a ſum in the ſtocks, the intereſt of which is annually diſtributed among the poor of the town in which he lived. Of the beauties of nature he was a warm and attentive admirer. As a proof of this, he left 40s. a year to the vicars of Sherborne for ever, on condition of their preaching an annual ſermon, upon the firſt Sunday in May, when the beauties of nature are generally in the higheſt perfection, on the wonders of the creation. The inſcription on his tomb-ſtone, placed there in conſequence of his own direction, is another proof that the infinite varieties of vegetation engroſſed a conſiderable ſhare of his attention. It ſtands in the church-yard of Oborne, a ſmall village ſituated about a mile from Sherborne, and is as follows:

" In memory
Of Mr. ROBERT GOADBY,
Late of Sherborne, Printer, who departed this
Life, Auguſt 12, 1778, aged 57.
Death is a path that muſt be trod,
If Man would ever come to God.
The fir-tree aſpires to the ſky,
And is cloathed with everlaſting verdure;
Emblem of the good, and of that everlaſting
Life, which God will beſtow on them.
Since death is the gate to life, the grave
ſhould be crown'd with flowers."

Auguſt 12, 1778, he fell a victim to an atrophy, after a very long and painful illneſs, which he bore with great calmneſs and reſignation. Many of his friends apprehended that he injured his health by too great an application to buſineſs and ſtudy. He was, indeed, of a diſpoſition uncommonly active and aſſiduous, and could not bear to be long idle. He was alſo accuſtomed to riſe very early, even in winter. The numerous concerns in which he was engaged engroſſed a very conſiderable ſhare of his attention; and theſe, in conjunction with that vigour of mind which he certainly poſſeſſed, occaſioned his living in much too ſedentary a manner. This brought on, by degrees, ſo great and general a relaxation of the whole of his vital ſyſtem, that the utmoſt efforts of medicine proved uſeleſs, and he paid the debt of nature at the age of 57. He was not without his faults; but they were few, and not of a ſingular kind. They

were

were, without doubt, greatly overbalanced by his good qualities, which certainly entitle him to the character of a moſt active, uſeful, and worthy member of ſociety.

GRÆME (JOHN), was born at Carnwath, in Lanarkſhire, in 1748. His father was of the middling claſs of farmers, whoſe wealth conſiſted chiefly in ſix children and in his induſtry, for which, and his integrity, he was diſtinguiſhed among his neighbours. He was the youngeſt of four ſons, of a conſtitution leſs robuſt than that of his brothers; and, in conſequence of an affection commonly produced by extraordinary attention, the favourite of his parents. Early in life, having diſcovered an uncommon proficiency in the learning taught at the ſchool of the village, they reſolved to diſpenſe with his ſervices in the buſineſs of the farm, for which he promiſed to be unequal, and to educate him for the church; an object of common ambition in that part of the iſland, where the ſalary of an eccleſiaſtic offers no temptation to the rich, and the attainment of a liberal education is within the reach of perſons of inferior rank. At the age of fourteen (1763) he was placed at the ſchool of Lanark, under the care of Mr. Robert Thomſon [A], a teacher of eminent learning and abilities. Here his progreſs in grammatical learning was rapid, and, conſidering his early diſadvantages, incredible. His exerciſes in particular were the admiration of his maſter; whoſe diſcernment conſtrued thoſe excentricities of imagination, which received his correction, into a preſage of future eminence. In 1776 he was removed to the univerſity of Edinburgh. In this juſty celebrated ſeminary his talents found ample ſcope and encouragement. Accuſtomed to excel, his deſire of excellence found greater excitement, and his induſtry was equal to his emulation, which prompted him to aim at diſtinction in the moſt abſtruſe and difficult ſtudies, where either a competitor, or applauſe, could be found. His ſucceſs was anſwerable to his aſſiduity. In claſſical learning he ſurpaſſed the moſt induſtrious and accompliſhed ſtudent of his ſtanding. He ſpoke and compoſed in Latin with a fluency and elegance

Gent. Mag. 1783, p. 95.

[A] This learned and worthy ſchoolmaſter, it is leſs generally known, was brother-in-law of the celebrated author of "The Seaſons." In the memoirs prefixed to his works by Dr. Murdoch, Mrs. Thomſon ſhould have been added to the two ſiſters he is ſaid to have left. She died Sept. 3, 1781, and was the laſt of the poet's three ſurviving ſiſters. With a conſiderable ſhare of his taſte, ſhe poſſeſſed a large portion of his amiable benevolence.

that

that had few examples. And, of mathematics, natural philoſophy, and metaphyſics, his knowledge was conſiderable, particularly of the latter, to the ſtudy of which, and of ſyſtematic theology (a ſtudy prevalent among the lower ranks in North Britain), he received an early determination. To this was owing a certain proneneſs to diſputation and metaphyſical refinement, for which he was remarkable, and which he often indulged to a degree that ſubjected him to the imputation of imprudence, and (among the unlearned) of free-thinking. His thoughts, full of ardour and vivacity, would often, indeed, make excurſions beyond the limits of ſyſtem, and the narrow views of prejudice, yet were theſe excurſions ever made with modeſty; nor was his propenſity to argument ever accompanied with arrogance, but was merely the wantonneſs of conſcious talents, and the ebullition of youthful vanity, which abated, and ſubſided, as he advanced in the ſtudy of a more liberal and enlightened philoſophy. The Belles Lettres, a more humaniſing ſubject of enquiry, unfolded to his view thoſe attractive beauties to which his mind ſeemed to have an innate, though hitherto undiſcovered, propenſity. Recogniſing, as it were, the ſtandard of excellence congenial to his taſte, moral philoſophy, hiſtory, poetry, and criticiſm, became his favourite purſuits, and ſupplanted every inquiſitive paſſion of a leſs amiable tendency. In tracing the lineaments of humanity, truth, and beauty, the feelings of his heart expanded, and his judgement and imagination acquired preciſion and delicacy. The inchantment of metaphyſical philoſophy, the viſions of Malebranche, and the ſubtilties of Hume, now loſt poſſeſſion of his admiring fancy. Full of admiration of the inſtructive and ſublime writings of the moraliſt, hiſtorian, and poet, he forſook the purſuit of an illuſive and unſatisfactory philoſophy, whoſe ſophiſtry deceives the underſtanding, and whoſe ſcepticiſm contracts the heart. His chief delight was to peruſe the moſt approved delineations of virtue and of nature, and the moſt ſucceſful repreſentations of life and of manners; and his highеſt ambition to imitate the beſt maſters in the different departments of claſſical and ornamental learning. His turn for elegant compoſition firſt appeared in the ſolution of a philoſophic queſtion, propoſed as a college exerciſe, which he choſe to exemplify in the form of a tale, conceived and executed with all the fire and invention of Eaſtern imagination. This happened in 1769, and his firſt attempts in poetry

are of no earlier date. In proſecuting his favourite ſtudies, improving his taſte, and enriching his ſentiments, his paſſion for reading (to which he was chiefly indebted, his ſituation excluding him from the converſation of the learned and polite) was inſatiable, but too often indiſcriminate, as he had acceſs to no private library, and the means of purchaſing proper books, and even the pecuniary depoſit [B] required in the library of the univerſity, was generally wanting; a misfortune he acquieſced under with leſs patience than any other incident owing to narrowneſs of fortune.

He declined no philological diſquiſition, profound or verbal, nor ſhrunk from the moſt cultivated or barren province of critical learning, or claſſic antiquity,

"——— but mingled with the boys,
Their rattles rattled, and improv'd their toys;
Laſh'd conic turbos as in gyres they flew,
Beſtrode their hobbies, and their whiſtles blew—"

Græv. Rom. Antiq. Theſaur.

About this time (1769), on the recommendation of Alexander Lockhart Eſq. [C], he was preſented to an exhibition (or burſary, as it is called) in the univerſity of St. Andrew, which he accepted, but found reaſon ſoon after to decline, upon diſcovering that it ſubjected him to repeat a courſe of languages and philoſophy, which the extent of his acquiſitions, and the ardour of his ambition, taught him to hold in no great eſtimation. This ſtep, it may be ſuppoſed, did not meet with the approbation of his friends; and the only advantage he derived from the event (the moſt important in his life) was a view of the venerable city of St. Andrew, which amuſed his imagination, and an acquaintance with Dr. Wilkie (author of the Epigoniad), which confirmed him in the purſuit of poetical fame. In 1770 he reſumed his ſtudies at Edinburgh, and, having finiſhed the uſual preparatory courſe, was admitted

[B] By the ſtatutes of the univerſity of Edinburgh, every ſtudent who is matriculated may take a certain number of books from the library to his own apartments, on depoſiting a ſum equivalent to their value with the librarian, which ſum is returned to him when he returns the books.

[C] Dean of the Faculty of Advocates, and now lord Lovington of the Court of Seſſion in Scotland. As an advocate, his learning and eloquence conſtitute an æra in the hiſtory of the Scotiſh bar. He is of the family of Lockhart of Carnwath, ſon of [redacted] author of the "Memoirs of Scotland," and uncle to General Lockhart (in the Auſtrian ſervice), the preſent repreſentative of the family. The father of Mr. Græme then reſided upon the eſtate of Gen. Lockhart; as does his eldeſt brother, a reputable farmer in the neighbourhood of Carnwath.

mitted into the theological claſs: but the ſtate of his health, which ſoon after began to decline, did not allow him to deliver any of the exerciſes uſually preſcribed to ſtudents in that ſociety. It is a conſideration mortifying to human genius, that fine talents, and the moſt delicate ſenſibility, are but too often the prediſpoſing cauſe of an inſidious and fatal diſeaſe! In autumn 1771, his ill-health, that had been increaſing almoſt unperceived, terminated in a deep conſumption; the complicated diſtreſs of which, aggravated by the indigence of his ſituation, he bore with an heroic compoſure and magnanimity. Hope, that commonly alleviates the ſufferings of the conſumptive, he renounced from the beginning; which, at his years, and with his ſenſibility, the fires of literary ambition juſt kindling, and his wiſhes rapt in the trance of fame, required an uncommon union of philoſophy and religion. Convinced that his fate was inevitable, and feeling himſelf every day declining, his eaſy humour and poetical talent ſuffered no conſiderable interruption or decay. He continued at intervals to compoſe verſes, and to correſpond with his friends, and, after a tedious ſtruggle of ten months, expired July 26, 1772, in the 22d year of his age. His poems, conſiſting of elegies and miſcellaneous pieces, were collected, and printed at Edinburgh, 1773, 8vo. A few pieces, chiefly elegiac (among which is an elegy to his memory), were contributed by Dr. Robert Anderſon, the friend of his youth, and the companion of his ſtudies [D]: the expence of the impreſſion was defrayed by his friends and their acquaintances, at whoſe requeſt it was undertaken, and to whom its diſtribution was chiefly confined. In a prefatory advertiſement (written by Dr. Anderſon) his moral and poetical diſpoſition is thus delineated: "The lowlineſs of his lot conſpired with the ſimplicity of "his heart to poſſeſs him with an early veneration for the

[D] Dr. Anderſon was of the ſame village, his ſchoolfellow and contemporary at the Univerſity. The habitude of intimacy, begun "ab incunabulis ipſis," was ſtrengthened by daily intercourſe, and improved by a ſimilarity of taſte and of purſuits into a friendſhip of uncommon ardour and ſincerity. Upon Mr. Græme's death (an event the ſurvivor deeply lamented) he added to the ſtudies of philoſophy and theology that of medicine, in which he took the degree of Doctor, and embraced the profeſſion of phyſic. He married the only ſurviving ſiſter of James Grey, eſq. of Alnwick in Northumberland, where he now reſides. Amidſt the ſeverer ſtudies of a learned and uſeful profeſſion, he cheriſhes the love of poetry and the liberal arts, without any ambition of being diſtinguiſhed as a two-fold diſciple of Apollo.

"Virtues

" virtues of the primitive ages, and the nature of his ſtu-
" dies afforded him frequent opportunities to improve and
" heighten that veneration, by enabling him to converſe
" familiarly, with the moſt celebrated writers of Greece
" and Rome. He read their remains with ardour, and
" imbibed their ſentiments with enthuſiaſm. On them
" he formed his taſte, and improved his heart. But he
" was charmed, above all others, with the humane writers
" of the elegiac claſs. The wit of Ovid, and the learning
" of Propertius, were qualities he leaſt admired; but the
" tender ſimplicity of Tibullus affected him with the
" livelieſt delight, as it was moſt congenial to the gentle-
" neſs of his diſpoſition, and exhibited the pureſt model
" of elegiac poetry."

From the claſſical ſimplicity of his taſte the ſtyle of his compoſition took its character, which has more tenderneſs than ſublimity, more eaſe than force. A tender attachment (which he with difficulty ſurmounted) contributed, no doubt, to determine his choice of the ſpecies of compoſition he chiefly cultivated;

" ——————the ſong of woe,
The well-weigh'd elegy, of liquid lapſe,
And cadence glib——————" P. 31.

Prompted generally by incident, and impatient of deſign, he wrote with more happineſs than care. His verſification (a few provincialities excepted) is flowing and harmonious; his language, in general, is chaſte, correct, and well-adapted—in elegy, frugal of epithet and metaphor—in blank-verſe, and burleſque heroic, ſwelling and pompous, but not ſtiff or obſcure. The facility with which he compoſed is remarkable; moſt of his pieces, as occaſion ſuggeſted, being the production of an evening in bed before he went to ſleep, and, as his cuſtom was, committed to any ſcrap of paper, or blank leaf of a book, that came in his way in the morning. As theſe ſcraps renewed the firſt effuſion of thought, unſubdued by the caſtigation of judgement, ſo they remained, for he never could be brought to ſubmit to the trouble of correcting them. His love elegies (including thoſe of a moral kind) are in number 50, and moſtly written in alternate rhime, in the ſtyle of the elegant Hammond, but by no means deſtitute of paſſion, nature, or manners, the want of which, in his admired tranſlations from Tibullus, is cenſured by the moſt judicious and claſſical critic of our na-

tion. Sincere in his love, almoſt without example, he wrote to a real, not a fancied miſtreſs; and, as he felt the diſtreſs he deſcribes, his elegies abound not with artifice, or foreign images, but expreſs the ſimple unaffected language of tender paſſions. Of his elegies more ſtrictly moral and deſcriptive, the ſentiments in general are pleaſing and pathetic, and the imagery pictureſque and beautiful. "The Linnet, an Elegy," "Elegy occaſioned by "the loſs of the Aurora with the Indian Superviſors," and "Elegy on a pile of ruins [E]," have particular merit.

His miſcellanies occupy 126 pages, and conſiſt of pieces in various kinds of humourous, deſcriptive, and ſentimental poetry. The celebrated love tale of Hero and Leander is the moſt conſiderable, attempted (perhaps injudiciouſly) in blank verſe, and extended, with ſome variation in the circumſtances, to two books. Of the reſt, "A Night-piece," "The unſucceſsful Caprice," "Curling," "The Student," "A fit of the Spleen," "Hymn to the Eternal Mind," and a few others, are chiefly diſtinguiſhed for ſerioufneſs of ſubject, and ſtrength and elegance of compoſition. Songs, tales, anacreontics, and other levities and pieces of humour, compoſe the remaining articles; and, though not maſterly, diſplay invention, and no ſmall portion of that eaſe, vivacity, and delicacy, eſſential to ſucceſs in the lighter and leſs elevated productions of fancy. Whatever rank may be due to the poetical remains of Mr. Græme, his correctneſs of taſte, variety of erudition, vivacity of imagination, tenderneſs of ſentiment, felicity of invention, and facility in numbers, will be allowed to conſtitute an aſſemblage of qualities rarely united to indigence, or matured in youth; and to furniſh an example of unnoticed ingenuity, aſpiring under the preſſure of fortune ſufficiently intereſting to learning and to benevolence, to juſtify the writer of this article in ſoliciting the attention of the public to the preceding memoirs, deſigned to vindicate his fame, and preſerve his memory.

[E] Cuthally Caſtle, the ancient ſeat of lord Somerville, near Carnwath.

Coxe's Travels in Ruſſia, p. 172.

GULDENSTAEDT (JOHN ANTHONY), was born at Riga, April 26, 1745; received the rudiments of his education in that town; and in 1763 was admitted into the medical college of Berlin. He completed his ſtudies at Frankfort upon the Oder, and in 1767 received the degree

gree of M. D. in that univerſity. On account of his knowledge of foreign languages, and the conſiderable progreſs he had made in natural hiſtory, he was conſidered as a fit perſon to engage in the expeditions which were planned by the imperial academy. Being invited to St. Peterſburg, he arrived in that city in 1768, was created adjunct of the academy, and afterwards, in 1770, member of that ſociety, and profeſſor of natural hiſtory. In June, 1761, he ſet out upon his travels, and was abſent ſeven years. From Moſcow, where he continued till March, 1769, he paſſed to Voronetz, Tzaritzin, Aſtracan, and Kiſlar, a fortreſs upon the weſtern ſhore of the Caſpian, and cloſe to the confines of Perſia. In 1770 he examined the diſtricts watered by the rivers Terek, Sunſha, and Alkſai, in the eaſtern extremity of Caucaſus; and in the courſe of the enſuing year penetrated into Oſſetia, in the higheſt part of the ſame mountain; where he collected vocabularies of the languages ſpoken in thoſe regions, made inquiries into the hiſtory of the people, and diſcovered ſome traces of Chriſtianity among them. Having viſited Cabarda and the northern chain of the Caucaſus, he proceeded to Georgia, and was admitted to an audience of prince Heraclius, who was encamped about ten miles from Teflis. Prince Heraclius, or as he is called the tzar Iracli, who made ſo bold a ſtand againſt the Turks in the laſt war between the Porte and Ruſſia, and now poſſeſſes all Georgia, Kaketia, and the two ſmall diſtricts of Bortſhal and Koſak, which were ceded to him by Nadir Shah, is above ſixty years old, of a middle ſize, with a long countenance, a dark complexion, large eyes, and a ſmall beard. He paſſed his youth at the court and in the army of the celebrated Nadir Shah, where he contracted a fondneſs for Perſian cuſtoms and manners, which he has introduced into his kingdom. He has ſeven ſons and ſix daughters. He is much revered and dreaded by the Perſian khans his neighbours; and is uſually choſen to mediate between them in their diſputes with each other. When they are at war, he ſupports one of the parties with a few troops, who diffuſe a ſpirit and courage among the reſt, becauſe the Georgian ſoldiers are eſteemed the braveſt of thoſe parts; and prince Heraclius himſelf is renowned for his courage and military ſkill. When on horſeback, he has always a pair of loaded piſtols at his girdle; and if the enemy is near, a muſket flung over his ſhoulder. In all engagements, he is the foremoſt

See Journ. St. Pet. 1779, p. 328.

to give examples of perſonal bravery; and frequently charges the enemy at the head of his troops with the ſabre in his hand. He loves pomp and expence; he has adopted the dreſs of Perſia; and regulates his court after the manner of that country. From the example of the Ruſſian troops, who were quartered in Georgia during the laſt Turkiſh war, he has learnt the uſe of plates, knives and forks, diſhes, and houſehold furniture, &c. Althrough his revenues are very ſmall, ſcarcely exceeding £ 50,000 per annum, yet he contrives to maintain a ſtanding army of about 6000 men. The profeſſor accompanied prince Heraclius in a campaign along the banks of the river Koor, 80 miles into the interior part of Georgia, and returned with him to Tefflis. All the houſes of that capital are of ſtone, with flat roofs, which ſerve, according to the cuſtom of the Eaſt, as walks for the women. The buildings are neat and clean, but the ſtreets are exceedingly dirty and narrow. The town contains one Roman Catholick, thirteen Greek, and ſeven Armenian churches. Having paſſed the winter in Tefflis, and in examining the adjacent country, he followed in ſpring the prince to the province of Koketia, and explored the ſouthern diſtricts inhabited by the Turcoman Tartars and ſubject to Heraclius, in the company of a Georgian magnate, whom he had cured of a dangerous diſorder. In July he paſſed into Imeretia, a country which lies between the Caſpian and Black Seas, and is bounded on the Eaſt by Georgia, on the North by Oſſetia, on the Weſt by Mingrelia, and on the South by the Turkiſh dominions. The ſovereign of this diſtrict, the prince or tzar Solomon, having upon his acceſſion forbid the ſcandalous traffick practiſed by the noblemen of ſelling their peaſants, greatly offended the Turks, who gained by that ſpecies of commerce: being by their intrigues driven from his throne, and compelled to find an aſylum in the woods and mountains, he lived like a wild man for ſixteen years in caverns and holes, and frequently by his perſonal courage eſcaped aſſaſſination, until he was reinſtated in his dominions by the Ruſſians in the late war. The prince wears uſually a coarſe dreſs of a brown colour, with a muſket upon his ſhoulder; but upon ſolemn occations he puts on a robe of rich gold brocade, and hangs round his neck a ſilver chain. He is diſtinguiſhed from his ſubjects by riding upon an aſs, perhaps the only one in Imeretia, and by wearing boots. He has no regular troops, but can collect

See Journ. St. Pet. P. 336.

collect a desultory and undisciplined army of 6000 men, with no artillery. These troops are drawn together by the sound of the trumpet: in other respects the prince's orders are issued in the following manner at the markets which are held every Friday. One of his servants ascends a tree near the place of meeting, and proclaims the edict with a loud voice, which is communicated to the people by each person upon his return to the place of his abode. His subjects are of the Greek religion. In the almost unknown dominions of this prince, who, from his gratitude to Russia, afforded to Güldenstaedt every assistance in his power, the professor penetrated into the middle chain of Mount Caucasus, visited the confines of Mingrelia, Middle Georgia, and Eastern and Lower Imeretia; and, after escaping many imminent dangers from the banditti of those parts, fortunately returned to Kislar on the 18th of November, where he passed the winter, collecting various information concerning the neighbouring Tartar tribes of the Caucasus, and particularly the Lesgees. In the following summer he journeyed to Cabarda Major, continued his course to Mount Beshtan, the highest point of the first ridge of the Caucasus; inspected the mines of Madshar, and went to Tcherkash upon the Don. From thence he made expeditions to Azof and Taganrog, and then, along the new limits to the Dnieper, he finished this year's route at Krementshuk, in the government of New Russia. In the ensuing spring, he was proceeding to Crim Tartary, but receiving an order of recall, he returned through the Ukraine to Moscow and St. Petersburg, where he arrived in the month of March, 1775 [A]. Upon his return, he was employed in arranging his papers; but, before he could finish them for the press, was seized with a violent fever, which carried him to the grave in March, 1781. His writings which have been hitherto published consist only of the treatises mentioned below [B].

HALL

[A] For a further account of Guldenstaedt, see Russ. Bibl. vol. I. p. 49, 102, 301, 548. vol. II. p. 221, 456. vol. IV. p. 72, 421. Hist. des Decouvertes, &c. Introd. p. 27. and Nachricht von den Lebens-Umstanden des Herrn Prof. Guldenstaedt, in Journ. St. Pet. for 1781.

[B] 1. "Theoria virium corporis "humani primitivarum, &c." by which he obtained his doctor's degree. 2. "Memoire sur les produits de Rus- "sie propres pour soutenir la balance du "commerce exterieur toujours favo- "able. St. Pet. 1777." 3. "Account "of the Havens in the Seas of Azof, "Euxine, and Marmora, in the Jour- "nal of St. Petersburg for 1776." 4. "Of the Harbours and Trade of the "Caspian Sea, with a Chart in the "same Journal for 1777." 5. "Chy- "mical Analysis of the Warm Baths

"near the River Terek," in the Geographical Calendar for 1778. 6. "Geographical, Hiſtorical, and Political Account of the new Ruſſian "Lines between the Terek and the Sea "of Azof, accompanied with a Map," in the ſame Journal for 1777. 7. "Thoughts on the Commerce to be "opened between Ruſſia and Ger-"many, through the Danube," in the Journal for 1780. The five laſt articles are written in the German language; and ſeveral others, which are printed in Latin, in the Acts of the Academy, are enumerated by Mr. Coxe, vol. II. p. 176.

Hiſt. of Herbaldown Hoſpital, in Bibl. Top. Britannica.

HALL (HENRY), M.A. born in London in 1716, was ſent early to Eton, admitted on the foundation in 1729; and elected to King's College, Cambridge, in 1735, where of courſe he became a fellow in 1738, and took the degrees in arts. Being recommended by Dr. Chapman to Archbiſhop Potter, his Grace appointed him his librarian at Lambeth in 1744, on the reſignation of Mr. Jones. In that ſtation he continued till the death of his patron in 1747; when Archbiſhop Herring, who ſucceeded to the primacy, being ſenſible of his merit [A], not only continued him in that office, but, on his taking orders, appointed him one of his chaplains, and in April 1750 collated him to the rectory of Harbledown (vacant by the promotion of Mr. Thomas Herring to the rectory of Chevening); in Nov. 1752, the Archbiſhop collated him alſo to the vicarage of Herne, which he held by diſpenſation; to which his Grace afterwards added the ſinecure rectory of Orpington, in the deanery of Shoreham, one of his peculiars. In 1756 Mr. Hall vacated Herne, on being preſented to the vicarage of Eaſt Peckham by the Dean and Chapter of Canterbury, by whom he was much eſteemed, having greatly aſſiſted their auditor in digeſting many of the records, charters, &c. preſerved in their regiſtry. In return, the late Dr. Walwyn (one of the prebendaries, who vacated that vicarage) was collated by the Archbiſhop to the rectory of Great Mongeham, void by the death of Mr. Byrch. On the death of Abp. Herring in 1757, he reſigned the librarianſhip of Lambeth, and from that time reſided chiefly at Harbledown, in a large houſe, which he hired, now the ſeat of Robert Mead Wilmot, Eſq. only ſon of Sir Edward. Soon after the death of Archbiſhop Herring, Mr. Hall was preſented by his executors to the treaſurerſhip of the cathedral of Wells, one of his Grace's options. He was alſo a firſt competitor for the precentorſhip of Lincoln, an option of

[A] His Grace, in one of his letters to Mr. Duncombe, ſaid, "I have an "excellent young man for my libra-"rian, who never did and never can "offend me."

Archbiſhop

Archbiſhop Potter (which Dr. Richardſon gained in 1760 by a decree of the Houſe of Lords); but ſoon withdrew his claim, well-grounded as it ſeemed. His learning and abilities were great, but not ſuperior to his modeſty; and by his ſingular affability he obtained the love and eſteem of all who knew him. His charitable attention to his poor pariſhioners, eſpecially when they were ill, was conſtant and exemplary. At Archbiſhop Secker's primary viſitation at Canterbury in 1758, Mr. Hall was "pitched "upon" (his Grace's official expreſſion) to preach before him at St. Margaret's Church, which he did from Acts xvii. 21. "For all the Athenians and ſtrangers which "were there, ſpent their time in nothing elſe, but either "to tell or hear ſome new thing." He died a bachelor, at Harbledown, Nov. 1, 1763, in the 47th year of his age, after a ſhort illneſs, occaſioned by a violent ſwelling in the neck, which could not be accounted for by the eminent phyſicians who attended him. He was buried under the communion-table of Harbledown church, without any epitaph.

HAYNES (HOPTON), aſſay-maſter of the Mint near 50 years, and principal tally-writer of the Exchequer for above 40 years, in both which places he always behaved himſelf highly worthy of the great truſt repoſed in him, being indefatigable and moſt faithful in the execution of his offices, was a moſt loyal ſubject, an affectionate huſband, a tender father, a kind maſter, and a ſincere friend; charitable and compaſſionate to the poor, a complete gentleman, and conſequently a good Chriſtian. He died at his houſe in Queen-Square, Weſtminſter, Nov. 19, 1749. In the next year appeared a miſcellaneous work of his [A], under the title of "The Scripture Account of the At-"tributes and Worſhip of God: and of the Character and "Offices of Jeſus Chriſt. By a candid Enquirer after "Truth. Publiſhed at the deſire of the deceaſed Author. "Lond. 1750." Anecdotes of Bowyer, by Nichols, p. 620.

[A] See "Lindſey's Sequel to his Apology," pp. 18. 23; and Baron's "Preface to his Cordial for Low Spirits," p. xviii.

HAYNES (SAMUEL), M. A. ſon to the above, was tutor to the earl of Saliſbury, with whom he travelled, and who rewarded him, in June 1737, with the valuable rectory of Hatfield, Herts. In 1740 he publiſhed "A Collection "of State Papers," folio; in March, 1743, on the death of Dr. Snape, ſucceeded to a canonry at Windſor; and in May, Anecdotes as above, p. 620.

May, 1747, he was preſented alſo by his noble patron to the rectory of Clothall (the pariſh in which the earl of Saliſbury's ſeat called Quickſwood is ſituated). He was an amiable man and a chearful companion; and died June 9, 1752.

Sir John Hawkins's Hiſt. of Muſic, vol. V. p. 349.

IMMYNS (JOHN), an attorney by profeſſion, and a member of the Academy of Ancient Muſic, was occaſionally a copyiſt to that ſociety, and amanuenſis to Dr. Pepuſch. In the year 1741 he formed the plan of a Madrigal Society; and got together a few perſons who had ſpent their lives in the practice of pſalmody. They were moſtly mechanics; they met at firſt at the Twelve Bells, an alehouſe in Bride-lane, Fleet-ſtreet; and Immyns was both their preſident and inſtructor. After four or five years continuance at the Twelve Bells, they removed to Lothbury, and thence, after a ſhort ſtay, to the Twelve Bells again, and after that to the Queen's Arms in Newgate-ſtreet. The meetings were on Wedneſday evening in every week; their performance conſiſted of Italian and Engliſh madrigals, in three, four, and five parts; and, being aſſiſted by three or four boys from the choir of St. Paul's, they ſung compoſitions of this kind, as alſo catches, rounds, and canons; and, to vary the entertainment, Immyns would ſometimes read, by way of lecture, a chapter of Zarlino tranſlated by himſelf. Immyns was a man of a very ſingular character; in his younger days he was a great beau, and had been guilty of ſome indiſcretions, which proved an effectual bar to ſucceſs in his profeſſion, and reduced him to the neceſſity of becoming a clerk to an attorney in the city. The change in his circumſtances had not the leaſt tendency to damp his ſpirits; he wrote all day at the deſk, and frequently ſpent moſt part of the night in copying muſic, which he did with amazing expedition and correctneſs. At the age of forty he would need learn the lute, and by the ſole help of Mace's book, acquired a competent knowledge of the inſtrument; but, beginning ſo late, was never able to attain to any great degree of proficiency on it. Having a family he lived for ſome years in extreme poverty, the reflection on which did not trouble him ſo much as it did his friends; Mr. George Shelvocke, ſecretary to the general poſt-office, was one of the number, and, upon the deceaſe of Mr. Serjeant Shore, by his intereſt obtained for Immyns

myns the place of lutaniſt of the royal chapel, the ſalary whereof is about forty pounds a year. He was the founder and chief ſupport of the Madrigal Society, and, being a man of great good-humour and pleaſantry, was much beloved by thoſe that frequented it. In the latter part of his life he began to feel himſelf in tolerable circumſtances, but the infirmities of old age coming on him apace, he died of an aſthma, April 15, 1764.

KELLY (HUGH), was born on the banks of Killarney Lake, in Ireland, in 1739. His father, a gentleman of good family, having reduced his fortune by a ſeries of unforeſeen misfortunes, was obliged to repair to Dublin, that he might endeavour to ſupport himſelf by his perſonal induſtry. A tolerable ſchool-education was all he could afford to his ſon, who was bound an apprentice to a ſtay-make, and ſerved the whole of his time with diligence and fidelity. At the expiration of his indentures, he ſet out for London, to procure a livelihood by his buſineſs. This happened in 1760; and he encountered all the difficulties a perſon poor and without friends could be ſubject to on his firſt arrival in town. It was, however, his good fortune to introduce himſelf into the ſociety of a ſet of reputable tradeſmen, who uſed to meet at a public-houſe in Ruſſel-ſtreet, Covent-Garden, where in a ſhort time he became acquainted with an attorney, who, being pleaſed with his company and converſation, invited him to his houſe, and employed him in copying and tranſcribing, an occupation which he proſecuted with ſo much aſſiduity, that he is ſaid to have earned about three guineas a week, an income which, compared to his former gains, might be deemed affluent. Tired, however, of this drudgery, he ſoon after, about 1762, commenced author, and was intruſted with the management of "The Lady's Muſeum," "The Court Magazine," "The Public Ledger," "The "Royal Chronicle," "Owen's Weekly Poſt," and ſome other periodical publications, in which he wrote many original eſſays and pieces of poetry, which extended his reputation, and procured the means of ſubſiſtence for himſelf, his wife to whom he was then lately married, and a growing family, for which he ever ſhewed a laudable and anxious attention. For ſeveral years after this period, he continued writing upon a variety of ſubjects, as the accidents of the times chanced to call for the aſſiſtance of his pen; and as during this period politicks were the chief objects of public

Life prefixed to his Works, 1778, 4to.

public attention, he employed himſelf in compoſing many pamphlets on the important queſtions then agitated, the greater part of which are now buried in oblivion. Among theſe, however, was "A Vindication of Mr. Pitt's Adminiſtration," which Lord Cheſterfield makes honourable mention of in the ſecond volume of his Letters. In 1767, the "Babler" appeared in two pocket volumes, which had at firſt been inſerted in "Owen's Weekly Chronicle" in ſingle papers: as did the "Memoirs of a Magdalene," under the title of "Louiſa Mildmay." About 1767, he was tempted, by the ſucceſs of Churchill's "Roſciad," to write ſome ſtrictures on the performers of either theatre, in two pamphlets, intituled "Theſpis," both which gave great offence to ſome of the principal perſons at each houſe. The talents for ſatire, which he diſplayed in this work, recommended him to the notice of Mr. Garrick, who, in the next year, cauſed his firſt play of "Falſe Delicacy" to be acted at Drury-Lane. It was received with great applauſe [A], and from this time he continued to write for the ſtage with profit and ſucceſs, until the laſt period of his life. As his reputation increaſed, he began to turn his thoughts to ſome mode of ſupporting his family leſs precarious than by writing, and for that purpoſe entered himſelf a member of the Middle Temple. After the regular ſteps had been taken, he was called to the bar in 1774, and his proficiency in the ſtudy of the law afforded promiſing hopes that he might make a diſtinguiſhed figure in that profeſſion. His ſedentary courſe of life had, however, by this time, injured his health, and ſubjected him to much affliction. Early in 1777, an abſceſs formed in his ſide, which, after a few days illneſs, put a period to his life, Feb 3, at his houſe in Gough Square, in the 38th year of his age. Very ſoon after his death, one of his own comedies, "A Word "to the Wife" (which had been acted but once, being driven from the ſtage by a mob, becauſe our author ſometimes wrote in defence of government), was performed for the benefit of his diſtreſſed wife and his infant family. On this occaſion Dr. Samuel Johnſon, whoſe charity is wont

[A] The ſale of this comedy was exceedingly rapid and great, and it was repeatedly performed, throughout Britain and Ireland, to crowded audiences. Nor was its reputation confined to the Britiſh dominions: it was tranſlated into moſt of the modern languages: viz. into Portugueſe, by command of the Marquis de Pombal, and acted with great applauſe at the public theatre at Liſbon; into French by the celebrated Madame Ricoboni; into the ſame language by another hand, at the Hague; into Italian at Paris, where it was acted at the Theatre de la Comedie Italienne; and into German.

to

to aſſume a variety of ſhapes, produced a new prologue. It is almoſt needleſs to add, that his lines were heard with the moſt reſpectful attention, and diſmiſſed with the loudeſt applauſe. The Editor of "Mr. Kelly's Works," to whom we owe this article, has given the following deſcription and character of him: "His ſtature was below the middle "ſize. His complexion was fair, and his conſtitution "rather inclined to corpulency; but he was remarkably "cheerful, and a moſt pleaſing and facetious companion. "Though very fond of talking where he found his con-"verſation agreeable, he was ſo well bred, as to liſten to "others with the moſt becoming attention. As a huſband "and a father his conduct was ſingularly exemplary; nor "can we give a more lively proof of his domeſtic happineſs "than in a copy of verſes written in the year 1762, in "which, as well as in other little poems, he celebrates his "wife under the name of MIRA. Nor were his attention "and benevolence confined to his own family, for his "hand was ever ready to relieve the diſtreſſes of the un-"fortunate; and ſuch was the well-known humanity of "his nature, that, even whilſt he was himſelf ſtruggling "under difficulties, it is almoſt incredible how many ap-"plications were ſucceſsfully made to him from the poor "and needy. He had ſo large a portion of genuine good-"nature, that he was never known to give the leaſt offence, "nor could he be but with extreme difficulty provoked "with the impertinence of others; being always diſpoſed "to treat every body with the utmoſt candour and "affability. As a writer, his genius muſt be allowed to "have been uncommon, when it is conſidered under "what preſſures of fortune moſt of his performances were "written, and with what rapidity they were uſhered into "the world; ſome of which, could he have afforded "leiſure to poliſh them, would have juſtly ranked among "the beſt productions of this age, ſo fertile in works of "taſte and erudition." He was the author of ſeven plays; and is ſaid to have been the tranſlator of "L'Amour "à la Mode."

KENNICOTT (BENJAMIN), D. D. a friendly, laborious, worthy man, who, by an uncommon perſeverance, rendered himſelf of the utmoſt ſervice to religion and biblical learning, and well known in the learned world for his elaborate edition of the Hebrew Bible, and other very valuable publications, was canon of Chriſt Church, Gent. Mag. 1783, pp. 718. 744.

Church, keeper of the Radcliffe Library, and vicar of Culham, in Oxfordſhire. The earlieſt of his publications that we have met with appeared in 1747, under the title of "Diſſertations on the Tree of Life, and the "Oblation of Cain and Abel;" which produced a controverſy. Within two years of his death, he reſigned voluntarily a valuable living in Cornwall, from conſcientious motives, on account of his not having a proſpect of ever again being able to viſit his pariſh. Although many good and conſcientious men may juſtly think, in this caſe, that his profeſſional labours carried on elſewhere might properly have entitled him to retain this preferment, and may apply this reaſoning in other caſes; yet a conduct ſo ſignally diſintereſted deſerves certainly to be admired and celebrated. Dr. Kennicott died at Oxford, after a lingering illneſs, Sept. 18, 1783; and left a widow, who was ſiſter to the late Edward Chamberlayne, eſq; of the Treaſury. He was in correſpondence with ſome of the greateſt men in Europe; and at home with the preſent Bp. of London, Dr. Heberden, Dr. Wheeler, Dr. Adams, &c. He was ill uſed by the Review-writers in Germany, who manifeſtly write for the pay of their literary ſhops; and by Dr Bruns, who had aſſiſted him in his collation, and afterwards ungenerouſly wrote againſt him. Immediately after Dr. Kennicott's death, it was rather invidiouſly thrown out, that the ſalary of the Radcliffe librarian was ſomewhat conſiderable, and the office almoſt a ſinecure; there being then ſeveral cheſts of books unopened, and conſequently loſt to the publick: though at the ſame time it was admitted that our learned Orientaliſt had only trodden in the ſteps of his predeceſſor Mr. Wiſe. On conſulting Dr. Radcliffe's will, we find the ſalary of the Librarian to be fixed at 150l. (to which 100l. is added, to buy books); and, we apprehend, there can be no farther emoluments. The collection depoſited in the library is in a poor rude ſtate; inconſiderable and invaluable when compared, not only with the Bodleian collection, but even perhaps with other in Oxford. Indeed, on account of the many ſufficient treaſures of this kind which the univerſity before poſſeſſed, this benefaction has often been conſidered as a kind of uſeleſs and unneceſſary donation. It was originally the intention of Dr. Radcliffe to have enlarged the Bodleian library; a ſcheme, which, we know not why, proved abortive. Some particulars of it may be ſeen in our article RADCLIFFE.

KENRICK (WILLIAM). This author, with considerable abilities, was neither happy nor successful. Few persons were ever less respected by the world. Still fewer have created so many enemies, or dropped into the grave so little regretted by their contemporaries. He was the son of a citizen of London, and was brought up to a mechanical business as it is said, having been often very illiberally reproached by his adversaries with having served an apprenticeship to a brass-rule-maker [A]. Whatever was his original destination, he seems early to have abandoned it, and to have devoted his talents to the cultivation of letters, by which he supported himself during the rest of a life which might be said to have passed in a state of warfare, as he was seldom without an enemy to attack or to defend himself from. He was for some time student at Leyden, where he acquired the title of J. U. D. Not long after his return to England, he figured away as a poet, in "Epistles Philosophical and Moral, 1759," addressed to Lorenzo; an avowed defence of Infidelity, written whilst under confinement for debt, and with a declaration that he was "much less ambitious of the character of a poet, than of a philosopher." From this period he became a writer by profession: and the Proteus shapes under which he appeared, it would be an interesting, though we believe a fruitless, attempt to trace. He was for a considerable time a writer in "The Monthly "Review;" but, quarreling with his principal, began a "New Review" of his own. When our great Lexicographer's edition of Shakspeare first appeared, in 1765, it was followed in a fortnight by a pamphlet, intituled, "A "Review of Dr. Johnson's new Edition of Shakspeare," "in which the ignorance or inattention of that Editor is ex-"posed, and the Poet defended from the persecution of his "Commentators, 1765." This pamphlet was followed by an "Examination" of it; and that by a "Defence," in 1766; in which year he produced his pleasant comedy of "Falstaff's Wedding," at first intended to have been given to the public as an original play of Shakspeare retrieved from obscurity, and is, it must be acknowledged, a happy imitation of our great dramatic bard. With the celebrated English Roscius Dr. Kenrick was at one time on terms of the strictest intimacy; but took occasion to quarrel with him in print, in a mode too unmanly to

Biographia Dramatica, enlarged by subsequent information.

[A] To this Mr. Colman alluded, when he declared that "Dr. Kenrick "should never make *rules* for him."

b

be mentioned. In politics alſo, he made himſelf not a little conſpicuous; particularly in the diſpute between his friends Wilkes and Horne. He was the original editor of "The Morning Chronicle;" whence being ouſted for neglect, he ſet up a new one in oppoſition. He tranſlated in a very able manner, the "Emilius" and the "Eloiſa" of Rouſſeau; the "Elements of the Hiſtory of England" by Milot (to injure, if poſſible, a tranſlation of the ſame work by Mrs. Brooke); and produced ſeveral other dramatic performances, and an infinite variety of publications, both original and tranſlated. To him alſo the publick are indebted for the collection (imperfect as it is) of "The "Poetical Works of Robert Lloyd, M. A. 1774," 2 vols. 8vo. Dr. Kenrick died June 9, 1777.

Gent. Mag. 1783, p. 272.

LOWE (THOMAS), a well-known vocal performer at the public gardens and theatres, than whom few have lived in higher reputation in their profeſſion, was one of the great ſupports of Vauxhall gardens in their zenith; Miſs Burchell (afterwards Mrs. Vincent) and he ſharing the applauſe of all who frequented Vauxhall near thirty years ago, and exerciſing the ſkill of a variety of engravers; their figures being to be found at the head of a great number of engraved ſongs and ſonnets, publiſhed by the then celebrated George Bickham. He appeared firſt on the ſtage at Drury-Lane in Sept. 1740, in the part of Sir John Loverule, in "The Devil to Pay," and ſoon afterwards in Captain Macheath, which character he ſupported with peculiar eaſe and ſpirit. On the opening of Rockholt-Houſe as a place of entertainment, he was employed as a principal ſinger; after which he engaged at Vauxhall, where he continued more than 20 years. His engagement at Covent-garden laſted as long a period. On Mr. Beard's becoming manager of that theatre he quitted it for Drury-lane, where he was in a ſhort time ſupplanted by the late Mr. Vernon. He took Marybone gardens, and brought out Miſs Catley there as one of his vocal aſſiſtants. The firſt ſeaſon proved prodigiouſly ſucceſsful; but a wet ſummer waſhed away all his good fortune, and he was reduced to great diſtreſs ſoon afterward. He took the Wells at Otter's Pool near Watford, about 13 years ago, and made other ſucceſsful efforts to procure a comfortable livelihood. When Mr. King purchaſed the property of Sadler's Wells his natural liberality ſuggeſted to him that he might find a ſituation at the Wells for his old friend Tom

Lowe; Mr. Lowe in conſequence was engaged there, and continued to gain an eaſy income with undiminiſhing reputation. Poor Lowe was a ſtriking example to inculcate the neceſſity of prudence in all public performers. Notwithſtanding he was between 20 and 30 years in the receipt of an income little leſs than 1000l. a year, yet he conſtantly diſſipated the whole of it, and became, in the decline of his life, an object of charity as well as pity. He died March 2, 1783.

MILLER (Lady —), author of "Letters from Italy, in "the years 1770 and 1771, by an Engliſh woman," 3 vols. 8vo. 1776; but her many works of charity, humanity, and goodneſs will remain more glorious and durable monuments of her virtues. She died at Briſtol Hot Wells, June 25, 1781, about the middle period of life, in her chair, and without a groan. The wealthy and the indigent had equal cauſe to regret her loſs; for ſhe did not ſtudy to enlarge and multiply the elegant entertainments of the former with more aſſiduity than ſhe ſought occaſion to adminiſter to the comforts of the latter. This thouſands who have viſited her villa near Bath, or who reſide near its vicinity, can witneſs. Her merits excited ſome envy, but her heart retained not the ſenſe of injuries; and ſhe was not more eaſy of acceſs, than of conciliation. Few perſons in the county of Somerſet could have been leſs ſpared, by the ſons of riches or poverty, to an early tomb; nor could any be more ſincerely lamented by both. Her ladyſhip's tour of Italy during the above time was with her huſband Sir John Miller, by whom ſhe has left a daughter. The poetical compoſitions written for the urn in her gardens of Bath Eaſton were collected in a ſmall volume, intituled, "Po-"etical Amuſements, at a villa near Bath, &c."

MILLES (JEREMIAH), D. D. ſon of Jeremiah Milles, fellow and tutor of Baliol college, Oxford, and nephew of Iſaac Milles, treaſurer of Waterford and Liſmore cathedrals in Ireland; and of Thomas Milles Greek profeſſor at Oxford, and biſhop of Waterford and Liſmore 1708 (who, at his death 1740, bequeathed to him a conſiderable fortune, and was at the expence of his education), was born about 1713; educated as an oppidan at Eton; admitted a gentleman commoner of Corpus Chriſti College, Oxford; took his degree of M. A. in 1735; and became B. and D. D. in 1747, when he went out grand compounder. His uncle, the biſhop, collated him to a prebend in the cathedral of Waterford, and to

a living near that city. He preferred, however, residing in England, and ſoon left Ireland. Not long after, he married daughter of Archbiſhop Potter. The firſt preferment which he enjoyed in England was the rectory of Dittiſham, in Devonſhire. Soon after, his father-in-law collated him to the rectory of Saltwood, with Hythe, in Kent. Theſe, however, he ceded, when, by the ſame intereſt, he was preſented by the crown to the united rectories of St. Edmund the King, and St. Nicholas Acon, in Lombard-ſtreet, with that of Meſtham in Surrey, and the ſinecure of Weſt Terring in Suſſex. He was firſt chanter of the cathedral church of Exeter, and on the advancement of Dr. Lyttelton to the ſee of Carliſle, 1762, he was promoted to the deanery. Theſe preferments he held till his death, except the ſinecure of Terring, which he reſigned in favour of his ſon. He was elected into the Royal Society in or about 1741; and he became, in that year, a member of the Society of Antiquaries, in the preſidency of which he had the honour of ſucceeding Dr. Lyttelton in 1759, as he had a few years before ſucceeded him in the deanery of Exeter. The cloſeſt intimacy had long ſubſiſted between them, and ended only by the death of the former in the arms of the latter. Upon aſſuming his new office, Dr. Milles compoſed a ſpeech, which is inſerted in the firſt volume of the Archæologia, which collection is enriched with ſeveral of his papers [A]; and on the Society's removal into Somerſet-place, 1781, he addreſſed them in another ſpeech, which was publiſhed ſeparately. In 1748, he printed a ſermon on the anniverſary meeting of the governors of the hoſpital of Devon and Exeter. This diſcourſe was publiſhed, and has been celebrated as ſenſible, ingenious, and pertinent. Beſides theſe works, he engaged, in an unequal conflict, in the Chatterton controverſy, and publiſhed the whole of the ſuppoſed Rowley's poems, with a gloſſary. The edition was ſplendid: But we muſt lament the part which he took, though, at the ſame time, we freely own that he was treated with too much aſperity by his adverſaries. The "Archæologia" [illegible] will not ſoon be forgotten. His predeceſſor [illegible] was not more ſucceſsful in his

[illegible] Vol. II. p. 75. are inſerted his "Obſervations on the Veſtel," and p. 126. an explanation of a Saxon inſcription in Sonning church.

Vol. III. p. 24. Obſervations on an ancient Horn in poſſeſſion of Ld. Bruce.

Vol. IV. p. 176. On a ſeal ring of Walter Stewart, in the poſſeſſion of Sir Richard Worſley, Bart.

P. 331. On the Apamean Medal.

Vol. V. p. 291 440. On ſome Roman Antiquities found in the Tower of London.

Vol. VI. p. 1. On ſome Roman Penates found at Exeter.

Vol. VII p. 174. (not yet publiſhed). On a ſeal of Richard duke of Gloucester, Lord High Admiral of England.

vindication

vindication of the Hales Owen Roll, againſt Sir William Blackſtone, than Dean Milles was in his defence of Chatterton againſt a legion of contemporary critics. His ample collections for an hiſtory of Devonſhire are recited in the "Britiſh Topography," vol. I. p. 301, 303. He left behind him much curious matter on the Daniſh coinage, and on "Doomſday Book," in the illuſtration of both which he was long engaged, which, it is to be hoped, will not be long withheld from the public eye. His lady died June 11, 1761, leaving him three ſons and two daughters, of which laſt the eldeſt died in 1777. The other four children ſurvived their father, who died in Harley-ſtreet, Feb. 13, 1784, in his 71ſt year, and was interred in the church of St. Edmund on the 19th, by the ſide of his lady. He left by will 6000l. to each of his younger ſons, 9000l. to his daughter, 10l. to the poor of the cloſe of Exeter, St. Edmund the King, and Meſtham, each, to be diſtributed by his ſucceſſor; and, except a few more legacies, the reſidue of his fortune to his eldeſt ſon Jeremiah Milles, eſq. of Piſhobury in the county of Hertford, who married, 1780, the heireſs of Edward Gardner, eſq. of that place. Such are the few particulars which we have been able to glean of the life of Dean Milles, whoſe memory will be cheriſhed by the lovers of virtue and the patrons of learning. In diſcharging the duties of his profeſſion he was pious and regular, and he was juſtly eſteemed an ornament to every ſtation into which his taſte and accompliſhments raiſed him. Nor was it his rank in ſociety alone which procured him eſteem and regard. As a father, a huſband, and friend, he deſerved an equal ſhare of commmendation. The warmth and integrity of his heart, and the ſweetneſs of his diſpoſition, merit remembrance as much as his abilities and public conduct.

MOORE (PHILIP), rector of Kirkbride, and chaplain of Douglas; a gentleman well known in the literary world by his correſpondence with men of genius in ſeveral parts of it, and by them eminently diſtinguiſhed as the Divine and the Scholar. In the earlier part of a life induſtriouſly employed in promoting the preſent and future happineſs of mankind, he ſerved as chaplain to the right rev. Dr. Wilſon, the venerable biſhop of Man, whoſe friend and companion he was for many years. At the funeral of that excellent man, he was appointed to preach the ſermon which is affixed to the diſcourſes of that prelate, in the two editions of his works lately printed at Bath. Some years ago, at the requeſt of the Society for

promoting Chriſtian Knowledge, he undertook the revi[illegible] of the tranſlation, into Manks of the Holy Scriptures, the Book of Common Prayer, Biſhop Wilſon on the Sacrament, and other religious pieces, printed for the uſe of the dioceſe of Man; and during the execution of the firſt of theſe works, he was honoured with the advice of the two greateſt Hebræans of the age, the preſent Biſhop of London and the late Dr. Kennicott. In the more private walk of life, he was not leſs beloved and admired; in his duty as a clergyman, he was active and exemplary, and purſued a conduct (as far as human nature is capable) "void "of offence towards God and towards man." His converſation, prompted by an uncommon quickneſs of parts, and refined by ſtudy, was at once lively, inſtructive, and entertaining; and his friendly correſpondence (which was very extenſive) breathes perhaps as much original humour as can be met with in any writer who has appeared in public, Sterne not excepted, to whom he did not yield even in philanthropy. All the preſent clergy in the iſland (except four) were educated by him, and by them he was always diſtinguiſhed with peculiar reſpect and affection. His conduct operated in the ſame degree amongſt all ranks of people, and it is hard to ſay whether he won more by his doctrine or example; in both, Religion appeared moſt amiable, and addreſſed herſelf to the judgements of men, cloathed in that chearfulneſs which is the reſult of the firmeſt conviction, and the greateſt purity of intention. It is unneceſſary to add, that though his death, which happened Jan. 22, 1783, in his 78th year, was gentle, yet a retroſpect of ſo uſeful and amiable a life makes it deeply regretted. His remains were interred with great ſolemnity in Kirk Braddon church, attended by all the clergy of the iſland, and a great number of the moſt repectable inhabitants.

Gent. Mag. 53. 82.

NARES (JAMES), doctor of muſic, joint organiſt and compoſer of his Majeſty's chapel royal at St. James's, and late maſter of the children of the ſaid royal chapel, which employment he had reſigned about two years, was the compoſer of ſeveral anthems, which manifeſt the ſtrength of his genius, and, together with his other works, will perpetuate his name, and rank him with the firſt in his profeſſion. The doctor died Feb. 10, 1783, and left two ſons and two daughters. His eldeſt ſon is not leſs celebrated in the learned [A] world than the Doctor was in the muſical. His remains were interred the 14th in the

[A] By his "Eſſay on the Demon of Socrates, 1781," 12mo.

urch of St. Margaret, Weſtminſter, being firſt attended by choir of St. Peter and the Chapel Royal, who received body at the abbey, and where the celebrated funeral ſervice his predeceſſor Dr. Croft was ſolemnly performed.

OGDEN (SAMUEL), was born at Mancheſter, in 1716; and was educated at the free-ſchool there. In 1733, he was admitted in King's College, Cambridge; and removed to St. John's in 1736; where, in the following year, he took the degree of B. A.; and, in 1739, was elected Fellow. He was ordained deacon at Cheſter in 1740; and in the following year he took his degree of M. A. and was ordained prieſt by the biſhop of Lincoln. In 1744, he was elected maſter of the free-ſchool at Halifax in Yorkſhire. In 1753, he reſigned his ſchool, and went to reſide at Cambridge; and at the enſuing Commencement, he took the degree of D. D. The late Duke of Newcaſtle, who was Chancellor of the Univerſity, having been preſent at the exerciſe he performed for the degree, was ſo much ſatisfied with it, that he ſoon after preſented him with the vicarage of Damerham in Wiltſhire, which was tenable with his fellowſhip. In 1764, Dr. Ogden was appointed Woodwardian Profeſſor. In June 1766, he was preſented to the rectory of Lawford in Eſſex, and in the following month to that of Stansfield in Suffolk. He died March 23, 1778, in the 62d year of his age. In common life, there was a real or apparent ruſticity attending Dr. Ogden's addreſs, which diſguſted thoſe who were ſtrangers to his character; but this prejudice ſoon wore off, as the intimacy with him increaſed; and notwithſtanding the ſternneſs, and even ferocity, he would ſometimes throw into his countenance, he was in truth one of the moſt humane and tender-hearted men ever known. To his relations, who wanted his aſſiſtance, he was remarkably kind in his life, and in the legacies he left them at his death. His father and mother, who both lived to an exceeding old age, owed almoſt their whole ſupport to his piety. During the latter part of Dr. Ogden's life, he laboured under much ill health. About a year before he died, he was ſeized with a paralytic fit as he was ſtepping into his chariot, and was judged to be in immediate and extreme danger. The chearfulneſs with which he ſuſtained this ſhock, and the indifference with which he gave the neceſſary orders on the event of his diſſolution, which ſeemed to be then ſo near, were ſuch as could only be aſcribed to a mind

Life prefixed to his Sermons, 1780.

properly reſigned to the diſpoſals of Providence, and full of the hopes and happineſs of a future ſtate.

We copy this article from a deſerved tribute of reſpect paid to the memory of Mr. Ogden by his learned friend Dr. (ſince Bp.) Halifax, originally prefixed to an edition of his "Sermons, with a Vindication of his Writings againſt "ſome late Objections, 1780," 2 vols. 8vo.

From a Life written by his Son.

OLDYS (WILLIAM), third ſon of Dr. William Oldys, was born at Adderbury, Oct. 19, 1636; elected to the College of Winton, Oct. 5, 1648; admitted into New College, Oxon, Nov. 27, 1655; deputed to the ſtudy of the civil law the next year, Nov. 30, 1656; took his bachelor's degree in that faculty, June 12, 1661, and his doctor's degree, June 27, 1667; entered into Doctors Commons, London, Feb. 15, 1669; was made official of Bucks, March 8, 1671, and of St. Alban's Jan. 29, 1673; commiſſary of the county of Bucks, June 12, 1686; advocate general for the office of lord high admiral of England, and to the lords of the prizes, the 4th of July following; and chancellor of the dioceſe of Lincoln, Mar. 9, 1688. He was alſo not long afterwards preferred to the place of king's advocate in the court of chivalry, with all the fees and perquiſites, as Dr. A. Duck had before enjoyed it, this his warrant being ſigned by King William, June 24, 1689, at Hampton Court. He was appointed commiſſary of St. Katharine's Nov 17, 1698; and died in 1708. He was a man of great genius and application, ſound memory, clear judgement, and ready elocution; in his younger days was a hard ſtudent, and ſkilled in many ſciences, as poetry, oratory, aſtronomy, chronology, geography, and hiſtory, of all which there are ſome proofs of his excellence in being, before he applied himſelf moſt ſeduloufly to compaſs that great knowledge he had in the civil and canon laws, by which, it is ſufficiently known, he was one of the moſt able and eminent in his profeſſion in his time. He was always principally engaged in the moſt intricate and important cauſes that occured throughout the courſe of his practice, and moſt frequently alſo conſulted by foreign nations for his opinion; and though his moſt generous ſpirit would never ſuffer him to be any way mercenary, it could not yet prevent his gathering great riches, through the uncommon acknowledgements and rewards which were paid to his ſervices, among abundance of others, by the Duke of Norfolk, Duke of Newcaſtle, Earl of Clarendon, &c. beſides the Eaſt India Company, and

Wood's Faſti, vol. II. p. 157.

and other corporations of men. His ſon ſaw ſome letters written to him from Oxford, offering to put him up for a member of parliament for that univerſity, which he modeſtly declined, by objecting the multiplicity of buſineſs he was involved in, which would hinder his due conſideration of their intereſt, or attendance in their ſervice; and others from the Court, propoſing to ſend him an envoy into France, which he no leſs conſcientiouſly evaded, by pretending that his ſlender acquaintance with their language, and his long diſuſe of the little he knew, diſcouraged him from aſpiring to that charge, as what muſt lay a miniſter under great inconvenience in conference, and might place the miniſtry alſo under diſadvantageous conceptions who choſe him; therefore wiſhed, for the honour of the nation, that no ſuch deficiency of accompliſhments might be viſible to foreigners in the perſon whom they ſhould prefer to ſuch an honourable employment. As to his writings, it could not otherwiſe be, but thoſe which were occaſional and relating to his profeſſion were very numerous; but of ſuch as were of a general nature and fit for the public, he had not leiſure to be a voluminous author. Several compoſitions of his younger days were full of eloquence and learning, particularly ſome verſes both in Engliſh and Latin [A], the former ſhewing him chiefly an elegiac poet, the latter to have a great command in the Latin tongue, and both a fertile vein of alluſion and application of correlatives in all parts of language or ſcience by metaphors, allegories, ſimilies, &c. as the genius of poetry then principally prevailed among the chief votaries of the Muſes, whereby it was not ſufficient then to be a ſmooth verſifier, without ſhewing themſelves men of learning and rhetoric. Of his Latin orations compoſed at New College, his ſon ſaw alſo, in his fine fair Italian hand, five or ſix, among which two or three were in praiſe of Wyckham the founder, therefore perhaps anniverſaries. Theſe and many others of this kind

[A] Among theſe are: "Upon the "Death of Mr. Hopper the Maſter "Huntſman, and a renowned Elegiac "Poet of Warwickſhire; with an "Epitaph upon the ſame;" and, "Upon the Death of his dear Friend "Mr. George Franklin." Among the Latin ones, "Domini Carei Falk-"landi Vice-Comitis Epitaphium;" and, "Baronis Capell Epitaphium." 4to. 1656. There is, of his writing alſo, another ingenious piece of above 220 lines, which has been much admired; it bears this title, "Seſſion s "ſimul et Fori Wintonienſis imper-"fecta quædam Deſcriptio ſecundum "Ordinem quem audivi et obſervavi "poſtremo illic verſatus." This aſſize at Winton was held at Winton in June 1651, when he was a Winchester ſcholar; but it ſeems this deſcription of the trials therein was afterwards turned by him into verſe.

were the products of his juvenile years; but as he grew up he fell into the most useful parts of the mathematics, which made him master of numbers, measures, distances of places, and computations of all kinds. Sufficient testimony we have of this, in that little learned tract he wrote called, "Calendarium," explaining all the terms and divisions of time, from a great variety of learned authors; the original M.S. whereof was in a very small but fair and beautiful hand, with tables or diagrams of all the celestial systems brought into our view, and calendars in the same manner; ending with his "Calendarium Juliano-Dyonysiano-Gregorianum," and "Menologium Lydiati, sive "Calendarium Reformatum." He wrote other things upon these subjects, which we fear are now destroyed; but we have not heard of any thing he published before the latter end of Charles II's reign, and then a company of learned gentlemen, among which were Sir Paul Rycaut, Sir Thomas Middleton, Dr. Nalson, Dr. Blomer, Dr. Brown, Dr. Garth, Mr. Evelyn, Mr. Creech, Mr. Somers, afterwards Lord Chancellor, and many other eminent scholars, undertook to give the world a translation of all Plutarch's Lives, in the space of one year, from the original Greek, which had not been yet done; for Sir Thomas North's translation was from the French of Bp. Amiot. Dr. Oldys was one of this society, and the life he translated was "Pompey the Great." When the work was finished, Mr. Dryden was chosen to write the Life of the Author, and prefix a Dedication to the Duke of Ormond: and it was beautifully published by Tonson, with cuts, and afterwards had several editions. There is another little piece of his in print, though he did not publish it himself, for the learned Dr. Thomas Barlow, bp. of Lincoln, dying in 1691, Sir Peter Pett published the next year some of the papers found in his library, among which was the remarkable case of Mr. Cottington and the Lady Kennedy, with the opinions of the civilians upon it, and among others of Dr. Oldys, in about 15 or 20 pages, with the approbation of his sentiments by Sir Rich. Lloyd and Dr. Newton. The same year was published, "The "Duke of Norfolk's Charge against Mary his Duchess, for "Adultery, with Sir John Germaine; with her Grace's "Answer." But this and other pieces were published in favour of the Duchess, and partially suppress many of the material arguments and evidences; therefore Dr. Oldys wrote a discourse, which he called "The Sum and Substance of the Arguments which were made at the Bar "of

Five vols. 8vo. 1684.

8vo. 1692.

of the Houſe of Lords, in the Caſe of Divorce between "his Grace the Duke and Ducheſs of Norfolk;" which has been ſeen in his own MS. but whether ever printed we know not. Another great caſe there was, which alſo had been ſome years depending, in the beginning of King William's reign, and coſt ſome thouſands of pounds, in which Dr. Oldys was concerned; we mean the famous caſe of Simony againſt Dr. John Cawley and Dr. Wm. Howell, concerning the archdeaconry of Lincoln; the former of which ſet the caſe in ſuch a light, as to make it a queſtion, in the pamphlet he publiſhed of it, whether letting an eccleſiaſtical juriſdiction to a lay ſurrogate, under a yearly penſion reſerved out of the profits, be ſimoniacal? But in the learned tracts written upon this head both by Dr. William and his brother Dr. Thomas Oldys, who had alſo the grant of that archdeaconry, there are other circumſtances, that appear againſt the ſaid perſons charged; but whether they were ever printed, we cannot diſcover.

PIAZZA (HIEROM BARTHOLOMEW), a native of Italy, was the author of "A ſhort and true Account of "the Inquiſition and its Proceedings, as it is practiſed in "Italy, ſet forth in ſome particular Caſes. Whereunto is "added, An Extract out of an authentick Book of Legends "of the Roman Church. By Hierom Bartholomew Piazza, "an Italian born; formerly a Lector of Philoſophy and Di-"vinity, and one of the Delegate Judges of that Court, and "now, by the Grace of God, a Convert to the Church of "England. London: printed by Wm. Bowyer, 1722." "The author of this book," ſays Mr. Cole, in a MS. note, "was a poor harmleſs and inoffenſive man, who taught the Italian and French languages for many years at Cambridge, where he died about 1745, and was buried in the chancel of St. Andrew's church there, myſelf (having been his ſcholar), with ſeveral others of his univerſity pupils, attending his funeral, and ſupporting his pall. He had been a Dominican Friar, and I remember his once ſhewing me his letters of prieſts orders: but on his coming to England, to ſhew himſelf a true convert, he forgot his vows and took a wife, a French Huguenot woman, by whom he had a ſon and two daughters, of men and women's eſtate at their father's death; which was very ſudden, he having been with me not above two days before I was deſired by his widow to attend his funeral from his houſe cloſe to the garden-

garden-wall of Emanuel college, formerly the garden-wall of the Cambridge Dominicans, and the laſt houſe but one as you go out of Cambridge to Gogmagog Hills. He was always very poor and neceſſitous, and has been often publicly relieved by the univerſity, and oftener by the private colleges and his ſcholars, who were the more generous to him as he always behaved himſelf decently and ſoberly, and was conſtantly clean and neat, though in indigent circumſtances. He wanted to get his ſon taken into our college as a poor ſcholar; and I once applied to our provoſt, Dr. Snape, for him; but Mr. Piazza had not, upon examination, ſufficiently grounded his ſon in the Latin language for his admiſſion; and before he was better qualified, his father died, and the family went away from Cambridge. I remember the widow applied to me to write to a brother of her huſband, who was a canon of a church, I think, in Aleſſandria della Eaglia, where I know this author was born; though Mr. Piazza never told me of him, notwithſtanding he uſed to frequent me very much. The letter was to tell him of his brother's death, and miſerable circumſtances of his family, in order to get ſome remittances for their ſupport. What was the effect, I never heard. Though Mr. Piazza was looked upon as an honeſt man, yet he was never eſteemed as one of abilities, even in the two modern languages he taught."

Anecdotes of Bowyer, by Nichols, p. 271.

POCOCKE (RICHARD), D. D. (who was diſtantly related to the learned Orientaliſt Dr. Edward Pococke, being ſon of Mr. Richard Pococke, ſequeſtrator of the church of All Saints in Southampton, and head maſter of the free-ſchool there, by the only daughter of the rev. Mr. Iſaac Milles, miniſter of Highcleer in Hampſhire [A]), was born at Southampton in 1704. He received his ſchool learning there, and his academical education at Corpus Chriſti College, Oxford; took his degree of LL. B. May 5, 1731; and that of LL. D. (being then precentor of Liſmore) June 28, 1733; together with Dr. Secker, then rector of St. James's, and afterwards archbiſhop of Canterbury. He began his travels into the Eaſt in 1737, and returned in

[A] Of Mr. Iſaac Milles's three ſons, the eldeſt, Thomas, was appointed Greek profeſſor at Oxford, 1706, and biſhop of Waterford and Liſmore 1708, where he died 1740. The ſecond, Jeremiah, was fellow and tutor of Baliol College, who preſented him 1709 to the rectory of Dulamar Loo, in Cornwall. The third, Iſaac, was treaſurer of Waterford 1714, and treaſurer of Liſmore cathedral 1717.

1742;

1742, and was made precentor of Waterford in 1744. In 1743 he publiſhed the firſt part of thoſe Travels, under the title of "A Deſcription of the Eaſt, and of ſome other "Countries, vol I. Obſervations on Egypt." In 1745 he printed the ſecond volume under the ſame title, "Ob-"ſervations on Palæſtine or the Holy Land, Syria, Meſo-"potamia, Cyprus, and Candia," which he dedicated to the earl of Cheſterfield, then made lord lieutenant of Ireland; attended his lordſhip thither as one of his domeſtic chaplains, and was ſoon after appointed by his lordſhip archdeacon of Dublin. In March 1756 he was promoted by the duke of Devonſhire (then lord lieutenant) to the biſhoprick of Oſſory, vacant by the death of Dr. Edward Maurice. He was tranſlated by the King's letter from Oſſory to Elphin in June 1765, Biſhop Gore of Elphin being then promoted to Meath; but Biſhop Gore finding a great ſum was to be paid to his predeceſſor's executors for the houſe at Ardbraccon, declined taking out his patent; and therefore Biſhop Pococke in July was tranſlated by the Duke of Northumberland directly to the ſee of Meath, and died in the month of September the ſame year, ſuddenly, of an apoplectic ſtroke, whilſt he was in the courſe of his viſitation [B].—See an elogium of his Deſcription of Egypt in "Pauli Erneſti Jablonſki Pantheon "Ægyptiorum, Præfat. ad part iii." He penetrated no further up the Nile than to Philæ, now Gieuret Eil Hiereff; whereas Mr. Norden in 1737 went as far as Derri, between the two cataracts. The two travellers are ſuppoſed to have met on the Nile, in the neighbourhood of Eſnay, in Jan. 1738 [C]. But the fact, as Dr. Pococke told ſome of his friends was, that being on his return, not knowing that Mr. Norden was gone up, he paſſed by him in the night, without having the pleaſure of ſeeing him. There was an admirable whole length of the Biſhop, in a Turkiſh dreſs, painted by Liotard, in the poſſeſſion of the late Dr. Milles, Dean of Exeter, his firſt couſin. He was a great traveller, and viſited other places beſides the Eaſt. His deſcription of a rock on the Weſt ſide of Dunbar harbour in Scotland, reſembling The Giants Cauſeway, is in "Phil. Tranſ." vol. LII. art. 17; and in "Archæologia," vol. II. p. 32, his account of ſome antiquities found in Ireland. "When travelling "through Scotland (where he preached ſeveral times to

[B] His collection of antiquities and foſſils was ſold by Meſſ. Langford, June 5 and 6, 1766.

[C] Norden's Travels, Engliſh edit. 8vo. p. 188.

"crouded

"crouded congregations), he ſtopped at Dingwal, and "ſaid he was much ſtruck and pleaſed with its ſi[tu]a- "rance; for the ſituation of it brought Jeruſalem to his "remembrance, and he pointed out the hill which reſem- "bled Calvary." The ſame ſimilitude was obſerved by him in regard to Dartmouth. He preached a ſermon in 1761 for the benefit of the Magdalen charity in London, and one in 1762 before the Incorporated Society in Dublin.

Among the MS. treaſures in The Britiſh Muſeum are ſeveral volumes (4811—4827) the gift of Biſhop Pococke; viz. "Minutes and Regiſters of the Philoſophical Society "of Dublin, from 1683 to 1687, with a copy of the "papers read before them;" and "Regiſter of the Phi- "loſophical Society of Dublin, from Aug. 14, 1707, with "copies of ſome of theſe papers read before them;" alſo "Several Extracts taken out of the Records in Birming- "ham's Tower;" "An Account of the Franciſcan "Abbeys, Houſes, and Frieries, in Ireland;" &c. &c.

RAWLINSON (THOMAS), knt. eldeſt ſurviving ſon of Daniel Rawlinſon [A], citizen and wine merchant of London, deſcended from the ancient family of that name at Graiſdale, in the county of Lancaſter, was born in the pariſh of St. Dionis Backchurch, in Fenchurch-ſtreet, London, March 1647; appointed ſheriff of London by James II. 1687, colonel of the white regiment of trained bands, and governor of Bridewell and Bethlem hoſpitals, 1705, and in 1706 Lord Mayor of London, when he beautified and repaired Guildhall, as appears by an inſcription in the great porch. He married Mary, eldeſt daughter of Richard Tayler, eſq. of Turnham-green, with whom he liyed 27 years, and by whom he had 15 children. She died at Chelſea, Feb. 21, 1724-5, aged 63: He in his own pariſh, Nov. 2, 1705, and was buried with his father, who died in 1679, aged 66 [B]. Of his children four daughters, Anne Maria, Mary, Margaret,

[A] Daniel Rawlinſon has a monument in St. Dionis Backchurch, with his father, Margaret, his eldeſt ſon Daniel, daughters Elizabeth, and Mary wife of Mazine, eſq. Stype's Survey of London, B. II. p. 154. In the printed will of Dr. Rawlinſon, that Daniel left a farm rent of 42l. per ann. out of the rectory and parſonage of Uverſton, and other tithes, in the county of Lancaſter, and 17s. alſo out of the tenements, and 12 acres of glebe of the ſaid rectory, and 6l. out of Pennington rectory and other rents, &c. amounting in the whole to upwards of 85l. per ann. which he left in truſt, as hereafter ſtated.

[B] A portrait of him, whole length, in Lord Mayor's habit, by Kneller, was engraved by G. Vertue, 1719.

Suſan;

Suſan; and two ſons, both named Daniel, died before 1683. William died 1732, and was buried at Antwerp. John, of Little Leigh in Cheſhire, eſq. died Jan. 9, 1753. Tempeſt, the youngeſt ſon, died 1, 1737.—Sir Thomas Rawlinſon, it may be added, had been foreman on the grand jury at the trial of Alderman Corniſh, and was elected ſheriff by royal mandate [A]. His eldeſt ſon,

[A] His epitaph at St. Dionis Backchurch is here copied:

Juxta Columnam (cui adhæret Avorum Monumentum) requieſcit pars magna Gentis RAWLINSONIANÆ, viz.

THOMAS RAWLINSON,
Ab antiqua & honeſta Stirpe apud Brigantes ortus;
Virtute ſua illuſtris:
Principi ſuo JACOBO IIº P. O. M. fidelis;
Inter Equeſtris Ordinis Viros cooptatus, & ex ejuſdem
Regis mandato Conſul Londinenſis renunciatus, Anno
MDCLXXXVII.
Poſtea Legionis Civicæ Albæ Chiliarcha nominatus, & Præſes
Hoſpitiorum de Bridewell & Bethlem uno fere Curatorum
animo electus MDCCV.
Anno demum iſto mirabili MDCCVI. arbitrio popularis auræ in
Præturam hujuſce Urbis evectus.
In omnibus Vitæ Officiis CIVIS boni & PARENTIS amantiſſimi partes
Auſpicio ſatis felici ademplevit:
Probus, innocuus, malarum artium expers, in exequenda Juſtitia & dirimendis
popularium Litibus nec Prece nec Pretio ad alterutram
partem inclinatus:
Æris alieni non appetens, nec ſui profuſus, ſine omni dedecore tenax:
De omnibus denique, quibus innotuit, bene meritus eſt.
In Uxorem aſcivit Mariam Filiam natu maximam Ricardi Tayler, Armig.
de Tornham Green in com. Middleſex. quacum 27 annos degebat placidos,
& 15 Liberorum Pater evaſit.
In hac Parochia natus fuit ille THOMAS, menſe Martio, MDCXLVII.
& e vivis excedens 11 Novembris MDCCVIII. ad paternos pedes inhumatus.
In eodem cum patre conquieſcunt Sepulchro quinque Thomæ & Mariæ
Liberi, viz.
ANNA MARIA, nata 26 Mart. 1682; denata 28 Mart. 1687.
DANIEL, natus 30 Decemb. 1683; denatus 14 Maii 1686.
MARIA, nata 3 Julii, & denata 16 ejuſdem menſis, 1685.
MARGARETTA, nata 14 Julii, & denata 13 Septembr. 1686.
SUSANNA MARIA, nata 8 Septembr. 1688. non minus corporis quam animi
forma conſpicua, flagranti in Deum zelo, religioſo in parentes ſtudio, &
animi viribus, ultra ætatem, ab omni parte illuſtris. Raptim, licet ma-
tura cœlo, ad cœleſtem properavit chorum duodecennis, 10 Septemb. 1700.
DANIEL alter ab Indiis Orientalibus rediens, febre & dyſenteria correptus,
ætatis ſuæ anno 18, obiit 27 Decemb. 1705, Callacutæ & in Sanctæ, Helenæ
Inſula ſepultus.
Hanc officii, beneficiorum memores, & amoris teſſeram qualemcumque
Marito, Patri, & Familiæ optimis M. P.
MARIA Uxor, THOMAS RAWLINSON, Armig. RICARDUS, LL.D.
MARIA, GULIELMUS, ANNA, HONOR. JOHANNES, CONSTANTINUS,
& TEMPEST, Liberi ſuperſtites:
Qui, ad ſublevandos hujus Parochiæ pauperiores, annuos quoſdam proventus
erogavere, ea lege, ut Familiæ memoria perennetur, quantum in
illis eſt, & nitor hujus Marmoris, curantibus Eccleſiæ
Guardianis, a ſqualoribus vindicetur.

MARIA Vidua THOMÆ Equitis obiit CHELSEGÆ, com. Mid[illegible] MDCCXXIV-V. Ætat. LXIII.
THOMAS Filius natu maximus THO. & MARIÆ, obiit 6 Aug. [illegible] & in Ecclesia D. Botulphi, prope Aldersgate, sepultus, Ætat. [illegible]
GULIELMUS ex Filiis THOMÆ, Eq. Aur. natus VIII Maii MDCCXC[illegible] obiit VII. April. N. S. MDCCXXXII. & ANTVERPIÆ Sepultus.

Of this monument there is a copper-plate, as well as of the perso[illegible] commemorates; the latter by Vertue, taken from a portrait by Sir Godfrey Kneller at Bridewell hospital, of which he was president.

RAWLINSON (THOMAS), Esq. for whom Mr. Addison is said to have intended his character of *Tom Folio*, in the Tatler, N° 158, but with infinitely too satirical a vein, was a great collector of books; and himself a man of learning, as well as patron of those who were so. Maittaire has dedicated to him his edition of Juvenal: and Hearne's publication, intituled "Aluredi Beverlacensis "Annales, &c." was printed from the original MS. in this gentleman's possession. Very numerous indeed were the communications that editor received from Mr. Thomas Rawlinson, for all which, to do him but justice, he takes every opportunity of expressing his gratitude. While Mr. Rawlinson lived in Gray's Inn, he had four chambers so completely filled, that his bed was removed out into the passage. He afterwards removed to London-house, the ancient palace of the bishops of London, in Aldersgate Street, where he died Aug. 6, 1725, aged 44, and was buried in the church of St. Botolph Aldersgate. In London-house his library was sold after his decease; and there also lived and died his brother Richard, who left a portrait of his brother Thomas on crayons, another of himself, and another of Nicholas Salmon, LL.D. the antiquary, to the Society of Antiquaries, all afterwards revoked. His MSS. took 16 days to sell, from March 4, 1733-4 [A]. The catalogue of his library consists of nine parts. The amount of the five first parts was 2409l.

1st part, Dec. 17, 21, price 1s. } sold by Tho. Ballard.
2d part, March 1721-2, 1s. }
4th part, April 1723, price 1s. by Thomas Ballard.
6th part, at London-house, Aldersgate-street, March 1726, by Charles Davis, 2s. 6d.
8th part, at Paul's Coffee-house, Oct. 1727, and 19 following days, by Tho. Ballard, 1s.
Other parts, by Tho. Ballard and C. Davis, 1727-8,

[A] See some of them in Brit. Top. 388, 425, 451, 642—Vol. II. 317, [illegible] 16, 217, 230, 337, 407, 426, 429, 789.

took

took 22 and 23 days; 1729, 26 and 30 days; 1732, 18 and 26 days [B].

[B] Mr. Charles Marſh, late Bookſeller at Charing-croſs, uſed to ſay, he remembered upon engaging in buſineſs; and that it was the largeſt collection at that time known to have been offered to the public.

RAWLINSON (RICHARD), an eminent antiquary, and great benefactor to the univerſity of Oxford, was the fourth ſon of Sir Thomas; and was educated at St. John's-college, Oxford, where he was admitted gentleman commoner, and proceeded M. A. and grand compounder 1713, and was admitted to the degree of Doctor of Civil Law by diploma 1719. He was F. R. S. and became F. S. A. May 10, 1727. He was greatly acceſſary to the bringing to light many deſcriptions of counties; and, intending one of Oxfordſhire, had collected materials from Wood's papers, &c. had many plates engraved, and circulated printed queries, but received accounts only of two pariſhes, which in ſome degree anſwered the deſign, and encouraged him to purſue it. In this work were to be included the Antiquities of the city of Oxford, which Wood promiſed when the Engliſh copy of his "Hiſtoria & Antiquitates Oxon." was to be publiſhed, and which have ſince been faithfully tranſcribed from his papers, and much enlarged and corrected from ancient original authorities. All Dr. Rawlinſon's collections for the county, chiefly culled from Wood, or picked up from information, and diſpoſed by hundreds in ſeparate books, in each of which ſeveral pariſhes are omitted, would make but one 8vo volume. But he made large collections for the continuation of Wood's "Athenæ "Oxonienſes," and "Hiſtory of Oxford," and for an account of "Non-compliers" at the Revolution; which, together with ſome collections of Hearne's, and note-books of his own travels, he bequeathed by his will to the univerſity of Oxford. The Life of Mr. Anthony a Wood, hiſtoriographer of the moſt famous univerſity of Oxford, with an account of his nativity, education, works, &c. collected and compoſed from MSS. by Richard Rawlinſon, gent. commoner of St. John's-college, Oxon. was printed at London in 1711. A copy of this life, with MS. additions by the author, is in the Bodleian library. He publiſhed Propoſals for an "Hiſtory of Eton College, 1717;" and in 1728, "Petri Abælardi Abbatis Ruyenſis & Heloiſæ

Anecdotes of Bowyer, p. 99; enlarged by ſubſequent information.

"loiſſæ Abbatiſſæ Paracletenſis Epiſtolæ," 8vo. dedicated to Dr. Mead. The books whoſe publications he promoted, are ſuppoſed to be the "Hiſtory and Antiquities of Wor-"cheſter, 1715," 8vo. "Hiſtory and Antiquities of Glou-"ceſter, 1712," 8vo. "Hiſtory and Antiquities of Chich-"eſter, 1717, 1723," 8vo. "Inſcriptions on the Tombs in "Bunhill-fields, 1717," 8vo. "Hiſtory and Antiqui-"ties of the churches of Saliſbury and Bath, 1719, "1723," 8vo. "Aubrey's Hiſtory of Surrey, 1719," 5 vols, 8vo. "Norden's Delineation of Northampton-"ſhire, 1720," 8vo. "Hiſtory and Antiquities of "Glaſtenbury, Oxford, 1722," 8vo. In 1728, he tranſ-lated and printed Freſnoy's "New method of ſtudying "Hiſtory, with a Catalogue of the chief Hiſtorians," 2 vols. 8vo. But his principal work was "The Engliſh "Topographer, or, an Hiſtorical Account of all the pieces "that have been written relating to the Antient Natural "Hiſtory or Topographical Deſcription of any Part of "England, 1720," 8vo. the plan of which has been ſo much augmented and improved in the two editions of the "Britiſh Topography." In 1750, he gave by indenture the yearly ſum of 87l. 16s. 8d. being the rents and profits of various eſtates which he inherited under the will of his grandfather Daniel Rawlinſon [A], to the univerſity of Ox-ford, for the maintenance and ſupport of an Anglo-Saxon lec-ture or profeſſorſhip for ever. To the Society of Antiquaries, he gave by will, a ſmall freehold and copyhold eſtate at Fulham, on condition that they did not, upon any terms, or by any ſtratagem, art, means, or contrivance how ſo-ever,

[A] In St. Dionis Backchurch, Fen-church-ſtreet, is a handſome white marble monument of the Compoſite order, adorned with Death's head, a cherub, &c. and bearing this inſcription:

"H. S. E.

Sub marmore prope poſito,
In ſpe reſurrectionem beatæ Reſurrectionis,
DANIELIS RAWLINSON,
Civis & Oenopolæ Londinenſis,
Ex antiqua familia Graidaliæ
Agri Lancaſtrenſis oriundi,
Qui ſpecies, ſatis diu vixit;
Senectus, præmunt annos;
Animo agitata
A morte abreptus eſt,
Anno ætatis LXV.
Idibus Quintil. 1679.
Juxta jacent tumulati
Margareta Uxor,
Daniel filius natu maximus,
Elizabetha filia,
Maria filia, quæ fuit
Uxor Johannis Mazine Armigeri
Et Rawlinſon Mazine
Infans, nepos, & unica Mariæ proles.
Monumentum hoc
Patris memoriæ ſacrum P. P.
THOMAS RAWLINSON Filius,
Superſtitum natu maximus."

From an elder brother of Mr. Daniel Rawlinſon, the late Sir Thomas Rawlinſon, Knt. Alderman of London, Sheriff in the year 1748, and Lord Mayor of London in 1752, and preſident of St. Bartholomew's hoſpital, deduced his pedigree. Of this we are informed by his only ſon, the preſent Sir Walter Rawlinſon, Bart. of Stow Hall, in the county of Suffolk.

ever, increaſe or add to their (then) number of 150 members, honorary members only excepted. He alſo made them a conſiderable bequeſt of dies and matrices of Engliſh ſeals and medals, all his collection of ſeals [B], charters, drawings by Vertue and other artiſts, and other antiquities; three glaſs-tree book-caſes, which had been given to his late brother Thomas by the then earl of Pembroke, and four mahogany preſſes, all marked P, all his Engliſh prints of which they had not duplicates, and a quit-rent of 5l. per ann. in Norfolk, for a gold medal for the beſt deſcription on any Engliſh, Saxon, Roman, or Greek coin, or other antiquity not before treated of or in print; but, reſenting ſome ſuppoſed want of deference to ſingularities and dictatorial ſpirit, and ſome reflections on his own and his friend's honour, in an imputation of libeling the Society in the public papers, he, by a codicil made and ſigned at their houſe in Chancery-lane, revoked the whole [C], and excluded all fellows of this or the Royal Society from any benefit from his benefactions at Oxford, which, beſides his Anglo-Saxon endowment, were extremely conſiderable; including, beſides a number of books with and without MS. notes, all his ſeals, Engliſh and foreign, his antique marbles, and other curioſities; his copper-plates relative to ſeveral counties, his ancient Greek and Roman coins and medals, part of his collection of Engliſh medals, his ſeries of medals of Louis XIV. and XV, a ſeries of medals of the Popes, which Dr. Rawlinſon ſuppoſed to be one of the moſt compleat collections in Europe; and a great number of valuable MSS. which he ordered to be ſafely locked up, and not to be opened till ſeven years after his deceaſe [D]. His muſic, MS. and printed, he gave to the Muſic-ſchool at Oxford. He died at Islington,

[B] See his ſeals enumerated in the Britiſh-Topography, vol. I. 465, 482, vol. II. 40, 96, 134, 177, 291.

His plates, vol. I. 390, 419, 454, 464, 492, 494, 508, 515, 537, 544, 552, 553, 641, 717.—vol. II. 50, 89, 141, 150, 164, 166, 237, 295, 309, 381, 474, 476, 689, 702, 715.

Drawings and MSS. vol. I. 188, 337, 339, 421, 499, 510, 529, 534, 602, 615.—vol. II. 59, 75, 85, 93, 106, 155, 286, 468, 761.

[C] One reaſon, among others, which he gave for this, was, that their then ſecretary, Mr. Gordon, was a Scotchman.

[D] Dr. Taylor was perſuaded that this precaution was taken by the Doctor to prevent the right owners' recovering their own. He ſuppoſed that Dr. Rawlinſon made no ſcruple of buying all that was brought to him; and that, among the reſt, the MS. and printed copy of Demoſthenes, which was loſt on the road, and the detainer of which he had curſed very claſſically, would be found among the ſpoils. The MS. belonged to James Harris, eſq. of Salisbury, by whom it was ſent to Cambridge. The papers, however, which Dr. Rawlinſon deſired might not be made public till after his death, were

Iſlington, April 6, 1755; and in the ſame year was printed "The Deed of Truſt and Will of Richard Rawlinſon, of St. "John the Baptiſt-college, Oxford, Doctor of Laws; con- "cerning his endowment of an Anglo-Saxon Lecture and "other benefactions to the college and univerſity." He left to Hertford-college the eſtate in Fulham, bequeathed, and to the college of St. John the Baptiſt the bulk of his eſtate, amounting to near 700l. a year, a plate of archbiſhop Laud, thirty-one volumes of Parliamentary Journals and Debates, a ſet of the "Fœdera," all his Greek, Roman, and Engliſh coins not given to the Bodleian library, all his plates engraved at the expence of the Society of Antiquaries, with the annuity for the prize medal, and another to the beſt orator. The produce of certain rents bequeathed to St. John's-college were, after 40 years accumulation, to be laid out in purchaſe of an eſtate, whoſe profits were to be a ſalary to a keeper of the Aſhmolean Muſeum, being a maſter of arts, or batchelor in civil law; and all legacies refuſed by the Univerſity or others to centre in this college. To the hoſpitals of Bridewell and Bethlehem, for the uſe of the incurables of the latter he left 200l. and ten guineas as an equivalent for the monthly coffee which he had received in Bethlehem common room; but if they did not give up the picture of his father hanging in their hall, in order to its being put up in the Manſion-houſe, they were to forfeit the larger ſum, and receive only the ſmaller. This picture, after it had hung up at the Manſion Houſe for ſome years, without any companion, in a forlorn, neglected ſtate, and received conſiderable damage, the preſent Sir Walter Rawlinſon obtained leave of the court of Aldermen (being then himſelf a member of that body, and preſident of thoſe hoſpitals) to reſtore to Bridewell. It is one of Sir Godfrey Kneller's beſt performances, and well engraved by Vertue. CONSTANTINE, another brother, is mentioned in Richard Rawlinſon's will, as then reſiding at Venice [E], to whom he gave the copper-plate of his father's portrait, and all family pictures, except his father's portrait by Kneller; which was given to the Vintners company, of which his father was a member. He left him alſo

his Collections for a Continuation of the "Athenæ Oxonienſes," with Hearne's Diaries, and two other MSS. The whole are now open for any one who wiſhes to conſult them.—Hiſtorical ſtuff collected by him from Wood were printed as a ſupplement to Wood's life, Oxford, 1772. vol. II. p. 249.

[E] This gentleman Sir Walter Rawlinſon met with at Venice, in the year 1763, where he had reſided many years, and where he died Jan. 6, 1769. His

his rents in Paul's-court, Fenchurch-street, jointly with his sisters, Mary Rawlinson, and Anne Andrews, for life. In the same will is mentioned another brother, JOHN, to whom he left estates in Devonshire-street, London; and [illegible] THOMAS. To St. John's-college he bequeathed also his diploma, and his heart, which is placed in a beautiful marble urn against the chapel wall, inscribed:

"Ubi thesaurus, ibi cor.
"RIC. RAWLINSON, LL. D. & ANT. S. S.
"Olim hujus Collegii superioris ordinis Commensalis,
"Obiit VI Apr. MDCCLV."

His body was buried in a vault, purchased by him in the north aile of St. Giles's church, Oxford, of which he had a plate engraved in his life-time, with this inscription:

"Γνῶθι σεαυτὸν——*Velut in Speculum.*
Manet omnes una nox—Non moriar omnis.
Hoc Dormitorium 8 ped. lat. 8 ped. long.
A parochia D. Egidi Oxon. concess. 25 Febr. et
Facult. Episc. confirmat. 5 Maii J. L. Arm. et
Assign. A. D. MDCCLIV.
Pallida mors æquo pulsat pede,
Semel est calcanda via lethi.
Ultima Thule.
R. RAWLINSON, LL. D. R. & A. SS.
Olim Collegii S. Joannis Bapt. Oxon.
Superioris Ordinis Commensalis,
Obiit VI Apr. MDCCLV. æt. LXV."

When the head of counsellor Layer, who was executed for being concerned in the plot of 1722 [F], and fixed on Temple-bar, was blown off, and taken up by Mr. John Pearce an eminent attorney of Tookes-court, and agent for the Nonjuring party, Dr. Rawlinson purchased it of him at a high price, preserved it as a valuable relick, and directed that it should be buried in his right hand.

[F] Christopher Layer, a young counsellor of the Temple, was apprehended in the middle of Sept. 1722, and attempting his escape next day, was overtaken and committed to the Tower. He was examined Sept. 21, before the privy council; and after a trial of 18 hours, in the King's Bench, on an indictment for inlisting men in Essex for the Pretender's service, and corresponding with him, was convicted, and received sentence of death. But being reprieved from time to time, the House of Commons appointed a committee to examine him in relation to the conspiracy. He declined making any discovery, and was executed at Tyburn May 17, 1722, and his head fixed upon Temple-bar. In a short speech he justified what he had done, and recommended the interest of the Pretender. His trial was printed some time before his execution. Tindal's Continuation of Rapin, vol. IV. p. 666.

His library of printed books and books of prints was sold by auction in the year 1756; the sale lasted 50 days, and produced 1164 l.—There was a second sale of [illegible] of 20,000 pamphlets, reduced into lots [illegible] with his most uncommon, rare, and odd books [illegible] following year, during 10 days; which was immediately succeeded by a sale of the Doctor's single plates, books of prints, and drawings, which lasted 8 days.

RAWLINSON (CHRISTOPHER), of Cark-hall in Lancashire, esq. only son of Curwen Rawlinson of the same place, who died 1689, and descended from a family of long standing in High Furness, and very numerous in the parish of Hawkshead and Colton [A], was collaterally related to the subjects of the three foregoing articles. He was born 1677, educated at Queen's College, Oxford, made upper commoner May 10, 1695, and eminently distinguished for his application to Saxon and Northern literature. He published, whilst at Queen's College, a beautiful edition of king Alfred's Saxon translation of "Boethius "de Consolatione Philosophiæ, Oxon. 1698," 8vo. from a transcript, by Franciscus Junius, of a very ancient MS. in the Bodleian library, collated with one in the Cotton library. The "Grammatica Anglo-Saxonica, ex Hickesiano "Thesauro excerpta," printed at Oxford in 1711, is dedicated to this gentleman, in the following words: "Viro "eximio Christophoro Rawlinson Armigero, Literaturæ "Saxonicæ Fautori egregio, hasce breviculas Institutiones "Grammaticas dicat, dedicat Editor." He left behind him a large collection of MSS. among which are many relating to Westmoreland and Cumberland, of which copies are at Sir Michael le Fleming's at Rydal. He ordered his under coffin to be heart of oak, and covered with red leather; and died Jan. 8, 1732-3, aged 55. At the North end of the N. transept of the abbey church of St. Alban's is a white marble sarcophagus, with a figure of History sitting on it, reclining on her left arm, holding in her hand a pen, with which she writes in a book, while two other books lie under her feet. Below is this epitaph:

To the memory of
Christopher Rawlinson, of Cark-hall in Cartmel, in the county of Lancaster, esq. whose remains are deposited in a vault near this place. He was son of Curwen Rawlinson, member of parliament for the town of Lancaster, and Elizabeth Monk, daughter and coheir of the loyal Nicholas Monk, lord bishop of Hereford, brother to Gen. Monk.

[A] West's History of Furness, p. 263.

duke of Albemarle. The said Christopher was of Queen's-college, in Oxford, and published the Saxon version of "Boethius de Consolatione "Philosophiæ" in the Saxon language. He was born in the parish of Springfield [B] in Essex, June 13, 1677, and died in Jan. 1733 [C]. [illegible] monument was erected pursuant to the will of his cou[illegible] [illegible]ess Mrs. Mary Blake, youngest daughter of Roger More [illegible] Lonsdale, in the county of Westmoreland, serjeant at law, and Catharine Rawlinson, sister of the said Curwen Rawlinson.

For this gentleman's pedigree [D], see "Sandford's Genealo-"gical History of the Kings and Queens of England, "1707;"

[B] Sandford says at "Newhall." See edit. 1707, p. 452.

[C] It is believed the editors of the "Biographia Britannica," vol. VI. p. 257, article E. Young, note B, confound him with Thomas Rawlinson, when they say his library, which was the largest collection then in Great-Britain, was sold by auction, 1733. His epitaph convicts them of a mistake, in dating his death June 8, 1733.

[D] King Edward IV. by Elizabeth Lucy (as commonly supposed, but, according to Vincent, by Jane Shore) had issue

Arthur Plantagenet, Viscount Lisle, Governor of Calais and Knt. of the Garter; who, by Elizabeth Grey, Sister and Heir to John Grey, Viscount Lisle, had issue

Bridget.

Frances; who first married John Basset, Esq; secondly Tho. Monk, Esq; by whom she had issue

Anthony Monk, Esq; who, by Mary, Daughter of Richard Arscot, Esq; had issue

Sir Thomas Monk, Knt. who, by Elizabeth, Daughter of Sir George Smith, Knt. had issue

Thomas.

George, Duke of Albemarle, Knt. of the Garter, &c. who, by Ann Clarges, had issue.

Christopher, Duke of Albemarle, Knight of the Garter, &c.

Nicholas, Bishop of Hereford; who, by Susanna, Daughter of Tho. Payne, Esq; had issue

Mary-Elizabeth; who, by Curwen Rawlinson, Esq; had issue

Christopher Rawlinson, Esq; so called from his first Cousin once removed, and Godfather

"1707;" where also is a print [E] of the monument erected by him to his grandfather, and mother, in the church of St. Mary's at Cartmell, in Lancashire. There are two [illegible] him; one in a wig and night-[illegible] [illegible] leaves engraved by Nutting, wi[illegible] [illegible] at the corners, and his arms quartering a chevron between 3 lions heads, and Ar. fretty Gu. a chief Az. Another by Nutting also (mentioned in Granger), in the same place with four others, viz. Robert, his grandfather; Curwen, his father; Elizabeth, his mother, and Dr. Nicholas Monk, Bishop of Hereford, his mother's father. There is [illegible] a mezzotinto half sheet, by Smith,

* Sandford says both the Duke and Duchess stood Sponsors.

Godfather, Christopher Duke of Albemarle. He died unmarried, Jan. 8, 1733.

Arms of the Rawlinsons. Gules; two Bars, gemells, between 3 Escallops, Argent——Motto; Festina lentè.

[E] This print is engraved by Nutting, and inscribed at bottom, as follows: "Viro nobili & ornatissimo, "literarum patrono, Christophoro "Rawlinson, de Lark, in comitatu "Lancastriæ, armigero; qui ne dulcis "memoria avi sui honorabilis et "matris charissimæ pereat, monu-"mentum hoc æternati sacrum esse "voluit." In the center of this inscription is a shield, quartering the arms of Rawlinson, Plantagenet, Curwen, & Monk; with the motto of the Rawlinsons affixed. The epitaph runs thus: "Near this place lyeth the body of that most learned and honest counsellor at law Robert Rawlinson, of Lark Hall in Cartmell in Lancashire, and of Gray's Inn in Middlesex, esq. His great integrity, joined with a profound knowledge of the law, made him esteemed and admired by all that knew him; he was justice of the peace of Quorum, and of Oyer and Terminer for the counties Palatine of Lancaster and Chester to king Charles II; a great sufferer for his loyalty to king Charles I, vicechamberlain of the city and county of Chester to Charles earl of Darby; he lived beloved of all, and so he died lamented, Oct. 21, 1665, aged 55. He married the prudent Jane Wilson (eldest daughter of Thomas Wilson of Haversham Hall in Westmoreland, esq.) who died 1686, aged 66; and was buried in the same grave with him; by whom he left Curwen Rawlinson, esq. his eldest and only son, who married. He was a most accomplished and ingenious gentleman, and a true patriot; so succeeded his father in the service and love of his country, and died in it 1689, aged 48, being burgess for Lancaster in the Parliament convened 1688, Jan. 22, and was buried in the chancel of St. Mary's, Warwick.

Next Robert Rawlinson lyeth the remains of the truly pious and religious Elizabeth Rawlinson, wife of Curwen Rawlinson of Lark, esq. (daughter and coheir of the loyal Dr. Nicholas Monk, Lord Bishop of Hereford) a great assistant in the Restoration to his brother, the most noble George Monk duke of Albemarle, and son of Sir Thomas Monk of Potheridge in Devonshire, knt. She was a most dutiful daughter of the church of England as well as of a prelate of it; being a sublime pattern of holy piety, a true charity, a Christian humility, a faithful friendship, a religious care of her children, and a divine patience under the torture of the stone, and with which she resigned her heavenly soul, Sept. 27, 1691, aged 43, leaving two sons; Monk Rawlinson, who died 1695, aged 21, and lyeth buried by her; and Christopher Rawlinson, esq. now living, born in Essex, 1677, who, in memory of his grandfather, and most dearly beloved and good mother, erected this monument, MDCCV." The above is an exact copy of the plate.

repre-

repreſenting him younger, and of a more comely perſon, than either of the engravings. It is dated "Anno Chriſti 170- ætatis ſuæ 24."

RICHARDSON (SAMUEL). Of this celebrated writer ſome memoirs will be found in a former volume *; which is only mentioned here, in order to correct a ſlight miſrepreſentation. Though he was born in Derbyſhire, his family were not originally of that county, nor was his father a farmer. He had a private grammar-ſchool education in the neighbourhood of the place of his birth; "and was originally intended for the church.

* Vol. XI. p. 74.

ROBINSON (ANASTASIA), was deſcended from a good family in the county of Leiceſter. Her father was brought up to the profeſſion of a portrait-painter, and having, to perfect himſelf in his ſtudies, travelled to Rome, he returned to England, and ſettling in London married a woman of ſome fortune, by whom he had one only child, the ſubject of the preſent article. In the infancy of this his daughter, Mr. Robinſon had the misfortune to loſe his wife. By a ſecond marriage he had another daughter, who was baptized Margaret. Mr. Robinſon had for ſome time laboured under a diſorder in his eyes, which terminated in the loſs of his ſight, and deprived him of the means of ſupporting himſelf and his family by the exerciſe of his pencil. Under the heavy preſſure of this calamity, he and his wife, reflecting on their inability to make a proviſion for them, reſolved to bring up both the children to a profeſſion: Anaſtaſia, the elder, having diſcovered in her childhood an ear for muſic, was deſigned by them for a ſinger; and other motives determined them to make of Peggy a miniature-painter. The ſecond Mrs. Robinſon was poſſeſſed of a ſmall income, which, under the direction of her huſband, was appropriated to the inſtruction of the two children; but all the endeavours of the parents in favour of the younger were in vain; ſhe ſlighted her ſtudies, and, deviating into her ſiſter's track, would learn nothing but muſic. Yielding, therefore, to this ſtrong propenſity, Mr. Robinſon placed her under Bononcini, and afterwards ſent her to Paris, where being committed to the tuition of Rameau, and having a moſt delicate ear, and great powers of execution, ſhe attained to ſuch a degree of perfection in ſinging, as ſet her upon a level with the moſt celebrated performers of the time; but, having a natural

Sir John Hawkins's Hiſtory of Muſic, vol. V. p. 301.

tural baſhfulneſs, which ſhe could never overcome, and being beſides lower in ſtature than the loweſt of her ſex, ſhe could never be prevailed on to become a public ſinger, but paſſed her life in obſcurity. On the other hand, [illegible] who had been committed to the care of Dr. Croft, rather leſs indebted to nature for the gift of voice than her ſiſter, proſecuted her ſtudies with the utmoſt induſtry. With the aſſiſtance of her father, ſhe became ſuch a miſtreſs of the Italian language, that ſhe was able to converſe in it, and to repeat with the utmoſt propriety paſſages from the poets [A]. To remedy ſome defects in her ſinging, and to make the Italian modulation familiar to her, the aſſiſtance of Sandoni, a celebrated teacher, was called in; but all that could be done by him, and the lady called the Baroneſs, a ſinger in the opera, then greatly careſſed, in theſe reſpects, was but little; ſhe had a fine voice, and an extenſive compaſs, but ſhe wanted a nice and diſcriminating ear to make her a perfect ſinger. Her firſt public appearance was in the concerts performed at that time in York-buildings and at other places, in which ſhe ſung, and generally accompanied herſelf on the harpſichord. Her father had carefully attended to her education, and had exerted his utmoſt efforts in the improvement of her mind: the advantages ſhe derived from theſe inſtances of his affection, added to her own good ſenſe and amiable qualities, conſiſting in a ſtrictly virtuous diſpoſition, a conduct full of reſpect to her ſuperiors, and an undiſſembled courteſy and affability to others, mixed with a chearfulneſs that diffuſed itſelf to all around her, were viſible in the reception ſhe met with from the public, which was of ſuch a kind as ſeemed to enſure her ſucceſs in whatever ſhe undertook. Encouraged by the countenance of ſome perſons of high rank, Mr. Robinſon took a houſe in Golden-ſquare, and had concerts, and alſo converſations on certain days in every week, which were the reſort of all who had any pretenſions to politeneſs. At the time when Mrs. Tofts and Margarita retired from the ſtage, ſcarcely any female ſingers worth hearing were left. Under theſe circumſtances, Mrs. Robinſon was prevailed on to appear on the ſtage. The firſt opera ſhe ſung in was that of

[A] Such was her proficiency in the Italian language, that, when ſhe performed on the ſtage, ſhe was not more admired for her voice, than for her forcible expreſſion of the language, particularly in the recitatives. See Gent. Mag. 1777, p. 367. where are ſome particulars of this lady unnoticed by Sir John Hawkins, and an account of the manner in which her marriage with the Earl of Peterborough was firſt made public at Bath.

"Narciſſus," compoſed by Domenico Scarlatti, and brought on the ſtage by Roſeingrave; in this ſhe ſung the part of Echo, with great applauſe. In the ſucceeding operas of "Mutius Scævola," "Criſpus," "Griſelda," "Otho," "Floridante," "Flavius," "Julius Cæſar," "Pharnaces," "Coriolanus," and "Veſpaſian," ſhe alſo ſung, and, together with Cuzzoni and Seneſino, contributed greatly to the ſupport of the entertainment. Her ſalary was 1000l.; and her emoluments, ariſing from benefits and preſents of various kinds, were eſtimated at nearly as much more. She continued to ſing in the opera till 1723; at the end whereof ſhe retired from the ſtage, in conſequence, as it is ſuppoſed, of her marriage with the earl of Peterborough; for ſhe at that time went to reſide at his houſe at Parſon's Green, and appeared there the miſtreſs of his family; and the marriage was announced ſome years after in the public papers, in terms that imported it to be a tranſaction ſome years precedent to the time of notifying it, which was not till the year 1735. During this critical interval, in which the earl, for the ſame reaſons that reſtrained him from publiſhing his marriage, ſtudiouſly avoided the ſtyling her his counteſs, ſhe was viſited by perſons of the higheſt rank, under a full perſuaſion, founded on the general tenor of her life and conduct, that ſhe could be no other than the miſtreſs of the manſion in which ſhe did the family honours; and that ſhe had a legal title to a rank, which, for prudential reaſons, ſhe was content to decline. This nobleman had a ſeat called Bevis Mount, ſituate near Southampton. By a letter from the earl to Mr. Pope, written about the year 1728, it appears that Mrs. Robinſon then lived with him, for ſhe is there mentioned by the appellation of "the Farmereſs of Bevis;" and in others from the ſame perſon, of a later date, are ſundry expreſſions alluding to the ſeverities which at ſtated ſeaſons ſhe practiſed on herſelf, and plainly indicating that ſhe was of the Romiſh communion. In this exalted ſtation of life ſhe forgot not her obligations to Bononcini: he had improved her manner of ſinging, and in moſt of his operas, particularly "Criſpus" and "Griſelda," had compoſed ſongs peculiarly adapted to her powers of execution; for him ſhe obtained the penſion of five hundred pounds a year, granted him by the ducheſs of Marlborough; and for his friend Greene ſhe procured the places of organiſt and compoſer to the royal chapel, vacant by the deceaſe of her

maſter Dr. Croft. The earl was very far advanced in years at the time when he married Mrs. Robinſon: in 1738, being adviſed to go to Liſbon, for the recovery of his health, he went thither, and died Oct. 23 that year, at the advanced age of 77. The counteſs ſurviving him, continued to reſide at Bevis Mount till 1750, when ſhe alſo died. During the reſidence of Mrs. Robinſon at Parſon's Green, ſhe had a kind of muſical academy there, in which Bononcini, Martini, Toſi, Greene, and others of that party, were frequent performers. His lordſhip had alſo frequent dining parties, whom he entertained with muſic, and, what was little leſs delightful, the recital of his adventures during his long reſidence abroad, particularly while he commanded in Spain. In that kingdom, while he was upon journeys, he was frequently in danger of periſhing for want of food; and, when he could get it, was ſo often conſtrained to dreſs it himſelf, that he became a good cook; and ſuch was the force of habit, that, till diſabled by age, his dinner was conſtantly of his own dreſſing. Thoſe who have dined with him at Parſon's Green ſay, that he had a dreſs for the purpoſe, like that of a tavern cook; and that he uſed to retire from his company an hour before dinner-time; and, having diſpatched his culinary affairs, would return properly dreſſed, and take his place among them.

From perſonal knowledge, and undoubted information.

ROGERS (CHARLES), was born Aug. 2, 1711, in Dean-ſtreet, Soho; and received the firſt rudiments of education at a private ſchool near the Mews, where, he has been frequently heard to declare, he acquired no uſeful learning, nor made any proficiency whatever. It was not till he had quitted all aſſiſtance from inſtructors that he began to aſpire to literature. He then exerted that innate induſtry and application, which conſtituted a ſtriking part of his character; and, with no aid but his own abilities, overcame all other difficulties which ſtood in the way of an acquaintance with learning and ſcience. May 3, 1731, he was placed in the Cuſtom-houſe, where he executed the duties of the ſeveral places which he held with induſtry, attention, and integrity. By the uſual ſteps he roſe in the office; and on the 1ſt of April, 1747, he became the principal of that department to which he belonged, under the title of "Clerk of the Certificates, a poſt which he held, and of which he performed the buſineſs, almoſt to the end of his life. From the time of his admiſſion in-

to

to the Cuſtom-houſe, he employed the leiſure which his place afforded him in the cultivation of his mind, in the acquiſition of literature, and in forming the valuable collections of prints and drawings which he left behind him. Theſe were the objects of his attention; to theſe alone he devoted his relaxations from buſineſs. In the courſe of his purſuits, he became acquainted with ſeveral perſons, whoſe ſimilarity of taſte led them to the ſame amuſement: among the reſt, he was particularly attached to Mr. Pond, a gentleman formerly well known for his regard to Virtû. By him he was introduced to the Society of Antiquaries, Feb. 23, 1752; of which he became a very uſeful member, and was ſeveral times choſen of the council. He afterwards was elected a member of the Royal Society. After Mr. Rogers had begun to form his collections, and had made ſome progreſs therein, he conceived ſome idea of communicating to the public ſpecimens of the manner of the ſeveral different maſters; a work requiring amazing induſtry and perſeverance, and attended with great expence. "Quatenus nobis denegatur diu vivere, relinquamus ali-"quid quo nos vixiſſe teſtemur," was his favourite aphoriſm. The execution of this undertaking may be conſidered as the principal object of his life. With this he filled up his vacant hours, and in the end had the happineſs to ſee it completed. It contains 112 prints, together with lives of the artiſts, and characters of their works; and forms two volumes of imperial folio, under the title of "A Collection of Prints in imitation of Drawings; "to which are annexed the Lives of their Authors [A], "with explanatory and critical Notes; by C. Rogers, "eſq. F. R. S. and F. S. A. printed by J. Nichols, 1778." The plates were engraved by Bartolozzi, Ryland, Baſire, and other eminent artiſts, from original drawings in the collections of his Majeſty, his Grace the Duke of Marlborough, the Earl of Bute, Lord Cholmondeley, Earl Spencer, Lord Frederick Campbell, Sir Joſhua Reynolds,

[A] The lives to be found in this work are thoſe of Lionardo da Vinci, Michel Angelo, Raffaelle, Giulio Romano, Polidoro, Baccio, Bandinelli, Batiſta Franco, Perino del Vaga, Federico Zuccaro, Il Paſſignano, Pietro da Cortona, Bernino, Andrea Sacchi, Stefano della Bella, Romanelli, Il Borgognone, Filippo Lauri, Carlo Maratti, Ciro Ferri, Cav. Ghezzi, Titiano, Correggio, Parmigiano, Camillo Procaccini, Lodovico Carracci, Agoſtino Carracci, Annibale Carracci, Caravaggio, Guido, Albani, Domenichino, Guercino, Schidoni, Cantarini, Mola Canuti, Elizabetta Sirani, Luca Cambiaſo, Salvator Roſa, Franceſco Vieira,, Pouiſſin, Le Sueur, Le Fage, Boucher, Breughel, Rubens, Vandyck, Rembrandt, Wouwerman, Vande Velde, and Ryſbrack.

and his own. The heads of the different painters, and a variety of fanciful decorations, are alſo given, in a peculiar ſtyle of engraving on wood, by Mr. Simon Watts; and the whole may be conſidered as a performance which at once reflects honour on the country, as well as on the liberality of the undertaker, who neither was, nor is it ſuppoſed ever expected to be, reimburſed the great expence he had incurred in the execution of it. Mr. Rogers, however, had the pleaſure of knowing that the book was placed in the moſt reſpectable cabinets; in the Royal Library particularly, and in thoſe of the Emperor of Germany, the Empreſs of Ruſſia, the King of France, the Britiſh Muſeum, the Society of Antiquaries, the Royal Academy, and in many other very capital collections both in this kingdom and on the continent. "Hæc ſtudia," ſays our worthy author from Cicero, "adoleſcentiam alunt, "ſenectutem oblectant, ſecundam rem ornant, adverſis "perfugium ac ſolatium præbent, delectant domi, non "impediunt foris, pernoctant nobiſcum, peregrinantur, "ruſticantur." Not long before his death, Mr. Rogers had an intention of diſpoſing of the remaining copies in Twelve Numbers, one to be publiſhed every *other* month, at one guinea each number; a project which his ill health prevented his adopting, though the propoſals for it were printed. Beſides this work, Mr. Rogers printed an anonymous "Tranſlation of Dante's Inferno, 1782," in 4to. In the performance of this, he chiefly attended to giving the ſenſe of his author with fidelity; the character of a poet not ſeeming to have been the object of his ambition. He alſo publiſhed in the "Archæologia," vol. III. p. 35, a paper on the antiquity of horſeſhoes; and in vol. VI. p. 107, an account of certain maſks from the Muſquito ſhore. A curious letter of his, to Mr. Aſtle, on ſome ancient blocks uſed in printing, may be ſeen in Gent. Mag. vol. LI. p. 169; and another paper, which was read at the Society of Antiquaries, Feb. 18, 1779, is preſerved in vol. LIV. p. 265.

Mr. Rogers was never married. In the ſociety of very near relations he paſſed a domeſtic life, without engaging in, or intereſting himſelf about, the ſtruggles of parties or political contentions.

Stranger to civil and religious rage,
The good man walk'd innoxious thro' his age. POPE.

In the boſom of retirement, when free from buſineſs, in the converſation of friends, and in attentions to literary concerns, he wore out his days. At length the inroads of old

old age began to appear. About twelve months before his death, a degree of feebleneſs ſhewed itſelf. His walks fatigued him; and on Twelfth-day, 1783, he was thrown down and run over in Fleet-ſtreet, by the careleſſneſs or brutality of a butcher's boy on horſeback. From this period his conſtitution evidently declined, and the loſs of ſeveral friends about this juncture rendered the approaches of death more indifferent to him. He lingered through the ſummer; and, when that ſeaſon was over, thoſe who were about him plainly perceived that his diſſolution was near. At length, after ſtruggling ſome time with his diſorder, he reſigned to fate, Jan. 2, 1784, and was buried in the family vault in St. Lawrence Pountney burying-ground.

The following epitaph he left to his repreſentative, to place on his tomb, or to omit it, at his pleaſure. As it contains ſomething characteriſtical, and what every perſon who knew him will ſubſcribe to, we need not ſay that it has been adopted:

"Paſſenger,
Spare to obliterate the name of
CHARLES ROGERS,
whoſe body is here depoſited,
unleſs you are convinced that he hath
injured you by word or deed.
He was born the 2d of Auguſt, 1711;
and died (Jan. 2, 1784.)"

SANCHES (ANTONIO NUNES RIBEIRO), a learned phyſician, was born March 7, 1699, at Penna-Macor, in Portugal. His father, who was an opulent merchant, and intended him for the bar, gave him a liberal education; but, being diſpleaſed at finding him at the age of eighteen obſtinately bent on the profeſſion of phyſic, withdrew his protection, and he was indebted to Dr. Nunés Ribeiro, his mother's brother, who was a phyſician of conſiderable repute at Liſbon, for the means of proſecuting his medical ſtudies, which he did firſt at Coimbra, and afterwards at Salamanca, where he took the degree of M. D. in 1724; and the year following procured the appointment of phyſician to the town of Benevente in Portugal, for which, as is the cuſtom of that country, he had a ſmall penſion. His ſtay at this place, however, was but ſhort. He was deſirous of ſeeing more of the world, and of improving himſelf in his profeſſion. With this view he came and paſſed two years in London, and had even an intention of fixing

London Medical Journal.

fixing there; but a bad ſtate of health, which he attributed to the climate, induced him to return to the continent. Soon after, we find him proſecuting his medical ſtudies at Leyden, under the celebrated Boerhaave; and it will be a ſufficient proof of his diligence and merit to obſerve, that in 1731, when the Empreſs of Ruſſia (Anne) requeſted Boerhaave to recommend to her three phyſicians, the profeſſor immediately fixed upon Dr. Sanchés to be one of the number. Juſt as he was ſetting out for Ruſſia, he was informed that his father was lately dead; and that his mother, in an unſucceſsful law-ſuit with the Portugueſe admiralty, had loſt the greater part of her fortune. He immediately aſſigned over his own little claims and expectations in Portugal for her ſupport. Soon after his arrival at St. Peterſburg, Dr. Bidloo (ſon of the famous phyſician of that name), who was at that time firſt phyſician to the Empreſs, gave him an appointment in the hoſpital at Moſcow, where he remained till 1734, when he was employed as phyſician to the army, in which capacity he was preſent at the ſiege of Aſoph, where he was attacked with a dangerous fever, and, when he began to recover, found himſelf in a tent, abandoned by his attendants, and plundered of his papers and effects. In 1740, he was appointed one of the phyſicians to the court, and conſulted by the Empreſs, who had for eight years been labouring under a diſeaſe, the cauſe of which had never been ſatisfactorily aſcertained. Dr. Sanchés, in a converſation with the prime miniſter, gave it as his opinion, that the complaint originated from a ſtone in one of the kidneys, and admitted only of palliation. At the end of ſix months the empreſs died, and the truth of his opinion was confirmed by diſſection. Soon after the death of the Empreſs, Dr. Sanchés was advanced by the regent to the office of firſt phyſician; but the revolution of 1742, which placed Elizabeth Petrowna on the throne, deprived him of all his appointments. Hardly a day paſſed that he did not hear of ſome of his friends periſhing on the ſcaffold; and it was not without much difficulty that he obtained leave to retire from Ruſſia. His library, which had coſt him 1200 pounds ſterling, he diſpoſed of to the academy of St. Peterſburg, of which he was an honorary member: and in return they agreed to give him a penſion of forty pounds per annum. During his reſidence in Ruſſia, he had availed himſelf of his ſituation at court, to eſtabliſh a correſpondence with the Jeſuits in China, who, in return for books of aſtronomy and other preſents, ſent him ſeeds or plants, together with other ar-

ticles of natural hiſtory. It was from Dr. Sanchés that the late Mr. Peter Collinſon firſt received the ſeeds of the true rhubarb, but the plants were deſtroyed by ſome accident; and it was not till ſeveral years afterwards that rhubarb was cultivated with ſucceſs in this country, from ſeeds ſent over by the late Dr. Mounſey. In 1747, he went to reſide at Paris, where he remained till his death. He enjoyed the friendſhip of the moſt celebrated phyſicians and philoſophers of that capital, and at the inſtitution of a Royal Medical Society he was choſen a foreign aſſociate. He was likewiſe a member of the Royal Academy of Liſbon, to the eſtabliſhment of which his advice had probably contributed, as he drew up, at the deſire of the court of Portugal, ſeveral memorials on the plans neceſſary to be adopted for the encouragement of ſcience. Some of theſe papers, relative to the eſtabliſhment of an univerſity, were printed during his life-time in Portugueſe, and the reſt have been found among his manuſcripts. His ſervices in Ruſſia remained for ſixteen years unnoticed; but, when the preſent Empreſs aſcended the throne, Dr. Sanchés was not forgotten. He had attended her in a dangerous illneſs when ſhe was very young; and ſhe now rewarded him with a penſion of a thouſand roubles, which was punctually paid till his death. He likewiſe received a penſion from the court of Portugal, and another from Prince Gallitzin. A great part of this income he employed in acts of benevolence. Of the liberality with which he adminiſtered to the wants of his relations and friends, ſeveral ſtriking inſtances, which our limits will not permit us to inſert, have been related by Mr. de Magellan. He was naturally of an infirm habit of body, and, during the laſt 30 years of his life, frequently voided ſmall ſtones with his urine. The diſpoſition to this diſeaſe increaſed as he advanced in years, and for a conſiderable time before his death he was confined to his apartments. The laſt viſit he made was, in 1782, to the Grand Duke of Ruſſia, who was then at Paris. In September 1783, he perceived that his end was approaching, and he died on the 14th of October following. His library, which was conſiderable, he bequeathed to his brother, Dr. Marcello Sanchés, who was likewiſe a pupil of Boerhaave, and who reſided at Naples. His manuſcripts (among which, beſides a conſiderable number of papers on medical ſubjects, are letters written by him to Boerhaave, Van Swieten, Gaubius, Haller, Werlhof, Pringle, Fothergill, and other learned men) are in the poſſeſſion of Dr. Andry. His printed works, on the origin of the venereal

diſeaſe

diſeaſe and other ſubjects, are well known to medical readers; but his knowledge, it ſeems, was not confined to his own profeſſion; he poſſeſſed a fund of general learning, and is ſaid to have been profoundly verſed in politics.

SHARPE (GREGORY), D. D. F. R. and A. SS. maſter of the Temple, and chaplain in ordinary to his majeſty, was born in Yorkſhire in 1713, and, after paſſing ſome time at the grammar-ſchool of Hull, came to Weſtminſter, where he ſtudied under the celebrated Dr. Freind. While here, he fell into a youthful miſtake, which rendered his continuance at the ſeminary uneaſy to himſelf and his relations, who becoming acquainted with the late Principal Blackwell [A], then at London, they ſettled Mr. Sharpe with him in the ſummer of 1731. Mr. Blackwell was at that time Profeſſor of Greek, and taught what is called in Scotland the Bejan Claſs, in the Mariſchal College of Aberdeen; however, he was publiſhing his "Enquiry into the "Life and Writings of Homer;" ſo that Mr. Sharpe's friends judged he might have a fair opportunity of making a conſiderable proficiency in the Greek language, under a perſon ſo eminently ſkilled in it. Mr. Blackwell was appointed Profeſſor of Greek, when he could not (as he himſelf has ſometimes declared) maſter the firſt chapter of St. John; but by ſtudy and teaching others, he made conſiderable advances, and became at length one of the beſt Greek ſcholars in his time [B]. Mr. Sharpe was boarded in his houſe four years,

[A] Of whom ſome memoirs have been given in vol. II. p. 219; where, in l. 35. r. "In 1735," &c.—His father Thomas, we may now add, was firſt miniſter of Paiſley in Renfrewſhire, whence he removed in 1700 to Aberdeen, where he was afterwards Profeſſor of Divinity, and preſented by the King to be Principal of the Mariſchal-college in 1717. He continued in both theſe offices till his death, which happened in 1728.

[B] The above paragraph having been ſhewn to an old ſcholar of Dr. Blackwell, it drew from him the following remarks: "Surely Dr. Sharpe, "or whoever heard Dr. Blackwell "make this declaration of his inabi- "lity to *maſter* the firſt chapter of "John, miſtook very widely Dr. Black- "well's true meaning in making it. "Dr. Blackwell took his degree of "M. A. 1718, and therefore certainly "could have conſtrued the Greek lan- "guage of the firſt chapter of John "ſeven or eight years before he was "made Profeſſor of Greek in the end "of 1723. If Dr. Blackwell ever "made ſuch a declaration, he doubtleſs "meant more by it than Dr. Sharpe or "the reporters of it ſeem to have con- "ceived, and unqueſtionably alluded to "his own principles, which were *Soci- "nian*. There are ſtill not a few, and "very well qualified to be *profeſſors of "Greek*, who cannot *maſter* the firſt chap- "ter of John. But a well-known fact "puts this matter beyond all doubt. It "is ſtill in the remembrance of very "many of his numberleſs ſcholars, that "Dr. Blackwell never read the firſt "chapter of John in his claſs; and that "he always began with the ſecond, "which contains the relation of the "marriage of Cana in Galilee.

"It

years, without ſtirring out of Scotland. He ſtudied Philoſophy under Mr. William Duff (who wrote ſome part of the Hiſtory of Scotland), and applied to Mathematics under Mr. John Stewart, Profeſſor there, but made no conſiderable progreſs under the two laſt-named Maſters. After the Doctor had finiſhed his ſtudies at Aberdeen, he came up to England, and in a few years entered into orders; and, after the tranſlation of the late Dr. Secker to the Deanery of St. Paul's, he was appointed Miniſter of the Broad-way Chapel, St. James's, in which he continued till the death of Dr. Nicolls, of the Temple, when, on account of his great learning, he was declared the Doctor's ſucceſſor, and in this ſtation he was at his death, which happened at the Temple houſe, Jan. 8, 1771. The Doctor never was married. His abilities and attainments in every kind of uſeful knowledge were conſpicious, and his ſkill in the Oriental languages extenſive and uncommon. His publications were not very numerous, but they were reſpectable.

"It was not Dr. Blackwell's cuſtom "to leave any thing unexplained to his "pupils, which required explanation. "But, according to the legal forms of "Scotland, he was obliged, or ſup- "poſed, to ſubſcribe the Scotch Con- "feſſion of Faith, and certainly con- "ceived to be under an obligation not "to teach any thing directly contrary "to it. Long after the dates here re- "ferred to, Dr. Blackwell could not "have explained the firſt chapter of "John to his ſcholars, agreeably to his "own conceptions of it, without hav- "ing given great offence, and ſubject- "ted himſelf to very ſerious incon- "veniences."

SWIFT (DEANE), a near relation to the celebrated Dean of St. Patrick's, being grandſon to Godwin Swift, the Dean's uncle, was in 1739 recommended by Swift to the notice of Pope, as "the moſt valuable of any in his fa- "mily."—"He was firſt," ſays the Dean, "a ſtudent in "this univerſity [Dublin], and finiſhed his ſtudies in Ox- "ford, where Dr. King, principal of St. Mary Hall, aſſured "me, that Mr. Swift behaved with reputation and credit: "he hath a very good taſte for wit, writes agreeable and "entertaining verſes, and is a perfect maſter, equally ſkilled "in the beſt Greek and Roman authors. He hath a true "ſpirit for liberty, and with all theſe advantages is extreme- "ly decent and modeſt. Mr. Swift is heir to the little pa- "ternal eſtate of our family at Goodrich, in Herefordſhire. "He is named Deane Swift, becauſe his great grandfather, "by the mother's ſide, was Admiral Deane, who, having "been one of the regicides, had the good fortune to ſave "his neck by dying a year or two before the Reſtoration." He publiſhed, in 1755, "An Eſſay upon the Life, Writ- "ings,

Gent. Mag. 1783, p. 716.

"ings, and Character of Dr. Jonathan Swift;" in 1765, the eighth quarto volume of the Dean's Works; and, in 1768, two volumes of his "Letters." Mr. Swift died at Worceſter, July 12, 1783: he had long meditated a complete edition of his relation's works, and had by him many new materials for that purpoſe, with which, it is to be hoped, ſome of the family will yet favour the publick.

Sir John Hawkins's Hiſtory of Muſic, vol. III. p. 258.

TALLIS (THOMAS), one of the greateſt muſicians that this country ever bred, flouriſhed about the middle of the 16th century. He is ſaid to have been organiſt of the royal chapel to king Henry VIII. king Edward VI. queen Mary, and queen Elizabeth; but the inſcription on his grave-ſtone warrants no ſuch aſſertion; and it is certain that in the two reigns of Edward VI. and queen Mary he was ſimply a gentleman of the chapel, and ſerved for ſeven pence halfpeny a day: under Elizabeth he and Bird were gentlemen of the chapel and organiſts. The ſtudies of Tallis ſeem to have been wholly devoted to the ſervice of the church, for his name is not to be found to any muſical compoſitions of ſongs, ballads, madrigals, or any of thoſe lighter kinds of muſic framed with a view to private recreation. Of the many diſciples who had profited by his inſtruction, Bird ſeems to have poſſeſſed the greateſt ſhare of his affection, one proof whereof was a joint publication by them both of one of the nobleſt collections of Hymns and other compoſitions for the ſervice of the church that ever appeared in any age or country [A].

Though it has been commonly ſaid that Tallis was organiſt to Henry VIII. and the three ſucceeding princes his deſcendants; it may well be doubted whether any eſtabliſhment of the kind was known till the beginning of the reign of queen Elizabeth, when Tallis and Bird were ſeverally appointed organiſts of the royal chapel. Notwithſtanding that he was a diligent collector of muſical antiquities, and a careful peruſer of the works of other men, the compoſitions of Tallis, learned and elegant as they are, are ſo truly original, that he may juſtly be ſaid to be the father of the cathedral ſtyle; and, though a like appellation is given by the Italians to Paleſtrina, it is much to be queſtioned, conſidering the time when Tallis flouriſhed, whether he could derive the leaſt advantage

[A] The work above alluded to was printed by Vautrollier in 1575, with the title of "Cantiones quæ ab argumento ſacræ vocantur quinque et ſex partium, Autoribus Thoma Tallio & Guilelmo Birdo, Anglis, ſeniſſimæ reginæ majeſtati à privato facello generoſis et Organiſtis." This work was publiſhed under the protection of a patent of queen Elizabeth, the firſt of the kind that had ever been granted.

advantage from the improvements of that great man. It may therefore be conjectured, that he laid the foundation of his ſtudies in the works of the old cathedraliſts of this kingdom, and probably in thoſe of the German muſicians, who in his time had the pre-eminence of the Italians; and that he had an emulation to excell even theſe, may be preſumed from the following particular. Johannes Okenheim, a native of the Low Countries, and a diſciple of Iodocus Pratenſis, had made a compoſition for no fewer than thirty-ſix voices, which, Glareanus ſays, was greatly admired. Tallis compoſed a motet in forty parts, the hiſtory of which ſtupendous compoſition, as far as it can now be traced, is given by Sir John Hawkins. Notwithſtanding his ſuppoſed attachment to the Romiſh religion, it ſeems that Tallis accommodated himſelf and his ſtudies to thoſe alterations in the form of public worſhip which ſucceeded the acceſſion of queen Elizabeth. With this view, he ſet to muſic thoſe ſeveral parts of the Engliſh liturgy, which at that time were deemed the moſt proper to be ſung, namely, the two morning ſervices, the one comprehending the "Venite Exultemus," "Te "Deum," and "Benedictus;" and the other, which is part of the Communion-office, conſiſting of the "Kyrie "Eleiſon," "Nicene Creed," and "Sanctus;" as alſo the evening ſervice, containing the "Magnificat" and "Nunc "dimittis." All theſe are comprehended in that which is called Tallis's firſt ſervice, as being the firſt of two compoſed by him. He alſo ſet muſical notes to the Preces and Reſponſes, and compoſed that Litany which for its excellence is ſung on ſolemn occaſions in all places where the choral ſervice is performed. As to the Preces of Tallis in his firſt ſervice, they are no other than thoſe of Marbeck in his book of Common-prayer noted: the Reſponſes are ſomewhat different, that is to ſay, in the tenor part, which is ſuppoſed to contain the melody; but Tallis has improved them by the addition of three parts, and thereby formed a judicious contraſt between the ſupplications of the prieſt and the ſuffrages of the people as repreſented by the choir. The ſervices of Tallis contain alſo chants for the "Venite Exultemus," and the "Creed of St. Athanaſius;" theſe are tunes that divide each verſe of the pſalm or hymn according to the pointing, to the end that the whole may be ſung alternately by the choir, as diſtinguiſhed by the two ſides of the dean and the chanter. Two of theſe chants are publiſhed in Dr. Boyce's Cathedral Muſic, vol. I. The care of ſelecting from the Common-prayer the offices moſt proper to be ſung was a matter of

Vol. III. p. 262.

ſome

ſome importance, eſpecially as the Rubric contains no directions about it; for this reaſon, it is ſuppoſed that the muſical part of queen Elizabeth's liturgy was ſettled by Parker, archbiſhop of Canterbury, who, beſides that he was a great divine, an excellent canon-lawyer and ritualiſt, and a general ſcholar, was alſo a ſkilful muſician. Beſides the offices above-mentioned, conſtituting what are now termed the Morning, Communion, and Evening Services, in four parts, with the preces, reſponſes, and litany, that is to ſay, the verſicles and ſuffrages, Tallis compoſed many anthems. He died Nov. 23, 1585, and was buried in the pariſh church of Greenwich in Kent; where there is a braſs plate for him in the chancel; the inſcription on which was recited by Dean Aldrich, and may be ſeen in Sir John Hawkins's "Hiſtory of Muſic."

Vol. III. p. 464.

TOOKE (GEORGE), of Popes, in the county of Hertford, eſq. born about the year 1595, was ſent in the unfortunate expedition againſt Cadiz in 1625, as captain of a band of volunteers, Sir Edward Cecil being both admiral of the fleet, and alſo lieutenant-general, and lord marſhal of the land-forces. Sept. 3, they joined the fleet at Plymouth, where Sir Samuel Argol, who had been employed with 28 ſail againſt the Dunkirkers, came up with the admiral, and brought nine of their ſhips as prizes. Here they waited ſo long for the arrival of the king (who knighted ſeveral of the officers), that they did not weather the Lizard till Oct. 9; and were 13 days reaching Cales, occaſioned by a tempeſt, which Mr. Tooke, who appears to have been a conſiderable actor in the expedition, has well deſcribed in a poem, of which it may be obſerved *en paſſant*, that the verſification is perfectly in the vitiated taſte of the times in which it was written; but the thoughts are juſt and manly, the poetry ſtrong and nervous, and the imagery every where correſpondent and true. In a mixture of proſe and verſe, Mr. Tooke proceeds to deſcribe the various diſtreſſes of the fleet, both in their fruitleſs attack, and unſucceſsful ſearch of the plate fleet. "Loud complaints," ſays Hume [A], "were made againſt "the court, for entruſting ſo important a command to a man "like Cecil, whom, though he poſſeſſed great experience,

Communicated by his immediate Deſcendant the Rev. W. Tooke, F. R. S. Chaplain to the Britiſh Factory at St. Petersburg.

[A] It is obſervable that Mr. Hume, throughout his whole "Hiſtory," never mentions a complaint againſt the Court, but he declares it to be ill founded. He ſeems to do it from habit, originating in monarchical principles early imbibed. Cecil had had great experience, but never profited by any. This feature of character is not uncommon in the world.

"the people judging by the event, eſteemed of very "ſlender capacity." Nor did their misfortunes ceaſe with their voyage. A ſevere mortality attended the ſhips after their arrival at Plymouth. "For my own peculiar," ſays Mr. Tooke, "though outwardly I held up, and fair "awhile after; yet this forbearance wrought ſo little quit-"tance, that ſeveral diſeaſes (hence contracted) laid at "length ſuch peremptory fetters of a warm bed and a "cautious diet over me, that I was compelled to retire, "and verſe myſelf out of that profeſſion which I had for-"merly been verſed in for ſeveral years together."

In conſequence of theſe reſolutions, he retired to his paternal eſtate at Popes, where he purſued a learned intimacy with the famous Selden, the learned John Hales of Eton-college, Mr. John Greaves, and others; the laſt of whom, in the year 1651, dedicates "A Deſcription of the "Grand Seignior's Seraglio, or the Turkiſh Emperor's "court," to "his honoured and truly noble friend, George "Tooke, eſq." Here theſe extraordinary geniuſes uſed to paſs their hours in the mutual improvement of their minds, and the cultivation of the virtues; while their fellow-citizens, after imbruing their hands in civil carnage, were engaged in empty diſputations and idle conteſts. In this retirement he had the great affliction to loſe his wife, a woman of excellent virtues and uncommon endowments. On which occaſion he wrote various canſonets, and dedicated them "to the memory of his deceaſed, very dear "wife, Anna Tooke of Beere [B]."

In the ſame year Mr. Tooke had a proper opportunity of teſtifying his grief and his friendſhip, by compoſing "A "brief epitaph payed to the merit of my learned kinſman "Mr. John Greaves, deceaſed the 7th of October, 1652."

The manor of Popes had been in this family from the year 1483. Mr. Thomas Tooke ſold it in 1664 to Stephen Ewre and Joſhua Lomax; and they the next year to Daniel Shotterden, of Eltham in Kent, eſq. He ſold it to col. Thomas Taylor; and Taylor to Sir David Mitchel, who gave it to his lady for life, and afterwards to his nephew John Mitchel, eſq. who is preſent poſſeſſor, or was

[B] She lies buried in the pariſh church of Wormley in Hertfordſhire (of which the family of Tooke were patrons), with this inſcription: "Here "lieth the body of Anna Tooke, "eldeſt daughter to Thomas Tooke, "of Beere in East-Kent, and wife "of George Tooke, of Popes, in the "county of Hertford, eſq. groaning "under corruption till that great day. "She departed this life December 9, "1642."

ſo lately. They were likewiſe lords of the manor of Wormley in Hertfordſhire, and patrons of the rectory. For we find by the records, that Henry VIII, at the diſſolution of the monaſtery of Eccleſia Sanctæ Crucis de Waltham, or Waltham Holy Croſs, granted the manor of Wormley, and the advowſon of the rectory, to Edward North and his heirs, at the rent of 1 *l.* 13 *s.* per ann. He ſold it to Elizabeth Woodcliffe, from whom it came to William Woodcliffe of London. This William, by Elizabeth his wife, daughter of Fither of Longworth, left a daughter Angelot, married to Walter Tooke, of Popes, in Hatfield, eſq. This Angelot, as appears by her epitaph [c] on the north ſide of the chancel of Wormley church, was a ſecond daughter, in right of whom her huſband preſented to the living *alternis vicibus*. It appears by Mr. Purvey's epitaph, who married lord Denny's ſiſter, that he alſo was patron *alternis vicibus*. From hence it has been conjectured, that Mr. Purvey's father, John, married the elder ſiſter; and they were ſharers, in right of their wives, both of the manor and advowſon, till it veſted entirely to Tooke, upon the elder ſiſter's death. The Purveys preſented twice, and the Tookes four times; and the firſt preſentation was Purvey's, as probably marrying the elder ſiſter. Ralph Tooke ſucceeded his father Walter, and, dying without iſſue, was buried at Eſſingdon, and divided the eſtate between his brothers George and John. George ſold his part to Richard Woollaſton, eſq. who was gun-founder to Oliver Cromwell. He left a ſon John, and John a ſon Richard, who conveyed it to William Fellows, eſq. whoſe eldeſt ſon Coulſton Fellows, eſq. is preſent poſſeſſor. This Ralph Tooke died December 22, 1635, aged 77 years. He married Jane, the daughter of Edward Byſh, of Smallfield in the county of Surrey, eſq. She died Dec. 8, 1648. George Tooke, our author, who had the other moiety, called Wormley-bury, died poſ-

[c] "Here lieth interred the body "of Angelot Tooke, wife of Walter "Tooke, of Popes in the pariſh of "Biſhop's Hatfield, in the county of "Hertford, eſq. who had iſſue by him "eight ſons and four daughters. "Which ſaid Angelot was ſecond "daughter, ſurviving ſiſter, and co-"heir of William Woodcliffe, citizen "and mercer of London, eſq. and "Elizabeth his wife, daughter of "—— Fiſher, of Longworth in the "county of Oxford, eſq. which ſaid "William Woodcliffe was lord and "patron of this manor of Wormley. "And after the deceaſe of William "her huſband, the ſaid Elizabeth "married Edward Saſilby, eſq. one "of the barons of the Exchequer, "who, together with her two ſaid "huſbands, lies alſo here buried. The "ſaid Angelot Tooke died May the "laſt, 1598."

ſeſſed

ſeſſed of it in the year 1675, aged 80 years. His device was a hedge-hog; and under it his family motto, MILITIA MEA MULTIPLEX. On which in his old age he wrote, "A key to the Hedge-hog combatant; and my motto."

TOOKE (THOMAS), S. T. P. was born in East-Kent, the ſon of Mr. Thomas Tooke, of the family of the Tookes of Beere. His father and grandfather were hearty ſufferers in the Royal cauſe. Their enterpriſing zeal was ſeverely puniſhed by the prevailing party, and acknowledged at the Reſtoration by ſuch rewards, as royal hands, tied down by promiſe and compoſitions, could afford. His education was firſt at St. Paul's ſchool, chiefly under the care of Mr. Fox, to whom he owed many obligations, and to whoſe family he was a conſtant and generous benefactor. Thence he went to Corpus Chriſti College, Cambridge; and while batchelor of arts was choſen fellow; the learned Dr. Spencer, and the body, having a juſt regard to his talents and improvement. It was about that period that he engaged in the ſchool of Biſhop Stortford, whoſe reputation was then in ruins, and had nothing to recommend it but the name of Leigh[A], not yet out of mind. At the requeſt of Dr. Tooke, a new ſchool was built, by contributions of the gentlemen of Hertfordſhire and Eſſex, and of the young gentlemen who had been educated at Biſhop Stortford. The ſchool was thus raiſed to a great degree of fame, as the living numbers of gentlemen ſent by Dr. Tooke to his own and other colleges atteſt; and conſiderably increaſed the trade of the town, by ſuch a beneficial concourſe. He revived the annual ſchool feaſt here, and charged his eſtate with a yearly preſent to the preacher on that occaſion. Dr. Tooke gave alſo to this ſchool library a legacy of ten pounds for books, which are added to it: and procured a great number of valuable authors from gentlemen that were his ſcholars. By his intereſt and care the gallery in the church, for the uſe of the ſchool, was erected. He

Salmon's Hiſt. of H[illegible]ordſh. P. 375, enlarged by the Rev. W. Tooke.

[A] The library at Biſhop Stortford, ſays Dr. Salmon, is well furniſhed by the diligence of the maſters. The firſt encouragement I find given to it, was by Mr. Thomas Leigh, of the family of Leigh in Cheſhire, who was maſter here, and induced ſome of the gentlemen at their leaving the ſchool to preſent a book, which cuſtom hath been kept up till this time. Mr. Thomas Leigh his ſon, B. D. was inſtituted to this vicarage, 1680. He gave a good number of his own books, and a houſe of 30s. per ann. the rent of which he appointed for a yearly entertainment for thoſe that are at the viſitation of the library.

gave by will to this church a chalice of 20l. value; and died May 4, 1721, after more than thirty years intent and ſucceſsful labours here. He was buried in the parish church of Lamborn in Eſſex, of which he had been rector from the year 1707.

Sir John Hawkins's Hiſt. of Muſic, p. 250.

TYE (CHRISTOPHER), born at Weſtminſter, and brought up in the royal chapel, was muſical preceptor to prince Edward, and probably to the other children of Henry VIII. In 1545, he was admitted to the degree of doctor in muſic at Cambridge; and in 1548 was incorporated a member of the univerſity of Oxford; in the reign of queen Elizabeth he was organiſt of the royal chapel, and a man of ſome literature. In muſic he was excellent; and notwithſtanding that Wood, ſpeaking of his compoſitions, ſays they are antiquated, and not at all valued, there are very few compoſitions for the church of equal merit with his anthems. [illegible] an old comedy, or ſcenical hiſtory, whichever it is proper to call it, with the following whimſical title, "When ye ſhall ſee me you know me," by Samuel Rowley, printed in 1613, wherein are repreſented in the manner of a drama ſome of the remarkable events during the reign of Henry VIII. is a converſation between prince Edward and Dr. Tye on the ſubject of muſic, which, for its curioſity, Sir John Hawkins has tranſcribed at length. The "Acts of the Apoſtles," mentioned in this dialogue, were never completed; but the firſt fourteen chapters thereof were in 1553 printed by Wyllyam Seres, with the following quaint title; "The "Actes of the Appoſtles, tranſlated into Englyſhe metre, "and dedicated to the kynges moſt excellent maieſtye by "Chriſtofer Tye, Doctor in muſyke, and one of the Gen"tylmen of hys graces moſte honourable Chappell, wyth "notes to eche Chapter, to ſyng and alſo to play upon the "Lute, very neceſſarye for ſtudentes after theyr ſtudye, to "fyle theyr wyttes, and alſoe for all Chriſtians that cannot "ſynge to reade the good and godlye ſtoryes of the liues "of Chriſt hys Apoſtles." The dedication is, "To the "vertuous and godlye learned prynce Edwarde the VI." and is in ſtanzas of alternate metre.

The "Acts of the Apoſtles," ſet to muſic by Dr. Tye, were ſung in the chapel of Edward VI. and probably in other places where choral ſervice was performed; but the ſucceſs of them not anſwering the expectation of their author, he applied himſelf to another kind of ſtudy, the compoſing of muſic to words ſelected from the Pſalms of David, in four, five, and more parts; to which ſpecies of harmony for want

want of a better, the name of Anthem, a corruption of Antiphon, was given. In Dr. Boyce's collection of cathedral muſic, lately publiſhed, vol. II. is an anthem of this great muſician; "I will exalt thee," a moſt perfect model for compoſition in the church ſtyle, whether we regard the melody or the harmony, the expreſſion or the contrivance, or, in a word, the general effect of the whole. In the Aſhmolean MS. fol. 189, is the following note in the handwriting of Antony Wood: "Dr. Tye was a peeviſh and "humourſome man, eſpecially in his latter days; and ſome-"times playing on the organ in the chapel of Qu. Eliz. "which contained much muſic, but little delight to the ear, "ſhe would ſend the verger to tell him that he played out "of tune; whereupon he ſent word, that her ears were out "of tune." The ſame author adds, that Dr. Tye reſtored church-muſic after it had been almoſt ruined by the diſſolution of abbies.

VOLTAIRE (MARIE-FRANCIS AROUET DE), gentleman of the bed-chamber to the king of France, ancient chamberlain to the king of Pruſſia, and member of the academies of Paris, Rome, Florence, Bologna, London, &c. was born at Paris, Feb. 20, 1694. His father, Francis Arouet, was "ancien notaire au Châtelet," and treaſurer of the chamber of accounts; his mother, Mary-Margaret Daumart. At the birth of this extraordinary man, who lived to the age of 85 years and ſome months, there was little probability of his being reared, and for a conſiderable time he continued remarkably feeble. In his earlieſt years he diſplayed a ready wit and a ſprightly imagination, and, as he ſaid of himſelf, made verſes before he was out of his cradle. He was educated under Father Poré, in the college of Lewis the Great; and ſuch was his proficiency, that many of his Eſſays are now exiſting, which, though written when he was between 12 and 14, ſhew no marks of infancy. The famous Ninon de l'Enclos, to whom this ingenious boy was introduced, left him a legacy of 2000 livres, to buy him a library. Having been ſent to the equity ſchools on his quitting college, he was ſo diſguſted with the dryneſs of the law, that he devoted himſelf entirely to the Muſes. He was admitted into the company of the Abbé Chevalier, the Marquis de la Fare, the Duke de Sully, the Grand Prior of Vendôme, Marſhal Villars, and the Chevalier du Bouillon; and caught from them that eaſy taſte and delicate humour, which diſ-

Nouveau Dictionnaire Hiſtorique, Caen, 1783; and Gent. Mag. 1784, p. 420.

tinguiſhed the court of Lewis XIV. Voltaire had early imbibed a turn for ſatire; and, for ſome Philippics againſt the government, was impriſoned almoſt a year in the Baſtile. He had before this period produced the tragedy of "Oedipus," which was repreſented in 1718 with great ſucceſs; and the Duke of Orleans happening to ſee it performed, was ſo delighted, that he obtained his releaſe from priſon. The poet waiting on the duke to return thanks; "Be wiſe," ſaid the duke, "and I will take care "of you." "I am infinitely obliged," replied the young man; "but I intreat your royal highneſs not to trouble "yourſelf any further about my lodging or board." His father, whoſe ardent wiſh it was that the ſon ſhould have been an advocate, was preſent at one of the repreſentations of the new tragedy: he was affected, even to tears; embraced his ſon amidſt the felicitations of the ladies of the court, and never more, from that time, expreſſed a wiſh that he ſhould become a lawyer. About 1720, he went to Brutſels with Madam de Rupelmonde. The unhappy fate of the celebrated Rouſſeau being then in that city, the two poets met, and ſoon conceived an unconquerable averſion for each other. Voltaire ſaid one day to Rouſſeau, who was ſhewing him "An Ode to Poſterity," "This is a "letter which will never reach the place of its addreſs." Another time, Voltaire having read a ſatire which Rouſſeau thought very indifferent, was adviſed to ſuppreſs it, leſt it ſhould be imagined that he "had loſt his abilities, and "preſerved only his virulence." Such mutual reproaches ſoon inflamed two hearts already ſufficiently eſtranged. Voltaire, on his return to Paris, produced, in 1722, his tragedy of "Mariamne," without ſucceſs. His "Artemira" had experienced the ſame fate in 1720, though it had charmed the diſcerning by the excellence of the poetry. Theſe mortifications, joined to thoſe which were occaſioned by his principles of imprudence, his ſentiments on religion, and the warmth of his temper, induced him to viſit England, where he printed his "Henriade." King George I, and more particularly the princeſs of Wales (afterwards queen Caroline), diſtinguiſhed him by their protection, and obtained for him a great number of ſubſcriptions. This laid the foundation of a fortune, which was afterwards conſiderably increaſed by the ſale of his writings, by the munificence of princes, by commerce, by a habit of regularity, and by an œconomy bordering on avarice, which he did not ſhake off till near the end of his life.

On

On his return to France, in 1728, he placed the money he carried with him from England into a lottery eſtabliſhed by M. Desforts, comptroller general of the finances; he engaged deeply, and was ſucceſsful. The ſpeculations of finance, however, did not check his attachment to the Belles Lettres, his darling paſſion. In 1730, he publiſhed "Brutus," the moſt nervous of all his tragedies, which was more applauded by the judges of good writing than by the ſpectators. The firſt wits of the time, Fontenelle, La Motte, and others, adviſed him to give up the drama, as not being his proper forte. He anſwered them by publiſhing "Zara," the moſt affecting, perhaps, of all his tragedies. His "Lettres Philoſophiques," abounding in bold expreſſions and indecent witticiſms againſt religion, having been burnt by a decree of the parliament of Paris, and a warrant being iſſued for apprehending the author in 1733, Voltaire very prudently withdrew; and was ſheltered by the Marchioneſs du Chatelet, in her caſtle of Cirey, on the borders of Champagne and Lorraine, who entered with him on the ſtudy of the "Syſtem" of Leibnitz, and the "Principia" of Newton. A gallery was built, in which Voltaire formed a good collection of natural hiſtory, and made an infinite number of experiments on light and electricity. He laboured in the mean time on his "Elements of the Newtonian Philoſophy," then totally unknown in France, and which the numerous admirers of Des Cartes were very little deſirous ſhould be known. In the midſt of theſe philoſophic purſuits, he produced the tragedy of "Alzira." He was now in the meridian of his age and genius, as was evident from the tragedy of "Maſhomet," firſt acted in 1741; but it was repreſented to the "procureur general" as a performance offenſive to religion; and the author, by order of cardinal Fleury, withdrew it from the ſtage. "Merope," played two years after, 1743, gave an idea of a ſpecies of tragedy, of which few models had exiſted. It was at the repreſentation of this tragedy that the pit and boxes were clamorous for a ſight of the author; yet it was ſeverely criticiſed when it came from the preſs. He now became a favourite at court, through the intereſt of Madam d'Etiole, afterwards Marchioneſs of Pompadour. Being employed in preparing the feſtivities that were celebrated on the marriage of the Dauphin, he attained additional honours by compoſing "The "Princeſs of Navarre." He was appointed a gentleman of the bed-chamber in ordinary, and hiſtoriographer of

France. The latter office had, till his time, been almoſt a ſinecure; but Voltaire, who had written, under the direction of the count d'Argenſon, the "History of the War of 1741," was employed by that miniſter in many important negotiations from 1745 to 1747; the project of invading England in 1746 was attributed to him; and he drew up the king of France's manifeſto in favour of the pretender. He had frequently attempted to gain admittance into the Academy of Sciences, but could not obtain his wiſh till 1746 [A], when he was the firſt who broke through the abſurd cuſtom of filling an inaugural ſpeech with the fulſome adulation of Richelieu; an example ſoon followed by other academicians. From the ſatires occaſioned by this innovation he felt ſo much uneaſineſs, that he was glad to retire with the marchioneſs du Chatelet to Luneville, in the neighbourhood of king Staniſlaus. The Marchioneſs dying in 1749, Voltaire returned to Paris, where his ſtay was but ſhort. Though he had many admirers, he was perpetually complaining of a cabal combined to filch from him that glory of which he was inſatiable. "The jealouſy and manœuvres of a court," he would ſay, "are the ſubject of converſation; there is more of them "among the literati." His friends and relations endeavoured in vain to relieve his anxiety, by laviſhing commendations on him, and by exaggerating his ſucceſs. He imagined he ſhould find in a foreign country a greater degree of applauſe, tranquillity, and reward, and augment at the ſame time both his fortune and reputation, which were already very conſiderable. The king of Pruſſia, who had repeatedly invited him to his court, and who would have given any thing to have got him away from Sileſia, attached him at laſt to his perſon by a penſion of 22,000 livres, and the hope of farther favour [B]. From the particular reſpect

[A] "From my acquaintance with "Lewis XV's miſtreſs, Poiſſon (afterwards Mad. Pompadour), in 1746, I "obtained," ſays Voltaire, "rewards "which had never been granted to my "works or my ſervices. I was deemed worthy to be one of the forty uſeleſs members of the Academy, was "appointed hiſtoriographer of France, "and created by the king one of the "gentlemen in ordinary of his chamber." VOLTAIRE. Memoirs of Voltaire, 1784.

[B] "I ſet out for Potzdam, in June "1750. Adolpha did not meet a "kinder reception in the palace of "Alcina. To be lodged in the ſame "apartments that Marſhal Saxe had "occupied, to have the royal cooks "at my command when I choſe to "dine alone, and the royal coachmen "when I had an inclination to ride, "were trifling favours. Our ſuppers "were very agreeable. If I am not "deceived, I think we had much wit, "The king was witty, and gave occaſion of wit to others [like our Falſtaff]; and, what is ſtill more extraordinary, I never found myſelf "ſo Ib'd.

reſpect that was paid to him, his time was now ſpent in the moſt agreeable manner; his apartments were under thoſe of the king, whom he was allowed to viſit at ſtated hours, to read with him the beſt works of either ancient or modern authors, and to aſſiſt his majeſty in the literary productions by which he relieved the cares of government. But this happineſs was ſoon at an end; and Voltaire ſaw, to his mortification, when it was too late, that, where a man is ſufficiently rich to be maſter of himſelf, neither his liberty, his family, nor his country, ſhould be ſacrificed for a penſion. A diſpute which our poet had with Maupertuis, the preſident of the academy at Berlin, was followed by diſgrace [c]. It has been ſaid, that the king of Pruſſia diſmiſſed him with this reproof: "I do not drive you "away, becauſe I called you hither; I do not take away "your penſion, becauſe I have given it to you; I only "forbid you my preſence." Not a word of this is true; the fact is, that he ſent to the king the key of his office as chamberlain, and the croſs of the order of Merit; with theſe verſes:

"Je les reçus avec tendreſſe;
"Je vous les rends avec douleur,

ſo much at my eaſe. I worked two hours a day with his majeſty, corrected his works, and never failed highly to praiſe whatever was worthy of praiſe, though I rejected the droſs. I gave him details of all that was neceſſary, in rhetoric and criticiſm, for his uſe; he profited by my advice, and his genius aſſiſted him more effectually than my leſſons." VOLTAIRE.

[c] His leaving Potſdam he aſcribes to this incident:—"One La Metrie, a "phyſician, an atheiſt, and the king's "reader, told his majeſty, one day after "the lecture, that there were perſons "exceeding jealous of my favour and "fortune. 'Be quiet a while,' ſaid "Frederick, 'we ſqueeze the orange, "and throw it away when we have "ſwallowed the juice.' La Metrie "did not forget to repeat to me this "fine apophthegm, worthy Dionyſius "of Syracuſe." From that time I determined to take all poſſible care of the orange-peel.—I had about 12,000 livres to place out of intereſt, but was determined it ſhould not be in the territories of my Alcind. I found an advantageous opportunity of lending them upon the eſtates which the duke of Wirtemburg poſſeſſed in France. The king, who opened all my letters, did not doubt of my intention to quit his ſervice. The furor of rhyming, however, ſtill poſſeſſing him, as ſaid Dionyſius, I was obliged continually to pare, and again reviſe his 'Hiſtory of Brandenbourg,' and all the reſt of his works. Maupertuis, who knew the anecdote of the orange-peel, ſpread a report, that I had ſaid, 'the place of king's atheiſt was vacant' (by the death of La Metrie). This calumny did not ſucceed; but he afterwards added, I had alſo ſaid, 'the king's poetry was bad;' and this anſwered his purpoſe." From this time forward, I found the king's ſuppers were no longer ſo merry; I had fewer verſes to correct, and my diſgrace was complete.—I once more, however, ſupped at his deſire, like Damocles; after which I parted, with a promiſe to return, but with a firm deſign never to ſee him more." VOLTAIRE.

Comme

" Comme un amant jaloux, dans ſa mauvaiſe humeur,
" Rend le portrait de ſa maitreſſe."

But the king returned him the key and the ribbon. Things aſſumed a different aſpect when he took ſhelter with the dutcheſs of Saxe Gotha. Maupertuis, as Voltaire himſelf related, took the advantage of miſrepreſenting him in his abſence; and he was detained by the king's order, at Francfort on the Maine, till he had given up a volume of "Royal Verſes." Having regained his liberty, he endeavoured to negotiate a return to Paris; but this he was not able to accompliſh, ſince one of his poems, which was both impious and obſcene, had begun to make a noiſe. He was reſident for about a year at Colwar, whence retiring to Geneva, he purchaſed a beautiful villa near that city, where he enjoyed the homages of the Genevans and of occaſional travellers; and for a ſhort time was infinitely charmed with his agreeable retirement, which the quarrels that agitated the little republic of Geneva compelled him ſoon to quit. He was accuſed of privately fomenting the diſputes, of leaning towards the prevailing party, and laughing at both. Compelled to abandon Les Delices [D] (which was the name of his country-houſe), he fixed himſelf in France, within a league of Geneva, in Le Pays de Gex, an almoſt ſavage deſert, which he had the ſatisfaction of fertiliſing. The village of Ferney, which contained not above 50 inhabitants, became by his means a colony of 1200 perſons, ſucceſsfully employed for themſelves and for the ſtate. Numbers of artiſts, particularly watchmakers, eſtabliſhed their manufactures under the auſpices of Voltaire, and exported their wares to Ruſſia, Spain, Germany, Holland, and Italy. He rendered his ſolitude ſtill more illuſtrious, by inviting thither the great niece of the famous Corneille; and by preſerving from ignominy and oppreſſion Sirven and the family of Calas, whoſe memory he has got reſtored. In this retirement Voltaire erected a tribunal, at which he arraigned almoſt all the human race. Men in power, dreading the force of his pen, endeavoured to ſecure his eſteem. Aretin,

Memoirs, 1784, p. 195.

[D] "There were two eſtates, about "a league from Geneva, which had "formerly enjoyed all the privileges "of that city; and I had the good "fortune to obtain a brevet from the "king, by which thoſe privileges "were continued to me. At laſt I "ſo managed my deſtiny, that I was "independent in Switzerland, in the "territories of Geneva, and in France. "I have heard much of liberty, but I "do not believe there is an individual "in Europe who had wrought his own "freedom like me. Let thoſe who "will, follow my example; or rather, "thoſe who can." VOLTAIRE.

in the 16th century, received as many inſults as rewards. Voltaire, with infinitely more wit and addreſs, obtained implicit homage. This homage, and ſome generous actions, which he himſelf occaſionally took care to proclaim, either with a view that they ſhould reach poſterity, or to pleaſe the curious, contributed as much to extend his reputation as the marks of eſteem and bounty he had received from ſovereign princes. The king of Pruſſia, with whom he ſtill maintained an uninterrupted correſpondence, had his ſtatue made in porcelain, and ſent to him, with the word IMMORTALI engraven on its baſe. The empreſs of Ruſſia ſent him a preſent of ſome magnificent furs, and a box turned by her own hands, and adorned with his portrait and 20 diamonds. Theſe diſtinctions did not prevent his ſighs for Paris. Overloaded with glory and wealth, he was not happy, becauſe he never could content himſelf with what he poſſeſſed. At length, in the beginning of 1778, he determined to exchange the tranquillity of Ferney for the incenſe and buſtle of the capital, where he met with the moſt flattering reception. Such honours were decreed him by the academies as till then had been unknown; he was crowned in a full theatre, and diſtinguiſhed by the public with the ſtrongeſt enthuſiaſm. But the philoſopher of fourſcore ſoon fell a victim to this indiſcreet officiouſneſs: the fatigue of viſits and attendance at theatrical repreſentations, the change of regimen and mode of living, inflamed his blood, already too much diſordered. On his arrival, he had a violent hæmorrhage, which greatly impaired him. Some days before his laſt illneſs, the idea of approaching death tormented him. Sitting at table with the Marchioneſs de Villette, at whoſe houſe he had taken up his abode, after a ſolemn reverie, he ſaid, "You are like the kings of Egypt, who, "when they were at meat, had a death's head before them." On his arrival at Paris, he ſaid, "he was come to ſeek "glory and death;" and to an artiſt, who preſented him the picture of his triumph, replied, "A tomb would be fitter "for me than a triumph." At laſt, not being able to obtain ſleep, he took a large doſe of opium, which deprived him of his ſenſes. He died May 30, 1778, and was buried at Sellieres, a Benedictine abbey between Nogent and Troyes. The idle tales that have been told about his laſt moments are the more incredible, as nothing has tranſpired from his friends or relations that he ſaid on the ſubject of religion. He confeſſed himſelf at the time he had the vomiting of blood, and even made a ſort of profeſſion of faith: this

this was ſuppoſed to be policy and illuſion, and ſerved only to ſhew the ſuppleneſs of this ſingular man; who was a Freethinker at London, a Carteſian at Verſailles, a Chriſtian at Nancy, and an Infidel at Berlin. In ſociety, he was alternately an Ariſtippus and a Diogenes. He made pleaſure the object of his reſearches; he enjoyed it, and made it the object of his praiſe; he grew weary of it, and turned it into ridicule. By the natural progreſs of ſuch a character, he paſſed from a moraliſt to a buffoon, from a philoſopher to an enthuſiaſt, from mildneſs to paſſion, from flattery to ſatire, from the love of money to the love of luxury, from the modeſty of a wiſe man to the vanity of an impious wit. It has been ſaid, that by his familiarity with the great, he indemnified himſelf for the conſtraint he was ſometimes under among his equals; that he had ſenſibility without affection; that he was voluptuous without paſſions, open without ſincerity, and liberal without generoſity. It has been ſaid, that, with perſons who were jealous of his acquaintance, he began by politeneſs, went on with coldneſs, and uſually ended by diſguſt, unleſs perchance they were writers who had acquired reputation, or men in power, whom he had adroitneſs enough to attach to his intereſts. It has been ſaid, that he was ſtedfaſt to nothing by choice, but to every thing by irregular ſtarts of fancy. "Theſe ſingular contraſts," ſays M. Peliſſon, "are not "leſs evident in his phyſical than in his moral character. "It has been remarkable, that his phyſiognomy partook of "thoſe of an eagle and an ape; and who can ſay that this "contraſt was not the principle of his predominant taſte for "antitheſis? What an uncommon and perpetual change "from greatneſs to meanneſs, from glory to contempt! "How frequently has he combined the gravity of Plato with "the legerdemain of Harlequin!" Hence the name of MICROMEGAS, the title of one of his own crudities, which was given him by La Beaumelle, has been confirmed by the public voice. This is the portrait of an extraordinary perſonage; and ſuch was Voltaire, who, like all other extraordinary men, has occaſioned ſome ſtrong enthuſiaſts and eccentric critics. Leader of a new ſect, having ſurvived many of his rivals, and eclipſed, towards the end of his career, the poets his contemporaries; he poſſeſſed the moſt unbounded influence, and has brought about a melancholy revolution in wit and morals. Though he has often availed himſelf of his amazing talents to promote the cauſe of reaſon and humanity, to inſpire princes with toleration, and

with

with a horror for war, yet he too often exerted himself in extending the principles of irreligion and anarchy. The lively ſenſibility which animates his writings prevaded his whole conduct; and it was ſeldom that he reſiſted the impreſſions of his ready and overflowing wit, or the firſt feelings of his heart. As a man of letters, he will undoubtedly ſtand in the firſt rank with poſterity, for brilliancy of imagination, for aſtoniſhing eaſe, exquiſite taſte, verſatility of talents, and extent of knowledge. The titles of his principal poetical performances are theſe: 1. "The Hen-"riade," in ten cantos." 2. A great number of tragedies, of which the firſt was "Oedipus" in 1718, the laſt "Irene" in 1778. 3. Several comedies; of which the beſt are, "L'Indiferet," "L'Enfant Prodigue," and "Nanine." 4. Several operas, in which he did not particularly excell. 5. An endleſs variety of fugitive pieces in verſe. His principal proſe works are, 1. "Eſſai ſur l'Hiſtoire General," which with "Les Siécles de Louis XIV. et de Louis XV." make 10 vols. 8vo. 2. "L'Hiſtoire de Charles XII." 3. "L'Hiſtoire de Czar Pierre I." 4. "Melanges de Littérature," in many volumes. 5. "Dictionnaire Philoſophique," "Phi-"loſophie de l'Hiſtorie," and ſeveral other works of the ſame impious tendency. 6. "Théatre de Pierre et Thomas Cor-"neille, avec des morceaux intereſſans," 8 vols. 4to. 7. "Commentaire Hiſtorique ſur les Oeuvres de l'Auteur de la "Henriade, avec les Piéces originales et les preuves;" a monument raiſed by Voltaire to his own vanity. He had indeed before this placed himſelf at the head of all the French writers in his "Connoiſſance des beautés et des défauts de "la Poeſie et de l'Eloquence, 1749." At the beginning of this "Commentary" are ſome letters which well deſerved to ſee the light. There have been ſeveral editions of his works; but not one that can be commended. That which is now ſplendidly printing in France, with the types of Baſkerville, it is to be hoped, will be as valuable as it is expenſive.

WARGENTIN (PETER), knight of the order of the Polar Star, ſecretary to the Royal Academy of Sciences at Stockholm, F. R. S. one of the eight foreign members of the Academy of Sciences at Paris, and member of the academies of St. Peterſburg, Upſal, Gottingen, Copenhagen, and Drontheim, was born Sept. 22, 1717, and became ſecretary to the Stockholm academy in 1749. In this country he is probably moſt known, from his tables for computing Gent. Mag. 1784. p. 151.

computing the eclipses of Jupiter's satellites, which are annexed to the Nautical Almanacks of 1779. We know not that he has published any separate work; but in the "Transactions of the Stockholm Academy" are 52 memoirs by him, besides several in the "Philosophical Transactions," and in the "Acta Societatis Upsaliensis." He died, at the Observatory at Stockholm, Dec. 13, 1783.

Gent. Mag. 1782. WEST (THOMAS), is supposed to have had the chief part of his education on the Continent, where he afterwards presided as a professor in some of the branches of natural philosophy; whence it will appear, that though, upon some account or other, he had not acquired the habit of composing correctly in English, he must, nevertheless, have been a man of learning. He had seen many parts of Europe, and considered what was extraordinary in them with a curious, if not with a judicious and philosophic eye. Having, in the latter part of his life, much leisure-time on his hands, he frequently accompanied genteel parties on the tour of the lakes; and after he had formed the design of drawing up his "Guide to the Lakes," besides consulting the most esteemed writers on the subject (as Dr. Brown, Messrs. Gray, Young, Pennant, &c) he took several journeys on purpose to examine the lakes, and to collect such information concerning them, from the neighbouring gentlemen, as he thought necessary to complete the work, and make it truly deserving of its title. He resided at Ulverston, where he was respected as a worthy and ingenious man; and died July 10, 1779, at the ancient seat of the Stricklands, at Sizergh, in Westmorland, in the 64th year of his age, and, according to his own request, was interred in the choir, or chapel, belonging to the Strickland family in Kendal church. His other publications are, "The Antiquities of Furness, 1774," 4to; and an "Account of Antiquities discovered at Lancaster," in the Archæologia, vol. V. p. 98.

Gent. Mag. 1783. WHITE (NATHANAEL), pastor of the congregation of Protestant Dissenters at the Old Jewry, to which, on the death of Dr. S. Chandler, 1766, he was called, from a congregation at Leeds, to assist Dr. Amory as joint pastor, and on his death, 1774, was chosen sole pastor, was born in Pall-Mall; educated first under Dr. Doddridge at Northampton, and then at Daventry, under Mr. (afterwards Dr.) Caleb Ashworth. In 1751, he settled

ſettled at Hinckley; where he married a ſiſter of William Hurſt, eſq; (high ſheriff of Leiceſterſhire in 1779). He continued here till after the death of King George II. (on which occaſion he publiſhed a ſermon); and afterwards went to Leeds. Mr. White publiſhed another ſermon for the charity ſchool, Gravel lane, Southwark; and a third in 1771, preached at the Old Jewry Oct. 27 that year, on the affecting deaths of Mrs. Poole, her two ſons and daughter, who all died in the ſpace of five days of an inflammatory ſore-throat; and, in 1774, his addreſs at the grave of Dr. Amory, ſubjoined to his funeral ſermon by Dr. Flexman. He alſo publiſhed a charge at the ordination of Mr. Eſtlin, at Briſtol. He died March 3, 1783.

WINKELMAN (Abbé JOHN). This wonderful man, born at Stendall, in the old Marche of Brandenbourg, in the beginning of the year 1718, the ſon of a ſhoemaker, to all appearance deſtined by his birth to ſuperintend a little ſchool in an obſcure town in Germany, raiſed himſelf to the office of preſident of antiquities in the Vatican. After having been ſeven years profeſſor in the college of Seehauſen near Salſwedel, he went into Saxony, where he reſided ſeven years more, and was librarian to count Buhau at Nothenitz. The count was author of an "Hiſtory of the Empire," and died 1762. His fine library, valued in 1749 at 25,000 Engliſh crowns, has been ſince added to the public library of Dreſden. Mr. Winkelman, in 1748, made a moſt methodical and informing catalogue of it, in 4 vols. When he left this place, 1754, he went to Dresden, where he formed an acquaintance with the ableſt artiſts, and particularly with M. Oëſer, an excellent painter and one of the beſt draughtſmen of the age. In that year he abjured Lutheraniſm, and embraced the Roman-catholic religion. In Sept. 1755, he ſet out for Italy, and arrived at Rome in December following. His principal object was to ſee the Vatican library, and to examine the ruins of Herculaneum. While engaged, as he tells us, in teaching ſome dirty boys their A B C, he aſpired to a knowledge of the beautiful, and ſilently meditated on the compariſons of Homer's Greek with the Latin literature, and a critical acquaintance with the reſpective languages, which were more familiar to him than they had ever been to any former lover of antiquity, both by his application in ſtudying them, and his public lectures as profeſſor of them. His extenſive reading was

From Prof. Heyne's eloge of him, and his own Letters; and Gent. Mag. vol. XXXVIII. p. 408.

improved

improved in the noble and large library which he afterwards ſuperintended. The ſolitude and the beauty of the ſpot where he lived, and the Platonic reveries which he indulged, all ſerved to prepare the mind for the enthuſiaſm which he felt at the ſight of the maſter-pieces of art. His firſt ſteps in this career beſpoke a man of genius; but what a concurrence of circumſtances were neceſſary to develop his talents! The magnificent gallery of paintings and the cabinet of antiquities at Dreſden, the converſation of artiſts and amateurs, his journey to Rome, his reſidence there, the friendſhip of Mengs the painter, his reſidence in the palace and villa of Cardinal Albani, his place of writer in the Vatican, and that of preſident of antiquities, were ſo many advantages and helps to procure him materials, and to facilitate to him the uſe of them for the execution of the deſign which he had ſolely in view. Abſolute maſter of his time, he lived in a ſtate of perfect independence, which is the true ſource of genius, contenting himſelf with a frugal and regular life, and knowing no other paſſions than thoſe which tended to enflame his ardent purſuit. An active ambition urged him on, though he affected to conceal it by a ſtoical indifference. A lively imagination, joined to an excellent memory, enabled him to derive great advantages from his ſtudy of the works of the ancients, and a ſteady indefatigable zeal led him naturally to new diſcoveries. He kindled in Rome the torch of ſound ſtudy of the works of the ancients. His intimate acquaintance with them enabled him to throw greater certainty upon his explanations, and even upon his conjectures, and to overthrow many arbitrary principles and ancient prejudices. His greateſt merit is, to have pointed out the true ſource of the ſtudy of antiquity, which is the knowledge of art, to which no writer had before attended. Mr. Winkelman carried with him into Italy a ſenſe of beauty and art, which led him inſtantly to admire the maſter-pieces of the Vatican, and with which he began to ſtudy them. He ſoon increaſed his knowledge, and it was not till after he had thus purified his taſte and conceived an idea of ideal beauty, which tranſported him to inſpiration, and led him into the greateſt ſecrets of art, that he began to think of the explanation of other monuments, in which his great learning could not fail to diſtinguiſh him. At the ſame time another immortal ſcholar treated the ſcience of antiquity in the ſame manner on this ſide the Alps. Count Caylus had a profound

found and extenſive knowledge of the arts, was maſter of the mechanical part, and drew and engraved in a capital ſtyle. Winkelman was not endowed with theſe advantages, but in point of claſſical erudition ſurpaſſed the Count; and while the latter employed himſelf in excellent explications of little objects, the former had continually before him at Rome the greateſt monuments of ancient art. This erudition enabled him to fill up his principal plan of writing the "Hiſtory of Art." In 1756 he planned his "Reſtora-"tion of Ancient Statues," and a larger work on the "Taſte of the Greek Artiſts;" and deſigned an account of the Galleries of Rome and Italy, beginning with a volume on the Belvedere ſtatues, in the manner of Richardſon, who, he ſays, only ran over Rome. In the preface he intended to mention the fate of theſe ſtatues at the ſacking of Rome 1527, when the ſoldiers made a fire in Raphael's lodge, which ſpoiled many things. He alſo intended a Hiſtory of the corruption of taſte in art, the Reſtoration of ſtatues, and an Illuſtration of the obſcure points of mythology. All theſe different eſſays led him to his "Hiſtory of Art," and his "Monumenti Inediti." It muſt, however, be confeſſed, that the firſt of theſe works has not all the clearneſs and preciſion that might be expected in its general plan, and diviſion of its parts and objects; but it has enlarged and extended the ideas both of antiquaries and collectors. The deſcription of the gems and ſulphurs of the Stoſch cabinet contributed not a little to extend Mr. Winkelman's knowledge. Few perſons have opportunities of contemplating ſuch vaſt collections. The engravings of Lippet and Count Caylus are all that many can arrive at. Mr. Winkelman's "Mo-"numenti Inediti," of which he had begun the third vol. 1767, ſeem to have ſecured him the eſteem of antiquaries. He there explained a number of monuments, and particularly bas reliefs till then accounted inexplicable, with a parade of learning more in compliance with the Italian faſhion than was neceſſary. Had he lived, we ſhould have had a work long wiſhed for, a complete collection of the bas reliefs diſcovered from the time of Bartoli to the preſent, the greater part of which are in the poſſeſſion of Cardinal Albani. But, however we may regret his tragical end, the intenſeneſs of his application, and the eagerneſs of his purſuit after ancient monuments, had at laſt ſo bewildered him in conjectures, that, from a commentator on the works of the ancients, he became

a kind of seer or prophet. His warm imagination outran his judgement. As he proceeded in his knowledge of the characters of art in monuments, he exhausted his fund of observations drawn from the ancients, and particularly from the Greeks. He cited early editions, which are frequently not divided into chapters; and he was entirely unacquainted with the publications in the rest of Europe on the arts and antiquity. Hence his "History of Art" is full of anachronisms.

In one of his letters, dated 1754, he gives an account of his change of religion, which too plainly appears to have been guided by motives of interest, to make his way to Rome, and gain a better livelihood. At Dresden, he published, 1755, "Reflections on the Imitation of the Works of the Greeks," 4to. translated into French the same year, and republished 1756, 4to. At Rome he made an acquaintance with Mengs, first painter to the king of Poland, afterwards in 1761 appointed first painter to the House of Spain, with an appointment of 80,000 crowns, a house, and a coach; and he soon got access to the library of Cardinal Passionei, who is represented as a most catholic and respectable character, who only wanted ambition to be pope. His catalogue was making by an Italian, and the work was intended for Winkelman. Giacomelli, canon of St. Peter, &c. had published two tragedies of Æschylus and Sophocles, with an Italian translation and notes, and was about a new edition of "Chrysostom de Sacerdotio;" and Winkelman had joined with him in an edition of an unprinted Greek Oration of Libanius, from two MSS. in the Vatican and Barberini libraries. In 1757, he laments the calamities of his native country, Saxony, which was then involved in the war between the Emperor and the King of Prussia. In 1758 he meditated a journey over the kingdom of Naples, which he says could only be done on foot, and in the habit of a pilgrim, on account of the many difficulties and dangers, and the total want of horses and carriages from Viterbo to Pisciotta the antient *Velia*. In the year 1768, we find him inraptured with the idea of a voyage to Sicily, where he wished to make drawings of the many beautiful earthen vases collected by the Benedictines at Catania. At the end of the first volume of his letters, 1781, are now first published his remarks on the ancient architecture of the temple of Girgenti. He was going to Naples, with 100 crowns, part of a pension from the king of Poland, for his travelling charges, and

hence

thence to Florence, at the invitation of Baron Stoſch. Cardinal Archinto, ſecretary of ſtate, employed him to take care of his library. His "Remarks on ancient Architecture" were ready for a ſecond edition. He was preparing a work in Italian, to clear up ſome obſcure points in mythology and antiquities, with above 50 plates; another in Latin, explanatory of the Greek medals that are leaſt known; and he intended to ſend to be printed in England, "An Eſſay on the Style of Sculpture before Phidias." A work in 4to. appeared at Zurich, addreſſed to Mr. Winkelman by Mr. Mengs, but without his name, intitled, "Thoughts on Beauty and Taſte in Painting," and was publiſhed by J. C. Fueſli. When Cardinal Albani ſucceeded to the place of Librarian of the Vatican, he endeavoured to get a place for the Hebrew language for Winkelman, who refuſed a canonry, becauſe he would not take the tonſure. The elector of Saxony gave him, 1761, unſolicited, the place of counſellor Richter, the direction of the royal cabinet of medals and antiquities at Dreſden. Upon the death of the Abbé Venuti, 1762, he was appointed preſident of the antiquities of the apoſtolic chamber, with power over all diſcoveries and exportations of antiquities and pictures. This is a poſt of honour, with an income of 160 ſcudi per annum. He had a proſpect of the place of preſident of antiquities in the Vatican, going to be created at 16 ſcudi per month, and was named correſponding member of the Academy of Inſcriptions. He had thoughts of publiſhing an "Eſſay on the Depravation of Taſte in the Arts and Sciences." The King of Pruſſia offered him by Col. Quintus Icilius the place of librarian and director of his cabinet of medals and antiquities, void by the death of M. Gautier de la Croze, with a handſome appointment. He made no ſcruple of accepting the offer; but, when it came to the Pope's ears, he added an appointment out of his own purſe, and kept him at Rome. In April 1768, he left Rome, to go with M. Cavaceppi over Germany and Switzerland. When he came to Vienna, he was ſo pleaſed with the reception he met with, that he made a longer ſtay there than he had intended. But, being ſuddenly ſeized with a ſecret uneaſineſs, and extraordinary deſire to return to Rome, he ſet out for Italy, putting off his viſits to his friends in Germany to a future opportunity. As he paſſed through Trieſte, he was aſſaſſinated June 8, 1768, by a wretch named Arcangeli, a native of Campiglio, a town in the territory

of Piſtoia, with whom he had made an acquaintance on the road. This miſcreant for a robbery had been condemned to work in fetters four years, and then to be baniſhed the Auſtrian territories, on an oath never to return. He had obtained a mitigation of one of his ſentences, and retired to Venice; but, changing his quarters backwards and forwards, he was ſo reduced in circumſtances that he at length took up his lodgings at the inn to which the Abbé happened to come. Arcangeli paid ſuch aſſiduous court to him, that he entirely gained his confidence; and, having been favoured with a ſight of the valuable preſents which he had received at Vienna, formed a deſign to murder and rob him. He bought a new ſharp knife on purpoſe; and as the abbé (who had in the moſt friendly manner invited him to Rome) was ſitting down in his chair, early in the morning, he threw a rope over his head, and before he could diſengage himſelf, ſtabbed him in five different places. The abbé had ſtill ſtrength to get down to the ground-floor, and call for help; and being laid on a bed in the midſt of the moſt violent pain, he had compoſure ſufficient to receive the laſt ſacraments, and to make his will, in which he appointed Cardinal Alexander Albani his reſiduary legatee, and expired in the afternoon. The murderer was ſoon after apprehended, and executed on the wheel oppoſite the inn, June 26. Some of Winkelman's MSS. got to Vienna, where the new edition of his "Hiſtory of Art" was preſently advertiſed. He intended to have got this work tranſlated into French at Berlin, by M. Touſſaint, that it might be printed under his own inſpection at Rome. It was tranſlated by M. Huber, ſo well known in the republic of letters, who has ſince publiſhed it in 3 vols. 4to. with head and tail-pieces from deſigns of M. Oeſer. An Italian tranſlation of it by a literary ſociety has been publiſhed at Milan.

Abbé Winckleman was a middle ſized man; he had a very low forehead, ſharp noſe, and little black hollow eyes, which gave him an aſpect rather gloomy than otherwiſe. If he had any thing graceful in his phyſiognomy, it was his mouth, yet his lips were too prominent; but, when he was animated and in good humour, his features formed an *enſemble* that was pleaſing. A fiery and impetuous diſpoſition often threw him into extremes. Naturally enthuſiaſtic, he often indulged an extravagant imagination; but, as he poſſeſſed a ſtrong and ſolid judgement, he knew how to give things a juſt and intrinſic

intrinſic value. In conſequence of this turn of mind, as well as a neglected education, a cautious reſerve was a quality he little knew. If he was bold in his deciſions as an author, he was ſtill more ſo in his converſation, and has often made his friends tremble for his temerity. If ever man knew what friendſhip was, that man was Mr. Winkelman, who regularly practiſed all its duties, and for this reaſon he could boaſt of having friends among perſons of every rank and condition. People of his turn of thinking and acting ſeldom or ever indulged ſuſpicions; the Abbé's fault was a contrary extreme. The frankneſs of his temper led him to ſpeak his ſentiments on all occaſions; but, being too much addicted to that ſpecies of ſtudy which he ſo aſſiduouſly cultivated, he was not always on his guard to repreſs the ſallies of ſelf-love. His picture was drawn half length, ſitting, by a German lady born at Koſtnitz, but carried when young into Italy by her father, who is a painter. She etched it in a ſto ſize, and another artiſt executed it in mezzotinto. This lady was Angelica Kauffman. The portrait is prefixed to the collection of his letters publiſhed at Amſterdam, 1781, 2 vols. 12°. Among his correſpondents are Mr. Heyne, Munchauſen, baron Reideſel (whoſe travels into Sicily, tranſlated into Engliſh by Dr. Forſter, 1773, 8vo. are addreſſed to him, and inſpired him with an ardent longing to go over that ground), Count Bunau, C. Fueſli, Geſner, P. Uſteri, Van Mechlen, the Duke de Rochfoucault, Lord (alias Mr. Wortley) Montague, Mr. Wiell; and there are added extracts from letters to M. Cleriſſeaux, while he was ſearching after antiquities in the South of France; a liſt of the principal objects in Rome, 1766, &c.; and an abſtract of a letter of Fueſli to the German Tranſlators of Webb on the "Beauties of Painting."

WIRLEY (WILLIAM), Rouge Croix purſuivant, was ſon of Auguſtine of Wirley, of Nether-Seale, in the county of Leiceſter, by Mary his wife, daughter of William Charnells, of Snareſton, in that county, eſq. which Auguſtine was ſecond ſon of William Wirley, of Handſworth, in Staffordſhire, eſq. of an ancient family in that county, which of late years expired in an heireſs married into the family of Birch, of Birch, in Lancaſhire, who have ſince ſold their ancient paternal eſtate in that county, and reſide at the Wirley ſeat in Staffordſhire, having aſſumed the name and arms of that family. Having for many years laboured in the ſtudy of heraldry and antiquity, he was,

Hiſtory of Aſton Flamville, p. 246; from Lives of Heralds, in Bibl. J.C. Brooke, Somerſet Herald.

was, upon the 15th of May, 1604, a James I, appointed Rouge-Croix purſuivant of arms, which office he held, without higher promotion, till the beginning of February 1617-18, when he died in the Heralds college, and was buried in the burial-place belonging to that corporation in the church of St. Bennet, Paul's Wharf, London. In 1592 he publiſhed a book, intituled, "The true Uſe of "Armory ſhewed by Hiſtory, and plainly proved by exam-"ple. London," 4to. He alſo made many collections for a hiſtory of his native county of Leiceſter, which Burton made uſe of. In 1569 he began to ſurvey the churches there. His original MS. written by himſelf, containing alſo many churches in Warwickſhire, is now in the library of the Heralds college, bearing the mark V. 197. It appears alſo that he afterwards accompanied Burton in his ſurvey of the churches there, in the years 1603, 1608, &c. In V. N° 127, in the ſame library, is a fair and beautiful copy of their labours in this way, with the arms, monuments, and antiquities, well drawn.

Biographia Dramatica. WOODWARD (HENRY), a celebrated comedian, born in London in 1717, was educated at Merchant Taylors ſchool, and at firſt engaged in the buſineſs of a tallow-chandler. He was then bound apprentice to the late Mr. Rich, under whoſe tuition he became qualified for a Harlequin. His ſubſequent ſucceſs as a comic actor is too well known to need commemoration. After he had ſaved about 6000l. from his emoluments on the ſtages in London, he loſt it all again by imprudently commencing manager in Ireland. He then returned to Covent-Garden, where he continued till the time of his death, which happened April 17, 1777, occaſioned by an accident as he was jumping on to a table in the character of Scrub. During his illneſs, the late Dr. Iſaac Schomberg (his ſchool-fellow) who attended him, refuſed the acceptance of a ſingle fee. To have been thus reſpected by a man of diſtinguiſhed integrity, is no ſmall degree of praiſe. Mr. Woodward was the author of a farce called "Marplot in "Lisbon," and "The Man's the Maſter," a comedy "1775," 8vo.

WORSDALE (JAMES), would have been little known, as Mr. Walpole obſerves, had he been diſtinguiſhed by no talents but his pencil. He was apprentice to Sir Godfrey Kneller; but, marrying his wife's niece without their conſent, was diſmiſſed by his maſter. On the ſame however,

however, of that education, by his ſinging, excellent mimickry, and facetious ſpirit, he gained both patrons and buſineſs, and was appointed maſter-painter to the board of ordnance. Mrs. Pilkington has related ſome anecdotes of him in her "Memoirs." He was the author of ſeveral ſmall pieces, ſongs, &c. and of five dramatic performances. He died June 13, 1767, and was buried at St. Paul's Covent-Garden, with this epitaph compoſed by himſelf:

"Eager to get, but not to keep the pelf,
"A friend to all mankind, except himſelf."

WRIGHT (NATHAN), of Barwell, Leiceſterſhire, barriſter at law, was elected recorder of Leiceſter in 1680; called by writ, April 11, 1692, to take the degree of ſerjeant at law; knighted Dec. 30, 1696, and made king's ſerjeant. On the refuſal of the Lords Chief Juſtices Holt and Treby, and Trevor the Attorney General, to accept the Great Seal, which was taken from lord Somers, it was delivered to Sir Nathan, with the title of Lord Keeper, May 21, 1700. As he was raiſed to this ſituation by the Tories, ſo he ſeems to have acted in conformity to the views of the party. Burnet ſays, that many gentlemen of good eſtates and ancient families were put out of the commiſſion of the peace by him, for no other viſible reaſon, but becauſe they had gone in heartily to the Revolution, and had continued zealous for king William; and at the ſame time, men of no worth nor eſtate, and known to be ill-affected to Queen Anne's title, and to the Proteſtant ſucceſſion, were put in. He adds, that the lord-keeper was "a zealot to the party, and was become very exceptionable "in all reſpects. Money, as was ſaid, did every thing with "him; only in his court, *I never heard him charged for* "any thing but great *ſlowneſs*, by which the Chancery was "become one of the heavieſt grievances of the nation." The ſame author likewiſe ſays, that the lord keeper "was for-"didly covetous, and did not at all live suitable to that "high poſt: he became extremely rich, yet I never heard "him charged with bribery in his court." One of the moſt remarkable events that happened while he was in office, was his ſentence for diſſolving The Savoy, July 13, 1702; and in the ſame year, Nov. 30, he reverſed a decree of his great predeceſſor Lord Somers. Sir Nathan's removal, however, which happened in May 1705, was "a "great loſs to the church." He paſſed the remainder of his days in a happy retirement, beloved and reſpected, at Culdeccot Hall, in Warwickſhire, where he died Aug. 4, 1721.

History of Hinckley, pp. 149, 236.

History, vol. IV. p. 55.

Ibid. p. 122.

Duchess of Marlborough's Account, p. 124.

INDEX

TO THE APPENDIX.

	Page
ANSTIS, John	639
Ashton, Charles	640
Ashton, Thomas	641
Bacon, Phanuel	643
Bernoulli, Daniel	ibid.
Betham, Edward	644
Bleterie, J. P. René de la	645
Bourget, Dom. John	646
Burrow, Sir James	648
Capell, Edward	ibid.
Carter, Francis	650
Cervetto,	651
Chamberlayne, John	652
Chetwode, Knightly	653
Davis, Henry Edwards	654
Defetch, William	656
D'Alembert, Mons.	ibid.
Dodsworth, Roger	657
Duke, Richard	658
Euler, Leonard	659
Fancourt, Samuel	667
Foster, John	669
Franklin, Thomas	673
Furneaux, Philip	674
Geddes, James	675
Gifford, Andrew	676
Gmelin, Dr. Samuel	680
Goadby, Robert	681
Greene, John	685
Guidenstaedt, John Anthony	690
Hall, Henry	694
Haynes, Hopton	695
Haynes, Samuel	ibid.
Imrryns, John	696
Kelly, Hugh	697
Kennicott, Benjamin	
Kenrick, William	
Lowe, Thomas	
Miller, Lady	
Milles, Jeremiah	
Moore, Philip	
Nares, James	
Ogden, Samuel	
Oldys, William	
Pinzza, H. Barthol	
Pocock, Richard	
Rawlinson, Sir Th	
Rawlinson, Thomas	
Rawlinson, Dr. Ric	
Rawlinson, Christo	
Richardson, Samu	
Robinson, Anastas	
Rogers, Charles	
Sanches, A. N. Rib	
Sharpe, Gregory	
Swift, Deane	
Tallis, Thomas	
Tooke, George	
Tooke, Thomas	
Tye, Christopher	
Voltaire, M. F. Aro	
Wargentin, Peter	
Weft, Thomas	
White, Nathanael	
Wittelman, Abbé J	
Wirley, William	
Woodward, Henry	
Worsdale, James.	
Wright, Sir Nathan	

FINIS.

00020388

Digitized with financial assistance from the
Government of Maharashtra
on 25 June, 2016